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MIRIAM PILLAR GROSSI
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(Organização | Organization)

CADERNO DE RESUMOS

ABSTRACT BOOK

ANAIS ELETRÔNICOS DO
Electronic records of
18TH IUAES WORLD CONGRESS



Florianopolis Brazil
July 16 - 20, 2018
Federal University of Santa Catarina (UFSC)

WORLD (OF) ENCOUNTERS:
the Past, Present and Future of Anthropological Knowledge

MIRIAM PILLAR GROSSI
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Florianópolis, 2018

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KNW

CONFERÊNCIAS

Keynotes

[VOLTA AO SUMÁRIO]

KN 01 – ANTHROPOLOGIES TODAY, OUR (UN)CERTANTIES AND UTOPIAS

Gustavo Lins Ribeiro
(Brazil/Mexico)

(In Portuguese with simultaneous translation to English)

These are uncertain times. We may be witnessing an epochal change provoked by transformations of the world capitalist system (the rise of China to the system's center, for instance) and by the hegemony of electronic-computer capitalism. Anthropologists and other social scientists face new challenges as interethnic segmentations and the relationships among locales change, igniting old and new racisms. It seems we are entering a post-multicultural era. The social media change the relationships between private and public spaces, causing several impacts on the modes of doing politics and on the polarization of current political life. At the same time, the conception of what is human is increasingly undergoing radical change and the anthropocene metaphorizes the negative and unsustainable effects of the human experience after the Industrial Revolution. In many countries, the social sciences suffer budgetary cutbacks and lose their public relevance in milieus dominated by post-truths and rightist anti-intellectualism. Internet's capillarity makes the world seem transparent and the intelligentsia meaningless. A hyperanimist interpretive trend, rather recurrent in the present, brought more difficulties to the scenario. There is an urgent need to rethink our positionalities, subjects and politics of visibility. Anthropologists have been interested, in different ways, in intervening with their knowledge and research in how the future unfolds. I will claim that thinking on a global scale is both one way out of our current political conundrums and of regaining public visibility and influence. I will also argue that anthropologists need to engage in utopian struggles in order to foster visions that may have progressive impacts on the unfolding of contemporary political, social, cultural and economic processes.

ANTROPOLOGIAS HOJE, (IN)CERTEZAS E UTOPIAS

Vivemos em tempo incertos. Podemos estar testemunhando uma mudança histórica provocada pelas transformações do sistema capitalista mundial (ascensão da China ao centro do sistema, por exemplo) e pela hegemonia do capitalismo eletrônico-informático. Antropólogos e outros cientistas sociais encaram novos desafios ao passo que segmentações étnicas e relações entre locais mudam, provocando antigas e novas formas de racismo. Parece que estamos entrando em uma era pós-multicultural. As mídias sociais mudam as relações entre o espaço público e o privado, causando diversos impactos nas formas como se faz política e a polarização da vida política atual. Ao mesmo tempo, a concepção do que é "humano" está passando por transformações radicais e o antropoceno metaforiza os efeitos negativos e insustentáveis da experiência humana após a revolução industrial. Em muitos países, as ciências sociais

sofrem cortes financeiros e perdem sua relevância pública em um universo dominado por pós-verdades e anti-intelectualismo direitistas. A capilaridade da Internet faz com que o mundo pareça transparente e a intelectualidade sem sentido. Uma tendência interpretativa hiperanimista, bastante recorrente no presente, trouxe mais dificuldades ao cenário. Existe uma necessidade urgente de repensarmos nossos posicionamentos, disciplinas e políticas de visibilidade. Antropólogos têm se interessado, de diferentes formas, em intervir com seu conhecimento e pesquisas em como o futuro se desdobra. Argumentarei que pensar em um nível global é ao mesmo tempo uma maneira de sair dos nossos enigmas políticos e reconquistar uma visibilidade e influências públicas. Também defenderei que os antropólogos precisam se engajar em lutas utópicas de forma a fomentar visões que possam ter impactos progressistas no desdobramento de processos políticos, sociais, culturais e econômicos contemporâneos.

KN 02 – ANTHROPOLOGY IN THE ANTHROPOCENE: MAKING SENSE OF UNSTABLE WORLDS

Amita Baviskar
(India)

(In English with simultaneous translation to Portuguese)

The adoption of the term Anthropocene is hailed for shifting how knowledge is constituted. The acknowledgement that human processes have led to environmental change is accompanied by a new reckoning of inter-species connections, to be unravelled through interdisciplinary research. Yet the excitement around this new approach papers over long-standing fissures in how the world is imagined from different locations. That is, it serves to once again push aside critical questions about the asymmetry in how environmental knowledge is produced, which agents and actions it authorizes, and what its material consequences are. At the same time, the turn to the Anthropocene shines a spotlight on an open secret: viz. that assumptions about stability and order that have underwritten knowledge production in Anthropology since the 1950s can no longer be maintained. Recognizing that inequality and uncertainty are intrinsic features of academic and ethnographic worlds, what do we do? Drawing on examples from my research on Indian environmental struggles, I shall argue that, more than communicating across the species barrier, we need to craft alliances with specific social groups who have an intimate and everyday experience of unstable environments.

ANTROPOLOGIA E O ANTHROPOCENO: FAZENDO SENTIDO EM MUNDOS INSTÁVEIS

A adoção do termo Antropoceno é aclamada por mudar a forma como o conhecimento é constituído. O reconhecimento de que os processos humanos levaram a uma transformação ambiental é acompanhada pela consideração de novas conexões inter-espécies a serem desvendadas pela pesquisa interdisciplinar. No entanto, o entusiasmo com relação a essa nova abordagem esconde as fissuras de longa data de como o mundo é imaginado em diferentes lugares. Ou seja, serve para, mais uma vez, deixar de lado questões sobre a assimetria de como o conhecimento sobre o meio-ambiente é produzido, que agentes e ações autoriza, e quais são suas consequências materiais. Ao passo que, a volta para o Antropoceno joga um feixe de luz sobre um segredo aberto: ou seja, que suposições sobre ordem e estabilidade que têm garantido a produção de conhecimento na Antropologia desde os anos de 1950 não podem mais ser mantidas. Ao reconhecer que a desigualdade e a incerteza são características intrínsecas dos mundos acadêmico e etnográfico, o que podemos fazer? Usando de exemplos de minha pesquisa sobre as dificuldade ambientais na Índia, defendo que, mais do que nos comunicarmos além das barreiras inter-espécies, precisamos construir alianças com grupos sociais específicos que têm uma experiência íntima e cotidiana com esses ambientes instáveis.

KN 03 – ENTRE LA EXTRAVERSIÓN Y LAS EPISTEMOLOGÍAS “NUESTRAMERICANAS”: EL LUGAR DE LA PRODUCCIÓN ANTROPOLÓGICA CON ENFOQUE DE GÉNERO

Mara Viveros Vigolla
(Colombia)

(In Spanish with simultaneous translation to English)

En esta conferencia me interesa explorar la trayectoria que ha seguido en Colombia la antropología que se reconoce como feminista, como un estudio de caso que plantea diálogos con algunas de las preguntas que orientan este Congreso. Especialmente, pretendo analizar en qué medida este tipo de trabajo ha perturbado o revisado las teorías y prácticas que han dado forma a la producción canónica de la antropología. Este ejemplo me permite articular algunas reflexiones sobre las tensiones que experimenta la producción antropológica colombiana en relación con dos procesos: la “extraversión” intelectual y la posibilidad de desarrollar nuevas prácticas de conocimiento antropológico feminista y epistemologías que visibilicen la especificidad de las realidades sociales y culturales de Nuestra América, una denominación que prefiero a la de América Latina. Esta “latinidad” enfatiza un vínculo con Europa que ha permitido borrar o devaluar la participación de los pueblos originarios y de los afrodescendientes en la conformación de estas naciones. Hablar de Nuestra América, en lugar de América Latina, es elegir una designación que no fue creada en los contextos académicos hegemónicos para dar cuenta de la reapropiación de un proyecto que nos ha sido impuesto. La pregunta que deseo explorar es cómo ha usado la investigación antropológica colombiana el género como perspectiva analítica, y como herramienta de la teoría feminista. Igualmente, me interesa examinar si debates que introdujo la interseccionalidad en la antropología feminista colombiana son un ejemplo de este tipo de importaciones ligadas a la extraversión o si dan cuenta de otras dinámicas de búsqueda de parámetros epistemológicos nuestroamericanos

BETWEEN EXTRAVERSION AND “OUR AMERICAN” EPISTEMOLOGIES: THE PLACE OF ANTHROPOLOGICAL PRODUCTION WITH A GENDER FOCUS

In this talk I am interested in exploring the trajectory that anthropology that considers itself feminist has followed in Colombia, as a case study that establishes dialogs with some of the questions that guide this Congress. I particularly intend to analyze to what degree this type of work has disturbed or revised theories and practices that have given shape to the canonic production of anthropology. This example allows me to articulate some reflections about the tensions that Colombian anthropological production has experienced in relation to two processes: the intellectual “extraversion” and the opportunity to develop new practices of feminist anthropological knowledge and epistemologies that make visible the specificity of

the social and cultural realities of “Our America”, a denomination that I prefer to Latin America. This “Latinity” emphasizes a tie with Europe that has allowed blurring or devaluing the participation of the original peoples and of Afro-descendants in the conformation of these nations. To speak of Our America, instead of Latin America, is to choose a designation that was not created in the hegemonic academic contexts, to allow the reappropriation of a project that has been imposed on us. The question that I want to explore is how Colombian anthropological investigation has used gender as an analytical perspective, and how it instrumentalizes feminist theory. I am also interested in examining if debates that introduce intersectionality in Colombian feminist theory are an example of this type of importation linked to extraversion, or if they account for other dynamics of the search for Our American epistemological parameters.

► TUESDAY/QUINTA-FEIRA, JULY 19, 2018/19 DE JULHO DE 2018 – 6PM TO 7 PM – KENYA/U.S.

KN 04 – ANTHROPOLOGY OF/IN/AND AFRICA: AN EXPLORATION OF THE PAST, PRESENT, AND FUTURE OF THE DISCIPLINE IN A CHANGING CONTINENT

Mwenda Ntarangwi

(In English with simultaneous translation to Portuguese)

As large and diverse as the continent of Africa is there has been a tendency to treat it as a monolith. Talking about its past, present and future in relation to anthropology, therefore, has to acknowledge this tendency even though there are glimpses of individuality and even challenges to such representations of the continent. In this talk I share threads of Africa's relationship with anthropology through three lenses-- Anthropology OF Africa, Anthropology IN Africa and Anthropology AND Africa—as I show that to understand the discipline's relationship to Africa one is better served by engaging it in these and other diverse approaches. Add to this the fact that the continent, like other continents, is constantly changing and providing challenges to ways of studying it that need nuance and sophistication. The contributions that Africa has made towards the development of archaeology, paleontology, and cultural anthropology, just to name a few, cannot be ignored. To amplify these contributions draws one to understanding how Africa has been studied by anthropologists (of), the diverse practices of the discipline within the continent (in), and the relationship anthropology has had with Africa (and). I will engage these areas as I share my encounters with anthropology.

ANTROPOLOGIA DA/EM/E ÁFRICA: UMA EXPLORAÇÃO DO PASSADO, PRESENTE E FUTURO EM UM CONTINENTE EM TRANSFORMAÇÃO

Grande e diverso como o continente Africano é, há uma tendência a tratá-lo como monólito. Falar sobre o seu passado, presente e futuro em relação à antropologia, no entanto, traz a necessidade de um reconhecimento de que esta tendência traz consigo relances de individualidade e mesmo desafios a essas representações do continente. Nessa fala compartilho linhas da relação do continente Africano com a Antropologia através de três lentes: Antropologia DA África, Antropologia NA África, e Antropologia E África – assim demonstro que, para entender a relação da disciplina com o continente Africano, se está em melhores termos ao nos servirmos de outras abordagens diversas. A contribuição que África tem dado para o desenvolvimento da Arqueologia, Paleontologia e Antropologia Cultural, nomeando apenas alguns campos, não pode ser ignorada. Ampliar essas contribuições nos leva a entender como África tem sido estudada por antropólogos/os (DA), as múltiplas práticas da disciplina dentro do continente (NA), e a relação que a antropologia tem mantido com a África (E). Abordarei essas três áreas, compartilhando meus encontro com a Antropologia.

PL

PLENÁRIAS

Plenaries

[VOLTA AO SUMÁRIO]

PL I – CONCEPTUAL HISTORIES OF “TOURISM”: A TRANSCULTURAL DIALOGUE

Today’s world, characterized by networked agencies, global flows, cultural hybridity, and movements of people within and across borders, contextualizes tourism in many ways. Paying close attention to the multiple translations and circulations of the concept of “tourism” across the globe, this symposium endeavors to elaborate both the spatial and temporal dimensions of the conceptual history of tourism. With this theme in mind, the symposium will deal with the following questions: How has the western concept of tourism (primarily Anglophone and French) traveled to non-Western contexts in Asia (including the Middle East), Africa, or South America, thereby imposing a discursive hegemony of a conceptual lexicon? Which native/local concepts of hospitality have been displaced by this conceptual globalization or have transformed it? Do newly emerging forms of tourism across the globe contribute to the intellectual discussion of the “decline of the West” and the “provincialization of Europe,” or they are just further examples of westernization?

Speaker:

Yujie Zhu

(Australian National University) – Australia

Noel B. Salazar

(University of Leuven) – Belgium

Nelson Graburn

(University of California, Berkeley) – USA

Comissão/Comission: IUAES Commission on the Anthropology of Tourism

Keywords: Tourism; theory; concepts; world anthropologies

PL II – EDUCATION IN ANTHROPOLOGY IN DIFFERENT NATIONAL CONTEXTS

In this symposium we will debate the conformation of anthropology as a disciplinary field in different national contexts. More than examining the issues and specificity of research agendas, we want to understand the interdisciplinary dialogues emphasized in the education of anthropology professionals in different contexts. For example, we know that in Brazil, anthropology, sociology and political science are understood to compose the field of the social sciences and the basic education of professionals in anthropology, sociology and political sciences takes place in an undergraduate course in the social sciences.

Speaker:

Carmen Rial

(Universidade Federal de Santa Catarina) – Brasil

Fan, Ke

(Nanjing University) – China

Bela Feldman-Bianco

(State University of Campinas) – Brazil

Sachiko Kubota

(Kobe University) – Japan

Clara Saraiva

(Centro de Estudos Comparatistas Faculdade de Letras) – Portugal

Virginia R. Dominguez

(University of Illinois at Urbana-Champaign) – Estados Unidos/USA

Fabiano Santos

(Universidade do Estado do Rio de Janeiro) – Brasil

Michel Bouchard

(University of Northern British Columbia) – Canada

Comissão/Comission: Associada ABA

Keywords: Education

PL III – *RELEVANCE* *OF ANTHROPOLOGY TO THE STUDY OF PRESENT SITUATION IN MIDDLE EAST*

This will be a session where a group of anthropologists who are from the Middle East or have been working on the area will bring their points of view and explore how their field is relevant for the comprehension of the situation we are experiencing daily in the area. They will also consider the many millions who have left the area to settle in Europe or elsewhere.

A critical perspective will be present in the presentations to question this critical moment in the life of civilization, and another view which will see continuity and endurance of millennial culture of the Middle East.

Speaker:

Soheila Mirshams Shahshahani

(New School for Social Research) – Iran

Leonardo Schiocchet

(Austrian Academy of Sciences) – Austria

Marcin Brocki

(Jagiellonian University) – Poland

Nefissa Naguib

(University of Oslo) – Norway

Paulo Gabriel H. R. Pinto

(Universidade Federal Fluminense) – Brasil

Comissão/Comission: IUAES; Commission on the Middle East.

Keywords: Empathy; Continuity; Refugee Crisis; Children in Distress.

PL IV – THE POLITICS OF VALUE IN CONTEMPORARY CULTURAL HERITAGE PRACTICE

Heritage regimes are built on the attribution of specific values to sites, artifacts, and social practices. Challenging the principle of exceptional universal value, claims about the social significance of heritage have opened the way to several strategies in heritage policies around the globe. The adoption of “social value” as a legitimate foundation for the safeguarding of heritage by Australia ICOMOS in 1979, as well as UNESCO ICH Convention of 2003 based on the understanding that heritage is what people recognize as such, have become international landmarks in heritage management. Council of Europe’s 2005 Framework Convention on the Value of Cultural Heritage for Society offers another important perspective, based on recent cultural transformations of a cosmopolitan continent, where cultural and social diversity and interethnic conflicts are dramatically increasing.

Heritage practices are not limited to governmental and multilateral initiatives, as civil society organizations as well as indigenous, aboriginal, and disenfranchised peoples develop affirmative actions and projects to strengthen, celebrate, and educate about their cultural heritage.

Leading experts are invited to critically reflect on present challenges, as well as on new paths opened in the last decades, including the association of ideas such as ‘conscience’ and ‘sensitiveness’ to heritage politics.

Speaker:

Cristina Amescua Chavez

(Universidad Nacional Autónoma de México) – México

Antonio Arantes

(Universidade Estadual de Campinas) – Brasil

Lourdes Arizpe

(Universidad Nacional Autónoma de México) – México

Elizabeth Chilton

(Binghamton University, State University of New York) – USA

Marilyn Truscott

Leonardo Castriota

(Universidade Federal de Minas Gerais) – Brasil

Comissão/Comission: IUAES Committee on Intangible Cultural Heritage; ABA Committee on Cultural Heritage and Museums; Interamerican and Caribbean Cultural Heritage Forum (ABA, AAA, CASCA, SAB, SAA, CEASM, UNICAMP). The Interamerican and Caribbean Cultural Heritage Forum, for a critical advancement cultural heritage studies and participatory practice was established by AAA, ABA, ALA, CASCA, CEAS, SAA, SAB, and UNICAMP Department of Anthropology, on 12 August 2015, at UNICAMP, Campinas, Brazil

Keywords: heritage regime; heritage value; contemporary social experience; social trauma

PL V – REVISITING THE UNIVERSAL DECLARATION OF HUMAN RIGHTS IN ITS SEVENTIETH ANNIVERSARY

The Universal Declaration of Human Rights was adopted by the United Nations General Assembly on December 10, 1948. It is widely recognized as the most important international statement on the matter and was the origin of what would become the 2005 Convention on Cultural Diversity. The Declaration, though, reflects the worries and hopes of the immediate post Second World War period. The world has substantially changed since then. In this panel, we want to reconsider the Declaration's application and history in order to debate issues such as human right's universalism as well as how to include a multiplicity of voices in an updated vision that would take into consideration the cultural, political, economic and technological transformations of our times. We are especially interested in debating the unique contributions anthropologists can make in view of new configurations and dynamics of the world system, new relationships between public and private spaces, as well as new gender and racial relations and policies.

Speaker:

Nuria Sanz

(Unesco Office in Mexico) – México

Gustavo Lins Ribeiro

(Universidad Autónoma Metropolitana) – México

Guita Grin Debert

(Universidade Estadual de Campinas) – Brasil

Faye Venetia Harrison

(University of Illinois at Urbana-Champaign) – USA

Comissão/Comission: (Migrated from Closed panel)

Keywords: Anthropology; UNESCO; Human Rights; Social Sciences; Innovation

PL VI – TAKING NEIGHBORHOODS SERIOUSLY: ETHNOGRAPHIC ACCOUNTS FROM GLOBAL SOUTHERN CONTEXTS

The neighbourhood as a category has been drawn on ambiguously, primarily as a marker to address zones of alterity where “the other”, lives in conditions of scarcity: lack of education, sanitation, high levels of violence etc. In the same grain, neighbourhood, however paradoxical it might sound, appears as well as a panacea for all ailments: a site of hospitality, vicinity, coalition, and solidarity. In both senses, neighbourhood has become a term whose meaning precedes its elucidation, embedded in a paradigm of ‘social problems’ seen as rooted in neighbourhoods. Instead, we need to take neighbourhoods of all kinds seriously, not as default places or ones othered through the category of the social problem, but as ones that are of critical influence in the everyday life of people.

Ethnography emerges as an analytical approach that might contribute to unravelling what is taken for granted and what is missed when our unit of analysis or our theoretical concern builds on the concept of ‘neighborhood’ as its cornerstone. The panel addresses this political and epistemological issue based on ethnographic research conducted in Argentina, Brazil, India and South Africa, exploring how neighborhoods happen to be, their elusive nature, their performative dimension, their moral weight, political strength and affective power.

Speaker:

Antonádia Borges

(Universidade de Brasília) – Brazil

Virginia Manzano

(Instituto de Ciencias Antropológicas, Universidad de Buenos Aires/Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

Sophie Oldfield

(University of Cape Town, University of Basel) – South Africa

Janaki Abraham

(Delhi University) – Delhi University, India

Comissão/Comission: (Migrated from Closed panel)

Keywords: Argentina, Brazil, South Africa, India, neighborhoods

PL VII – POLITICAL ECOLOGY OF EXTRACTIVISM: ENVIRONMENTAL DEREGULATION, CONFLICTS AND DISASTERS

The opening of new mining frontiers in Latin America has represented the loss of forests, rivers, land and the territories of indigenous peoples. This process has been supported by the relaxation of environmental protection laws of the countries that make their territories available to the production of commodities. Thus, environmental deregulation is associated with a global scenario of loss of rights and threats to a very diverse set of local and indigenous peoples. As a consequence, there is an increase of environmental conflicts, violence, criminalization of affected people along with the emergence of disasters. Stemming from experiences in Brazil, Chile and Colombia, and based on Political Ecology and Anthropology of Disasters approaches, this panel seeks to discuss the harmful effects imposed to the local dwellers and examine the procedures and practices designed to manage conflicts and disasters. By interlacing literature on extractivism, environmental justice, disasters and socio-technical networks, the panel intends to debate State and companies policies, institutional setbacks, the sociopolitical production of vulnerability and resistance within these mining frontiers as well as the challenges faced by Anthropology in such contexts.

Speaker:

Andrea Zhouri

(Universidade Federal de Minas Gerais) – Brasil

Paola Bolados García

(Universidad de Valparaíso) – Chile

Susanna Hoffman

(Hoffman Consulting) – USA

Raquel Oliveira

(Universidade Federal de Minas Gerais) – Brasil

Javier Gonzaga Valencia

(Universidad de Caldas) – Colombia

Comissão/Comission: (Migrated from Closed panel)

Keywords: Environmental deregulation, indigenous people, large-scale projects

PL VIII – TAKING BACK ANCESTRAL TERRITORIES. INDIGENOUS AGENCY AND THE REFRAMING OF TRADITIONS AND IDENTITIES

Legal recognition of indigenous lands has often been considered a matter of strictly administrative or practical interest. This panel, in contrast, aims to investigate in anthropological terms the phenomena and events that go together with this complex process of conflict, mobilization, and definition of rights. The profound interventions of the colonizers have not been isolated in any way from important changes carried out by the autochthonous themselves in political, ritual and religious life, as well as in the production of new identities, knowledge, strategies of protest and forms of citizen participation. Sometimes conflicts over lands can be seen as a privileged analytical key to the understanding of the changes in organizational forms and cultural traditions. For the advancement of ethnography and anthropological theory it becomes necessary to explore such an object of investigation in its diversity and heterogeneity. This implies both considering the indigenous protagonism, as well as dealing with processes of territorialization, modes of domination, national ideologies, and global transformations. Taking as a starting point the recent experiences of Brazilian anthropologists (*Vibrant -Virtual Brazilian Anthropology*, vol.15 n.2), in dialogue with those of Oceania and other regions, the aim of this panel is to stimulate comparative analyzes on the formation of ethnic territories and about the political projects of autochthonous peoples.

Speaker:

João Pacheco de Oliveira

(Museu Nacional – UFRJ) – Brasil

Fernando Garcia Serrano

(Facultad Latinoamericana de Ciencias Sociales) – Ecuador

Diego Escolar

(CONICET- Universidad Nacional de Cuyo) – Argentina, Jorge Pavez Ojeda (Universidad Metropolitana de Ciencias de la Educación) – Chile

Comissão/Comission: Migrated from Closed panel

Keywords: Indigenous territories; political and cultural agency; transformations in cultural and social organization
 PL VIII – Quinta-feira, 19 de julho de 2018 / Thursday July 19, 2018
 4:00 p.m. – 5:30 p.m.

SP

SIMPÓSIOS *Symposium*

[VOLTA AO SUMÁRIO]

SPI – COMPARATIVE ETHNOGRAPHIES OF ECONOMIC NATIONALISM AS EXPERIENCED IN BRAZIL, INDIA, THE U.S., AND VENEZUELA

While economic nationalist policies have been implemented over several centuries in many nations at various moments, this panel takes a comparative, ethnographic approach to discussing the current emphasis on economic nationalism in four nations as experienced in the lives and work of differently positioned residents of those countries. Gustavo Onto follows the tensions experienced by the bureaucrats responsible for administering antitrust policies within Brazil as the government has promoted the creation and consolidation of “national champions” – domestic corporations that could compete with transnational ones. Annapurna Pandey discusses economic nationalism as expressed in the “Make in India” campaign promoted by Prime Minister Modi and as experienced by young men and women in Odisha, India, who are training as coffee baristas, commercial sewing operators and electrical service technicians in a public-private university/industry training program. Ann Kingsolver examines the Trump administration’s 2017 “Made in America Week” and associated economic nationalist boosterism in relation to lived experiences of economic injustice across different sectors, regions, and actors in the U.S. economy. Paula Vasquez uses the lens of a 2012 oil refinery disaster in Venezuela to discuss the contradictions of Chavism that promoted economic nationalism but also transnational political relationships that created further precarity for the workers in the oil industry.

Speaker:

Ann E. Kingsolver

(University of Kentucky) – USA

Gustavo Onto

(Universidade Federal do Rio de Janeiro) – Brazil

Annapurna Devi Pandey

(University of California, Santa Cruz) – USA

Paula Vasquez Lezama

(Conseil National de la Recherche Scientifique LADEC) – France

Comissão/Comission: Commission on Marginalization and Global Apartheid

Keywords: economic nationalism; political economy; anthropology of work; political anthropology, transnational comparisons

— Session —

ETHNOGRAPHY OF ECONOMIC NATIONALISM AS EXPERIENCED BY YOUNG WOMEN WORKERS IN INDIA

Annapurna Devi Pandey

(University of California, Santa Cruz) – USA

“Skill India” initiative is meant to make the youth of the country who constitute 65% of the population, self- dependent. Through comparative and ethnographic lenses, Annapurna Pandey will discuss economic nationalism as expressed in the “Make in India” campaign promoted by the PM Modi, and as experienced by young men and women from rural areas in Odisha, India. They are being trained as coffee baristas, commercial sewing operators among others in a public-private university/industry training program. It has helped young women to move from rural/ tribal areas to access employment in the organized sector in the cities. This ethnographic research analyses how young women workers from Odisha face numerous challenges as skilled workers in the service industry. Due to lack of an ecosystem approach in designing policies and interventions for the skill programs and associated placements, the rate of attrition is high among the women workers. With a critique of Economic Nationalism, this study proposes implementable and sustainable strategies for career pathways for young rural and tribal women workers migrating to faraway cities for work. I will present photo interviews and video clips of individual interviews and group discussions on the lived experience of women service industry workers in the Indian economy.

MADE IN AMERICA? THE EXCEPTIONAL LOGIC OF CURRENT U.S. ECONOMIC NATIONALISM

Ann E. Kingsolver

(University of Kentucky) – USA

The rampant economic nationalist rhetoric from the U.S. administration, just like the xenophobic proposal of a “wall” between the U.S. and Mexico, gains symbolic power in relation to the very impossibility of what it proposes. This paper will discuss the economic nationalist spectacle of “Made in America Week” 2017 and related isolationist assertions in the context of how deeply and inextricably global the means and organization of production, along with distribution and consumption, actually are throughout the U.S. What would it mean for the U.S. to “onshore” all of the toxic wastes and labor relations it has “offshored”? Such externalities have not been apparent in the logic of economic nationalism advanced by the Trump administration. Rural Foreign Trade Zones in the U.S. will be discussed as an example of the impossibility of “made in America” claims, even for goods bearing that label.

“WHAT THE STATE DOES, ANTITRUST MUST UNDO”: NATIONALISM CRITIQUE AND TECHNICAL DISENCHANTMENT AMONG BRAZILIAN REGULATORS

Gustavo Onto

(Universidade Federal do Rio de Janeiro) – Brazil

Based on an ethnographic study of Brazilian antitrust regulators, the article follows the tensions experienced by the bureaucrats responsible for enforcing antitrust policies in Brazil as the government has promoted the creation and consolidation of “national champions” – large scale domestic corporations that could compete with transnational ones. Carried out by the National Bank of Economic and Social Development (BNDES) during the Worker’s Party’s federal government administrations – President Lula’s (2002-2010) and President Dilma’s (2010-2016) –, the “national champions” policy was, since its beginning, critiqued and attacked by several academics, politicians and public servants as an inefficient economic policy and then later as one of the major causes of the corruption scandals that became common in the country. This critique was particularly salient among antitrust regulators, since their activities – aimed at ensuring market competition – appeared to be geared towards the opposite direction than the one promoted by other parts of the administration. The article describes this policy conflict as interpreted by regulators, who put into question the “national” as a space of economic representation and intervention. The article also demonstrates how the conflict constrained antitrust knowledge practices and objectives, leading to a loss of faith in regulatory capacity and in economic expertise.

SP II – CHALLENGES AND PERSPECTIVES OF ANTHROPOLOGY IN THE 21ST CENTURY

Anthropology has always given important contributions to the understanding of the world we live in. Through detailed ethnographic research it has shown how different ways of life and meanings can be. Nowadays, anthropologists study not only simple societies but also phenomena that are happening in more complex societies. Thus, we have anthropological studies of the stock market, the cyber space, communities living in megalopolis, etc. Although anthropologists tend to carry out detailed studies of specific phenomena, they do not shy away from offering broader interpretations of what is happening with the world at large. We are currently experiencing a century that is rapidly changing. New technologies, vast migrations from one continent to the other, revival of nationalism combined with global processes, just to name some. It is difficult to forecast what will happen in the next 82 years but it is important to discuss the challenges and perspectives Anthropology will face in the rest of the 21st century.

Speaker:

Ruben Oliven

(Universidade Federal do Rio Grande do Sul) – Brasil

Alejandro Grimson

(Universidad Nacional de San Martín) – Argentina

Antonio Carlos de Souza Lima

(Museu Nacional – Universidade Federal do Rio De Janeiro) – Brasil

Lia Zanotta Machado

(Universidade de Brasília) – Brasil

Comissão/Comission: (Not informed)

Keywords: Anthropology in the 21st Century; Complex Societies; Globalization; International Migrations; New Technologies

<http://www.inscricoes.iaes2018.org/relatorio/programacao2>

— *Session*

CHALLENGES AND PERSPECTIVES OF ANTHROPOLOGY IN THE 21ST CENTURY. A VIEW FROM BRAZIL.

Lia Zanotta Machado

(Universidade de Brasília) – Brasil

We are living in the world a revival of local nationalisms combined with international conservative movements. Brazilian Anthropology has always given important contributions to the understanding of the cultural diversity in simple and complex contexts in Brazil, as well as, more recently, to the understanding of cultural diversity in nations of global South and North. From the point of view of Brazil, the most difficult challenges come from local effects of the resurgence of conservatism in the international level. The current domestic political crisis is opposed to social rights for recognition and equality. At stake in the domestic political world are categories and concepts used by anthropology: cultural diversity, gender and rights. It has been constructed an accusatory narrative to anthropology demanding a “neutral” and decontextualized scientific knowledge. It is up to the anthropology to assert that if the construction of the scientific methodology is not reduced to a point of view because it obeys procedures constructed in the scientific field itself, it can not, however, do without. The insertion in the relational world is a condition for the production of the point of view and for the recognition of the positions of the subjects in the relational world. Producing anthropological knowledge can be a way to contribute to the defense of fundamental rights, all around the world.

HOW CAN ANTHROPOLOGY COPE WITH THE CHALLENGES OF A CHANGING WORLD?

Ruben Oliven

(Universidade Federal do Rio Grande do Sul) – Brasil

Anthropology started with the study of the so-called primitive societies. That is what informed anthropological theories from its beginning. But nowadays, although anthropologist still do field work in simple societies, they tend increasingly to turn to their own societies. Can anthropology explain what is going on in the world today? What sort of theories and methodologies do we need in order to face the challenges that present themselves in the 21st century?

SOUTH AMERICAN ANTHROPOLOGIES CHALLENGES

Alejandro Grimson

(Universidad Nacional de San Martín) – Argentina

Anthropological analysis on political processes is supported in ethnographic studies and, always, in a decentered view. Any contribution to the Others points of view, any attempt to understand anything on meaning circulation, must be recaptured by anthropologist. We need to build a general view that not generalize, a center analysis that will be not centered, a look to hegemonic processes based in reconstruct multiple peripheries, changing divergences and convergences. The aim is to understand contemporary political changes in South America from this anthropological perspective.

SP III – GÊNERO, SEXUALIDADE E EDUCAÇÃO – REFLEXÕES SOBRE DIFICULDADES DE INSERÇÃO DE QUESTÕES DE GÊNERO EM PRÁTICAS EDUCATIVAS E UTILIZAÇÃO DA “IDEOLOGIA DE GÊNERO” NA EDUCAÇÃO

O simpósio objetiva focalizar as relações entre gênero e educação, a partir de experiências em escolas e espaços formativos engajados em lutas sociais, como o do MST. As apresentações possuem abordagem antropológica, atentando para as questões de alteridade, desigualdades e direitos humanos, refletindo sobre as polêmicas relacionadas à incorporação de gênero em práticas e legislações referentes à educação. Nesse sentido, o interesse do simpósio relaciona diretamente a Antropologia e a Educação, mas tem implicações para qualquer campo disciplinar interessado em direitos humanos, movimentos sociais (especialmente feminismo, LGBT e MST) e análise de desigualdades de gênero e sexualidade. O desafio é refletir sobre contextos de formação e práticas educativas que possuem como referência concepções homogeneizantes sobre as relações de gênero e sexualidade, como também a utilização do conceito de “ideologia de gênero” por setores conservadores da sociedade que têm utilizado a educação como um espaço de intervenção, na construção de uma linguagem de pânico moral como reação a reformas estatais progressistas quanto aos direitos sexuais e reprodutivos. Essas questões serão cotejadas a partir da forma que vêm se apresentando no Brasil e na Espanha.

Speaker:

Marion Teodosio de Quadros

(Universidade Federal de Pernambuco) – Brasil

J. Ignacio Pichardo

(Universidad Complutense de Madrid) – Spain

Elisete Schwade

(Universidade Federal do Rio Grande do Norte) – Brasil

Patricia Castañeda

(Universidad Nacional Autónoma de México) – México

Comissão/Comission: (Not informed)

Keywords: Gênero; sexualidade; educação; “ideologia de gênero”

— Session —

Marion Teodosio de Quadros

(Universidade Federal de Pernambuco) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

J. Ignacio Pichardo

(Universidad Complutense de Madrid) – Spain

O autor não submeteu trabalho / *The author did not submit abstract*

Elisete Schwade

(Universidade Federal do Rio Grande do Norte) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

Patricia Castañeda

(Universidad Nacional Autónoma de México.) – México

O autor não submeteu trabalho / *The author did not submit abstract*

SP IV – ANTHROPOLOGICAL RESEARCH AND ETHICS COMMITTEES: THE PROBLEM OF INFORMED CONSENT

Lately the demand for socioanthropology projects to be examined by an ethics committee has increased. One of the requirements that come hand in hand is the need that the interviewees – whether they are qualified informants, interlocutors, or people with whom we live during our field work – sign an informed consent. It is not a new issue, several years ago Luis R. Cardoso de Oliveira marked the difference between research in people (characteristic of biomedical and pharmaceutical sciences) and research with people (characteristic of anthropology). The panel will discuss various problems involved in signing informed consent.

The first question is, who does it protect? Everything indicates that it protects the researcher, not the people we work with. And even if it were so, the question that arises is if it is a guarantee of ethics. Can the ethics of anthropological research be reduced to the signing of an 'informed consent'? It is quite obvious that it cannot. Beyond these issues, it does not seem possible to explain the aims and objectives of an anthropological research in its first steps - as it is required by the standard of informed consent - given that our research is characterized by that special combination of flexibility and accuracy. The difficulty then, lies in articulating the protection of our interlocutors, meeting the requirements of the academy and building a committed anthropological knowledge.

Speaker:

Maria Gabriela Lugones

(Universidad Nacional de Córdoba Argentina) – Argentina

Luiz Fernando Dias Duarte

(Universidade Federal do Rio de Janeiro) – Museu Nacional/UFRJ/Brazil

Mario Pecheny

(Universidad de Buenos Aires) – Argentina

Susana Rostagnol

(Universidad de la República) – Uruguay

Comissão/Comission: (Not informed)

Keywords: Informed consent; ethics; anthropological research

— Session —

BIOETHICS AS PROJECT AND ILLUSION: THE IDEOLOGY OF “INFORMED CONSENT” IN THE BRAZILIAN SYSTEM OF RESEARCH ETHICS REVIEW

Luiz Fernando Dias Duarte

(Universidade Federal do Rio de Janeiro) – Museu Nacional/UFRJ/Brazil

Following the emergence in the 1970's of an intense and generalized consciousness of biomedical violence towards patients in general and research participants, came to the fore the institution of “informed consent”, documents to be signed by all clients, so as to forestall later formal grievances concerning biomedical actions (therapeutic or scientific). The initiative protected at the same time patients and medical doctors (or medical institutions) in the context of judicialization of professional faults that stormed mostly U.S. society. The incipient doctrine of bioethics endorsed the mechanism as a main tenet of its principles of action for the biomedical establishment. The “informed consent” forms became a regular part of biomedical bureaucratic systems, conceived as they were as the “free”, “clear appreciation”, and explicit acceptance by patients and participants of the health interventions proposed. This “liberal” ideal project is here analyzed in its constituent ideological structure and in the particularly vicious manner it has been extended in Brazil for all research concerning “human beings”, including social sciences and humanities.

PROTOCOL AND ETIQUETTE RULES, CONFIDENTIALITY AGREEMENTS, AND PROFESSIONAL SECRETS AS ETHNOGRAPHIC BEST PRACTICES

Maria Gabriela Lugones

(Universidad Nacional de Cordoba Argentina) – Argentina

This reflexion understands Best Practices (BP) as certain modalities in the implementation of regulations on research plans and programs which imply “contact with persons”. Taking the general frame of the public university system in Argentina, we can observe current exigencies in order to get the approval and funding of submitted projects. These exigencies tend to prioritize some procedures as the guarantee of an ethical research model. This discussion focuses on how the instrumentalization of informed consents and other professional procedures, while highlighting the presumed aura of political neutrality, the technical character of research and the articulation that these practices would provide with the language of rights (p. e, the protection of personal data), at the same time it enclosures potential practices and prevent critical attitudes in a Foucauldian sense. This communication asks specifically if the agents of the alleged protection that these practices of ethical control provide are really claiming these controls, and if not, what kind of academic performances are we preserving.

WHAT IS LEFT OUT OF INFORMED CONSENT: TRUST, SECRETS AND EMOTIONS

Susana Rostagnol

(Universidad de la República) – Uruguay

The paper considers critically the outreach of informed consent in anthropological fieldwork. Even though it recognizes its validity in certain kind of research, mainly those based in questionnaires, it shows that when participant observation is involved, informed consent doesn't seem appropriate to protect the people we are working with, neither us.

It discusses those issues that are left aside of any informed consent, such as the role played by trust and empathy developed with our informants, the role played by feelings and emotions (ours and theirs) in our relationship during fieldwork, and finally it refers to those secret matters our informants tell us only because they trust us.

The main issue is ethics: what do we do in order to obtain the information?, what do we do with it?, how do we protect our informants (and ourselves)? The paper emphasizes the relation of 'informed concern' with committed anthropological fieldwork, research ethics and anthropological knowledge production.

SP IX – INDIGENOUS WOMEN IN POLITICS: EMPOWERMENT, ACTIVISM AND REPRESENTATION

Records on indigenous women in political organization and mobilization among indigenous peoples throughout Latin America are not uncommon. However, in the last decades they have been playing critical role in the most diverse fields of political acting and representation, especially by being launched candidates for senior positions in the legislature or executive. Countries such as Mexico, Bolivia, Paraguay, Brazil, Ecuador, Chile, have been graced with indigenous women candidates for the Senate, Chamber of Deputies, Presidency or vice-Presidency. This Symposium aims to promote a reflection on the growing participation of indigenous women in the field of politics, with representatives from Brazil and Paraguay, who have stood out not only as candidates for high elective positions, but mainly for the engagement in the fight for the territorial rights of their peoples and the access to material and symbolic goods.

Speaker:

Edviges M Ioris

(Universidade Federal de Santa Catarina) – Brazil

Joziléia Daniza Kaingang

(Universidade Federal de Santa Catarina) – Brasil

Anai Vera Britos

(Ministério de Educação e Cultura do Paraguai) – Paraguay

Sonia Bone Guajajara

Eunice Kerexu Antunes

Daniela Benítez

Bernarda Pessoa Torres

Flordelina Yégros Sanchez

Comissão/Comission: (Not informed)

Keywords: Indigenous Women; Empowerment; Activism; Representation

— Session 1 —

COORDINATOR

Joziléia Daniza Kaingang

(Universidade Federal de Santa Catarina) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

COORDINATOR

Anai Vera Britos

(Ministério de Educação e Cultura do Paraguai) – Paraguay

O autor não submeteu trabalho / *The author did not submit abstract*

COORDINATOR

Edviges M Ioris

(Universidade Federal de Santa Catarina) – Brazil

The author did not submit abstract

Sonia BoneGuajajara

O autor não submeteu trabalho / *The author did not submit abstract*

Daniela Benítez

O autor não submeteu trabalho / *The author did not submit abstract*

Bernarda Pessoa Torres

O autor não submeteu trabalho / *The author did not submit abstract*

Flordelina Yegros Sanchez

O autor não submeteu trabalho / *The author did not submit abstract*

Eunice Kerexu Antunes

O autor não submeteu trabalho / *The author did not submit abstract*

► TUESDAY JULY 17, 2018 4:00 P.M. – 5:30 P.M.

SP

SP V – GLOBAL EPIDEMICS, LOCAL ANTHROPOLOGIES?

This symposium offers an overview of the anthropological attention to epidemics, vector diseases, and zoonoses in Africa, America, Europe and the Asia. How the epidemics, biosurveillance and their health public policies have been performed from the global infrastructures of science, technology, and their international corporations involving local and ecological entanglements? This symposium presents some results of the pre-event “V Mapping Contemporary Controversies Meeting: Ecology, health and biosecurity” realized on July 12 and 13 in Porto Alegre, and discuss about epidemics analyzes national-state domains, international borders, colonialism and the scientific imperialism in HIV, Flu, Leishmaniasis, Zika, Dengue, and Yellow Fever policies. Also it includes rights, moralities, vulnerabilities, risks and exclusion from different fields of interest such as biopolitics and microbiopolitics, human-animal relations, Global Health, feminism, science studies, and new digital technologies.

Speaker:

Jean Segata

(Universidade Federal do Rio Grande do Sul) – Brazil

Cristiana Bastos

(Instituto Ciencias Sociais, Lisboa) – Portugal

Alex Nading

(Brown University) – USA

Andrea Veronica Mastrangelo

(CONICET) – Argentina

Paul Nchoji Nkwi

(Catholic university of Cameroon) – Cameroon

Bernardo Lewgoy

(Universidade Federal do Rio Grande do Sul) – Brasil

Frédéric Keck

(CNRS) – France

Maria Carman

(Universidad de Buenos Aires – CONICET) – Argentina

Comissão/Comission: (Not informed)

Keywords: Epidemics; Biosurveillance; Health, Human-animal relations; Local and Global Anthropologies.

► SP V- TUESDAY JULY 17, 2018 2:00 P.M. – 3:30 P.M.

— Session —

Jean Segata

(Universidade Federal do Rio Grande do Sul) – Brazil

O autor não submeteu trabalho / *The author did not submit abstract*

Cristiana Bastos

(Instituto Ciencias Sociais, Lisboa) – Portugal

O autor não submeteu trabalho / *The author did not submit abstract*

Alex Nading

(Brown University) – USA

O autor não submeteu trabalho / *The author did not submit abstract*

► SP V- TUESDAY JULY 17, 2018 4:00 P.M. – 5:30 P.M.

— Session —

Andrea Veronica Mastrangelo

(CONICET) – Argentina

O autor não submeteu trabalho / *The author did not submit abstract*

Paul Nchoji Nkwi

(Catholic university of Cameroon) – Cameroon

O autor não submeteu trabalho / *The author did not submit abstract*

Bernardo Lewgoy

(Universidade Federal do Rio Grande do Sul) – Brazil

O autor não submeteu trabalho / *The author did not submit abstract*

SP VI – CULTURE, LEARNING AND EDUCATION

The symposium aims to focus the relations between culture and learning, from the presentation of ethnographies that concern not only the relations between anthropology and education. The expositions are also related to other disciplinary fields interested in understanding the learning processes in addition to individual cognitive processes involved in schooling situations. In this sense, the presented works are also directed to reflect on the field work as a process of multiple learning in its different dimensions. Inspired by a set of recent studies from different fields of Anthropology, of which we highlight the production of Tim Ingold and Jean Lave, the symposium aims to propose alternatives for reflection on learning processes based on a twofold approach to socially situated learning and attention education as perspectives for understanding the production of knowledge and its transmission.

Speaker:

Ceres Karam Brum

(Universidade Federal de Santa Maria) – Brasil

Emma Ford

(Royal Anthropological Institute) – United Kingdom

Elizabeth Ann Rahman

(University of Oxford) – United Kingdom

Carlos Steil

(Universidade Federal do Rio Grande do Sul) – Brasil

Ana Paula Miranda

(Universidade Federal Fluminense) – Brasil

Amurabi Oliveira

(Federal University of Santa Catarina) – Brazil

Isabel Carvalho

(Universidade Federal do Rio Grande do Sul) – Brasil

Comissão/Comission: (Not informed)

Keywords: ethnography; education; skills

— session 1 —

COORDINATOR

Ceres Karam Brum

(Universidade Federal de Santa Maria) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

DISCOVERING ANTHROPOLOGY THROUGH EDUCATIONAL EVENTS AND FILM

Emma Ford

(Royal Anthropological Institute) – United Kingdom

O autor não submeteu trabalho / *The author did not submit abstract*

SUSTAINING LIFE: MINDFULNESS IN INDIGINOUS ONTOLOGIC AND PEDAGOGIC PRACTICE

Elizabeth Ann Rahman

(University of Oxford) – United Kingdom

O autor não submeteu trabalho / *The author did not submit abstract*

SESSION DEBATER

Carlos Steil

(Universidade Federal do Rio Grande do Sul) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

— session 2 —

Session chair:

Carlos Steil

Coordinator:

Ana Paula Miranda

(Universidade Federal Fluminense) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

Isabel Carvalho

(Universidade Federal do Rio Grande do Sul) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

ANTHROPOLOGY COURSES IN BRAZIL: EXPANSION AND TRENDS

Amurabi Oliveira

(Federal University of Santa Catarina) – Brazil

O autor não submeteu trabalho / *The author did not submit abstract*

SP VII – ANTHROPOLOGY OF DISASTERS IN LATIN AMERICA: STATE OF THE ART

Among the contributions anthropology has made to the anthropological study of risk and disasters are: a holistic perspective, the combination of research and practice, as well as an acknowledgement that culture is a totality and that disasters and risk constitute processes that are historically built.

The Latin American dialogue around these issues has been little known throughout the world, mainly because the vast majority of publications is in Spanish. It's a great production, which gave a very important qualitative leap in the decade of the nineties of the twentieth century, particularly as a result of the Foundation of LA RED (Social Research Network for Disaster Prevention in Latin America) in 1992, within the framework of UN-IDNDR. Several anthropologists had considerable influence in LA RED proposals related to emphasize vulnerability and risk as the main drivers of disasters.

I propose to discuss in this panel at IUAES 2018, the last drafts of a publication pre-approved by Routledge Series Studies in Hazards, Disaster Risk and Climate Change. The idea is to offer a wide panorama on the subject, bringing together a number of experts that show the progress from national and regional perspectives, addressing as well the birth, evolution and state of the art of the Anthropology of Disasters in different countries within Latin America.

Speaker:

Virginia García-Acosta

(Centro de Investigaciones y Estudios Superiores en Antropología Social) – Mexico

Gonzalo Díaz Crovetto

(Departamento de Antropología, Universidad Católica de Temuco) – UCT / Chile

Renzo Taddei

(Universidade Federal de São Paulo) – Brasil

A. J. Faas

(San Jose State University) – USA

Javier Taks

(Universidad de la República) – Uruguay

Alejandro Camargo

(Université de Montréal)

Thomas E. Hanson

(University of Colorado Boulder) – USA

Juan Carlos Radovich

(Universidad de Buenos Aires) – Argentina

Rogelio Altez Ortega

(Escuela de Antropología) – Universidad Central de Venezuela

Comissão/Comission: (Not informed)

Keywords: Anthropology, Risk, Disasters, Latin America

— *Session* —

INTRODUCTION: ANTHROPOLOGY OF DISASTERS FROM THE GLOBAL SOUTH

Virginia García-Acosta

(Centro de Investigaciones y Estudios Superiores en Antropología Social) – Mexico

This closed panel includes the final drafts of a publication already accepted by Routledge Studies in Hazards, Disaster Risk and Climate Change under the title: "Anthropology of Disasters in Latin America: State of the Art". This Introduction to the panel will address how the study of disasters and risk began in Latin America, how it evolved, and why it is important to reinforce and show the Latin American dialogue around these issues that is still not well known.

Anthropologists coming from almost all Latin American countries will participate in this dialogue.

PROCESOS CATASTRÓFICOS Y ESTUDIOS ANTROPOLÓGICOS EN ARGENTINA

Juan Carlos Radovich

(Universidad de Buenos Aires) – Argentina

Ana Maria Murgida

(Facultad de Filosofía y Letras – Universidad de Buenos Aires) – Argentina

Juan Carlos Radovich

(Universidad de Buenos Aires) – Argentina

Escasos han sido los trabajos de investigación llevados a cabo desde la Antropología Social en la Argentina, vinculados con los procesos catastróficos, tanto desde la perspectiva exclusivamente académica como así también, en relación con investigaciones aplicadas o de gestión. Ignoramos el motivo de tal carencia en el estudio de este tipo de situaciones, a pesar de que los procesos catastróficos derivados de distintos tipos de eventos (inundaciones, terremotos, erupciones volcánicas y dispersión de cenizas, aluviones; etc), han impactado gravemente en distintas regiones del país en épocas diversas.

En el presente trabajo nos proponemos realizar una actualización y reseña de las esporádicas investigaciones llevadas a cabo, analizando los diferentes enfoques utilizados para el estudio de este tipo de eventos.

ANTHROPOLOGY OF DISASTER IN BOLIVIA; DYNAMIC ENGAGEMENT WITH RISK, HAZARDS, AND VULNERABILITY

Thomas E. Hanson

(University of Colorado Boulder) – USA

Bolivia has a rich cultural diversity, incredible biodiversity, and among the most striking geographies in the Americas. The political, social, and economic history of Bolivia is tumultuous, with the crumpling, bending, and stretching of social topographies and topologies. Bolivia is the poorest and least developed country in South America, with a long history of forced migration, abysmal working conditions, and exploitation of the indigenous, campesino, and poor populations. The social vulnerabilities of these populations, interwoven through space and time, are exacerbated during disasters with severe impacts clustering among the people. Additionally, Bolivia's cultural, ecological, and geographic diversity lead to extremes in the unevenness of vulnerability, risk, and impacts of disaster. Bolivia is considered highly vulnerable to climate change, and there is growing concern about the ways in which the effects of climate change intersect with existing and emergent susceptibilities, and already unfolding disasters. This chapter provides a brief history of disaster and disaster anthropology in Bolivia; examining the dynamics, common themes, and future directions of the discipline in this area.

THE FIELD OF ANTHROPOLOGY OF DISASTERS IN BRAZIL: CHALLENGES AND PERSPECTIVES

Renzo Taddei

(Universidade Federal de São Paulo) – Brasil

Brazil has a well-developed and vibrant anthropological community. It also has continental territorial dimensions, with a great diversity of ecosystems and biomes. And it is one of the most economically unequal countries in the planet. The conjunction of these last two factors generate conditions of vulnerability and produce disasters of all types. In spite of the vitality of Brazilian anthropology and of the frequency with which disasters hit Brazilian populations, the field of anthropology of disasters in the country is underdeveloped. This chapter intends to explore the reasons for such state of affairs, and analyzes recent transformations in the recent Brazilian anthropological production, in an attempt to forecast the future of this field of research in the country.

— Session —

ANTROPOLOGÍA DE LAS CATÁSTROFES EN CHILE: INFLEXIONES SOBRE UN CAMPO INCONCLUSO

Gonzalo Díaz Crovetto

(Departamento de Antropología, Universidad Católica de Temuco) – UCT / Chile

La antropología de los desastres en Chile aún se encuentra en una fase incipiente, que está comenzando a dejar de lado el estudio aleatorio o de coincidencia fortuita-temporal de los desastres, no obstante, ha sido el estudio de éstos eventos particulares que concentran la mayor bibliografía disponible, dónde no todas las investigaciones se sitúan propiamente dentro de un marco reconocido de una “antropología de los desastres.” Los eventos, todos recientes, que se han estudiado en este periodo están vinculados a: “el terremoto-maremoto de Valdivia” (1960), “la erupción volcánica de Chaitén” (2008), “el terremoto 27F” (2008) y el “mega-incendio de Valparaíso” (2014). Es por ello, que junto con sopesar algunas características generales del desarrollo de la antropología en Chile y lo que no uno “podría considerar una proto antropología de las catástrofes”, este texto presenta y problematiza los eventos a partir de las referencias disponibles. Fuera de una genealógica en torno a las catástrofes caben destacar otras temáticas, abordajes y perspectivas, como las referidas a los estudios de un carácter de representación y cosmológicos tanto etnohistóricos, como de memoria oral entre grupos étnicos que habitan el territorio nacional, que sitúan perspectivas de observación y reconocimiento a los desastres. Finalmente, la presentación sitúa posibilidades y preposiciones en torno a una perspectiva más general de la antropología de la catástrofes y sus posibilidades de desarrollo en Chile.

HISTORIAS DE ANTROPOLOGÍA Y DESASTRES EN ECUADOR: CONEXIONES Y APERTURAS

A. J. Faas

(San Jose State University) – USA

Los compromisos antropológicos y geográficos con los desastres se han basado en un marco político-ecológico que rechaza la noción de desastres “naturales,” se centra en las producciones históricas y en la distribución del riesgo por parte de los agentes humanos y coloca el poder, la vulnerabilidad, la violencia estructural cotidiana y la subalternidad en el centro de análisis. Investigaciones del siglo XXI típicamente avanza con esta bien establecida y los investigadores evalúan críticamente las narrativas de los desastres, la percepción del riesgo, los conocimientos, la memoria y la conmemoración, la reducción del riesgo, la recuperación, la respuesta de emergencia, y el papel de la cultura en estos procesos y encuentros. Sin embargo, dado que muchos de estos desarrollos también reflejan otras tendencias en la disciplina, a veces es posible analizar críticamente desastres sin referirse explícitamente al cuerpo central de la literatura global sobre antropología de desastres. En esta breve reseña de los compromisos antropológicos (y afines) con los desastres en Ecuador, llamo la atención a las investigaciones que están explícitamente e implícitamente situadas en estas conversaciones y a algunos casos en que hay brechas notables. A la luz de las relaciones dialécticas entre pasados, presentes y futuros ecuatorianos, reviso los tratamientos de desastres con atención a los procesos y tensiones históricas, la ecología política y los marcos conceptuales emergentes.

— *Session* —

THE MEXICAN VEIN IN THE ANTHROPOLOGY OF RISK AND DISASTERS

Virginia García-Acosta

(Centro de Investigaciones y Estudios Superiores en Antropología Social) – Mexico

Mexican Anthropology ventured in this academic field in the last decades of the 20th century. Some empirical anthropological and ethnological works carried out at the second half of that century, although not provoked by a specific interest in the study of disasters, made such valuable contributions that we can recognize them as the germ of the field we now call Anthropology of Risk and Disasters in Mexico. One of those contributions was related to the Chichonal volcano eruption in 1982, and was published in 1985. The same year, a deep analysis on the role of hurricanes between pre-Hispanic and contemporary Maya, was published as well. 1985 represents a landmark in this new field of research. The presence of a disaster associated with a natural hazard, in this case the big earthquake in Mexico City, played a crucial role. From then on, systematic ethnographic research was developed, as well as theoretical and methodological research on risks and disasters at a national level.

In this paper I will present an overview of the development, progress and current state of the art of the anthropological study of risk and disasters in Mexico, almost four decades after the publication of the pioneer works aforementioned and of the contribution the 1985 earthquakes triggered. The latter was a turning point in the development of an anthropological field of research, now called socio-historical study of risk and disasters.

EL CLIMA ESTÁ LOCO. ANTROPOLOGÍA DE LOS DESASTRES SOCIO-NATURALES EN URUGUAY

Javier Taks

(Universidad de la República) – Uruguay

La ponencia aborda la evolución del sentido político y social de los desastres naturales en Uruguay, a la luz de la incrustación del idioma ambiental en los ámbitos estatales, académicos y la sociedad civil desde fines del siglo XX. En una primera parte se explora como las representaciones hegemónicas se han movido de la idea dominante de ser un territorio de ausencias de calamidades naturales a un país bajo eminentes riesgos transformando la narrativa nacionalista. La segunda parte se orienta a una exploración primaria sobre cómo la antropología, en sus vertientes social y arqueológica, ha dialogado con esta conceptualización de los desastres naturales, donde al presente hay condiciones para una epistemología del devenir y una ecología política de los desastres socio-naturales. Se ilustra con investigación en eventos extremos como sequías, inundaciones y floraciones de algas en ríos. Finalmente, se proponen algunos desafíos para un mejor diálogo con otras ciencias y el compromiso en la construcción de políticas públicas de prevención y/u reorientación de las interrupciones socio-ambientales.

THE MATERIALIST APPROACH: ANTHROPOLOGY OF DISASTERS IN VENEZUELA

Rogelio Altez Ortega

(Escuela de Antropología) – Universidad Central de Venezuela

Disasters transversal studies began in Venezuela at 20th century end, as in the rest of Latin America. Inside anthropology, its development comes from historical seismology and social-historical studies of disasters. Since this, themes and issues was set in School of Anthropology (EA-UCV) in dialogue with Mexican colleagues, mainly, and French who came to the country to make fieldworks taking the 1999 Vargas disaster as a source of reasoning. This disaster, indeed, financed social studies in national and international levels, and contributed to the growth of the theme in Venezuelan anthropology. As a result, in 2009 “Anthropology of Disasters” was founded in EA-UCV based on historical materialism, political and economic anthropology, as specialties and approaches from the researcher glance who set the field in that school. This interpretative trend analytical distances from other orientations, such as political ecology or the ethnology-ethnography of catastrophes. This distance is made in dialogue, not in antagonistic way. We propose, therefor, a theoretic and methodologic reassembly, supported by materialist analysis of historical processes, including the long duration strategy, based on the epistemological synonymy between society, history and existence. We think disasters are critical windows to observe the processes and the logic underlying its manifestations.

With these approaches we formed several anthropologists in our school and many others are currently in formation.

SP VIII – GLOBAL ENCOUNTERS – EXPERIENCES ORGANIZING WORLD CONGRESSES ON ANTHROPOLOGY

This symposium aims to debate the experiences, obstacles, and outcomes of coordinating and financing global events. Such debate is an opportunity for future coordinators and organizers of these important events to prepare for the obstacles ahead and help them creating networks of cooperation and exchange. The experiences and contributions of the organizers of previous IUAES congresses, IUAES inter-congresses, other big global events, and coordinators of funding agencies are of great importance for young anthropologists to get to know more about the history of anthropology and its paths in different countries. Most of all, such encounters are vital to Global Anthropologies, and worldwide dialogues on ethnologies, anthropologies, and ethnographies. The main goal is to talk about the enriching experiences of organizing such events and provide guidelines for future experiences and for future funding applications.

Speaker:

Miriam Pillar Grossi

(Universidade Federal de Santa Catarina) – Brazil

Junji Koizumi

(The National Institutes for the Humanities – NIHU) – Japan

Sasa Missoni

(Institute for Anthropological Research) – Croatia

Danielyn Rutherford

(Wenner-Gren Foundation for Anthropological Research) – United States

Lourdes Arizpe

(Universidad Nacional Autónoma de México) – México

Comissão/Comission: (Not informed)

Keywords: World Congress; Financing; History of Anthropology

— Session —

Miriam Pillar Grossi

(Universidade Federal de Santa Catarina) – Brazil

O autor não submeteu trabalho / *The author did not submit abstract*

Junji Koizumi

(The National Institutes for the Humanities – NIHU) – Japan

O autor não submeteu trabalho / *The author did not submit abstract*

Sasa Missoni

(Institute for Anthropological Research) – Croatia

O autor não submeteu trabalho / *The author did not submit abstract*

Danilyn Rutherford

(Wenner-Gren Foundation for Anthropological Research) – United States

O autor não submeteu trabalho / *The author did not submit abstract*

SP X – THE PAST, PRESENT, AND FUTURE OF THE ANTHROPOLOGY OF SPORTS

Following the central topic of this congress, this symposium will discuss two issues around the construction of our field of studies. The first one is to show a global panorama of the trajectory of the Anthropology of Sports around the world, in order to permit a better comprehension of the particularities of this process on each continent. It will be an important step in the consolidation of the newly established commission, and in giving us the dimension of our tasks. The second issue to be discussed departs from the observation that looking at the past, we discovered that our main theoretical references came principally from Sociology (Norbert Elias and Pierre Bourdieu), History (Huizinga), and a complex mixing of Anthropology, Sociology, and Philosophy (Caillois), among other areas. Now, in the present of the Anthropology of Sports, we have a great number of ethnographies generally associating sports with other themes (gender, body, national or ethnical identities, and others), where there is a common division between sports giving ethnographical perspectives, and these other areas giving theoretical references. Therefore, the aim of this symposium is to think about our future, and the possibility/necessity of constructing an anthropological approach to sports, as well as the increase in the comparative studies.

Speaker:

Luiz Fernando Rojo

(Universidade Federal Fluminense) – Brasil

Soldani Jérôme

(Centre d'Études et de Recherches Comparatives en Ethnologie, University of Montpellier) – France

Xiaojie Tian

(University of Tsukuba) – Japan

Mariane Pisani

(Universidade de São Paulo) – Brasil

Martin Curi

(Universidade Federal Fluminense) – Brazil

Verónica Moreira

(Instituto de Investigaciones Gino Germani-Universidad de Buenos Aires) – Argentina

Comissão/Comission: (Not informed)

Keywords: sports; theory; comparative studies.

► **SP X – WEDNESDAY JULY 18, 2018 2:00 P.M. – 3:30 P.M.**

— *Session 1* —

Luiz Fernando Rojo

(Universidade Federal Fluminense) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

Soldani Jérôme

(Centre d'Études et de Recherches Comparatives en Ethnologie, University of Montpellier) – France

O autor não submeteu trabalho / *The author did not submit abstract*

Xiaojie Tian

(University of Tsukuba) – Japan

O autor não submeteu trabalho / *The author did not submit abstract*

► **SP X – WEDNESDAY JULY 18, 2018 4:00 P.M. – 5:30 P.M.**

— *Session 2* —

Mariane Pisani

(Universidade de São Paulo) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

Martin Curi

(Universidade Federal Fluminense) – Brazil

O autor não submeteu trabalho / *The author did not submit abstract*

Verónica Moreira

(Instituto de Investigaciones Gino Germani-Universidad de Buenos Aires) – Argentina

O autor não submeteu trabalho / *The author did not submit abstract*

SP XI – PATRIMONIAL DYNAMIC: CROSS-CUTTING AXIS, CRITICAL PERSPECTIVES AND AGENCY

The treatment of heritage involves national differences, nevertheless Latin American countries present similarities as they are affected by similar political-economic processes. In the patrimonial field, they are permeable to the conceptions and regulations of international organizations (basically UNESCO).

Even though, current perspectives imply an ‘openness’ of the category of patrimony towards new interpretations and articulations, both conceptual and empirical.

The core of our proposal focuses on cross-cutting axis, which shape and structure the patrimonial dynamics (in different thematic lines): uses of the past and construction of memory in articulation with cultural heritages and the conformation and reproduction of identities; the historical-political-economic contexts as co-constitutive of the patrimonial processes, taking into account their political-ideological dimension; the exercise of power (who is deciding which elements have a “value” to be patrimonialized) and the relations of hegemony-subalternity; State and government agencies intervention (criteria management and dynamics and classifications that the State and its agencies impose), social movements and NGOs.

A critical reflection on the patrimonial field is imposed; but it is also urgent to analyze how the involved populations live it, because it compromises their territory and/or directly their ways of life.

We have contributions from colleagues from different countries and institutions.

Speaker:

Alicia Castells

(Departamento de Antropologia; Programa de Pós Graduação em Antropologia Social; Programa de Pós Graduação em Arquitetura e Urbanismo) – Universidade Federal de Santa Catarina, Brasil

Mônica Rotman

(Universidad de Buenos Aires, Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

Sérgio Ivan Gil Braga

(Universidade Federal do Amazonas) – Brasil

Ana Cristina Ramírez Barreto

(Universidad Michoacana de San Nicolás de Hidalgo) – México

Mauricio Gerardo Rojas Alcayag

(Dirección Bibliotecas Archivos y Museos) – Chile

Comissão/Comission: (Not informed)

Keywords: Past/memory; Identities; Hegemony-Subalternity

— Session 1 —

Coordinator:

Alicia Castells

(Departamento de Antropologia; Programa de Pós Graduação em Antropologia Social; Programa de Pós Graduação em Arquitetura e Urbanismo.) – Universidade Federal de Santa Catarina, Brasil.

O autor não submeteu trabalho / *The author did not submit abstract*

ALGUMAS EXPERIÊNCIAS SOBRE GESTÃO DO PATRIMÔNIO CULTURAL MATERIAL E IMATERIAL NO ESTADO DO AMAZONAS, BRASIL

Sérgio Ivan Gil Braga

(Universidade Federal do Amazonas) – Brasil

Apresento nesta comunicação algumas experiências sobre gestão do patrimônio cultural material e imaterial, correspondentes ao período de 2011 e 2012.

Época em que fui Superintendente do Instituto do Patrimônio Histórico e Artístico Nacional (IPHAN), no Estado do Amazonas, Brasil. Desde o início de nossa gestão, tornou-se evidente os interesses políticos que se contrapunham as ações do IPHAN, já que o órgão poderia exercer fiscalização e decretar embargo de obras de particulares ou de órgãos públicos, que não obedecessem à legislação vigente. Ressalto dois grandes desafios enfrentados pelo IPHAN, o tombamento do Centro Histórico de Manaus e do “Encontro das Águas” dos Rios Negro e Solimões, decretados em 2010. Essas decisões representaram forte impacto no Estado e na cidade de Manaus, considerando vários interesses e desinformação da sociedade local sobre o estatuto do tombamento.

IT HAS OCCURRED IN MÉXICO. THE INFAMOUS OFFICIAL USE OF UNESCO'S INTANGIBLE CULTURAL HERITAGE INSCRIPTION AS SHIELDING AGAINST CRITICISM

Ana Cristina Ramírez Barreto

(Universidad Michoacana de San Nicolás de Hidalgo) – México

In Dec 2016, the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage (ICSICH-ICH) of UNESCO declared ICH “Charrería, equestrian tradition in Mexico”. This paper explores the understandings that most frequently circulate around Mexicans on what this declaration implies.

Charrería (Mexican rodeo) is a cultural expression moderately objected because is a sport or violent spectacle towards nonhuman animals (cattle). I will show understandings where prevails confusion between ICH and the monumental value to be preserved (more typical of the declarations of World Heritage and Natural Heritage), so there is a perfidious intent of “shielding against criticisms” and even the threat of “sending to jail” people who dare to question what is declared “cultural heritage”. The situation that Khaznadar describes as the “irreparable rupture” is being presented: the ICSICH- ICH, composed not by professionals but by officials and diplomats (2011: 29) decides to ignore the implications of their decisions. An examination of the technical specifications of this ICH declaration and its promotional videos shows that, although the term equestrian is found in the title of this ICH declaration, the wise appreciation of horses and due attention to their welfare is still far from being central in the charrería. However, charrería could be an important vehicle for cultural change that would help promote better values for multispecies coexistence in Greater Mexico.

LA RUPTURA SUBALTERNA DEL PATRIMONIO HEGEMÓNICO: EMPODERAMIENTO CIUDADANO EN EL CASO PLAYA ANCHA, VALPARAÍSO

Mauricio Gerardo Rojas Alcayag

(Dirección Bibliotecas Archivos y Museos) – Chile

Valparaíso es la única ciudad en Chile que posee parte de su zona histórica declarada Patrimonio de la Humanidad por UNESCO. Este reconocimiento ha estado caracterizado por permanentes polémicas e inconsistencias en su plan de manejo, sosteniendo como hipótesis al respecto la escasa participación social que hubo en el expediente presentado y el escaso nivel de apropiación e identidad del porteño con su patrimonio lo que dificulta su propio resguardo. No obstante, una zona tradicional del puerto llamada Playa Ancha, que quedó al margen de la nominación oficial, ha presentado una vitalidad sorprendente en cuanto a organización social para obtener un reconocimiento como patrimonio, a través de la nominación Zona Típica. Lo más llamativo es que los atributos y valores que exhiben como patrimonio son de carácter eminentemente popular, y en su discurso hacen notorio su oposición a la sacralización de una estética gentrificada, ajena a la cultura porteña e carácter subalterno. Esta forma social y discurso evidencia una nueva forma de concebir el patrimonio construido desde el poder social territorializado y en contraposición a la visión hegemónica esteticista y monumental que predomina en las autoridades y especialistas.

— Session 2 —

USES OF THE PAST. INSTITUTIONAL DIMENSIONS OF HERITAGE AND THEIR “AUTONOMY” IN THE CONSTRUCTION OF POLITICAL-IDEOLOGICAL POWER

Mônica Rotman

(Universidad de Buenos Aires, Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

This paper analyses the statal-institutional dimensions of heritage in Argentina, focusing on their role in the construction/reproduction of political power and hegemony.

In 1940, the Argentinean State created a public organism for the selection, legitimation and management of heritage: the National Commission of Museums, Monuments and Historical Sites (CNMMLH). This commission considered heritage as a valuable asset, i.e., as a means to fulfilling certain goals: the formation and reproduction of a collective identity, the legitimation of an “official history” and the configuration of a nationality (the “argentinidad”). This framework was in line with the political-ideological orientation of the government during that period.

This article analyses how the uses of heritage shifted towards a different direction during the period that followed (1946-1954), being now addressed by other mechanisms that came in line with the political, social and ideological orientation of J.D. Perón’s democratically elected government.

The historical, political, economic, social, and cultural context changed of sign between both periods, co-shaping the shift in heritage management policies.

Nevertheless, heritage is not the main, neither the only means a State has to affirm its nationhood, and it can be related to different objectives.

USOS DEL PASADO. LA DIMENSIÓN INSTITUCIONAL DEL PATRIMONIO Y SU “AUTONOMÍA” EN LA CONSTRUCCIÓN DE PODER POLÍTICO –IDEOLÓGICO

Mônica Rotman

(Universidad de Buenos Aires, Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

Analizamos en este trabajo la dimensión institucional- estatal del patrimonio en Argentina, poniendo en discusión su rol relevante en la construcción/reproducción de poder político y operatoria hegemónica.

El Estado nacional, crea en 1940 un organismo rector, dedicado a su organización (selección, legitimación, gestión): la Comisión Nacional de Museos, Monumentos y Lugares Históricos (CNMMLH). Ésta, consideraba al patrimonio un tópico con `propósitos relevantes´, un medio para la cumplimentación de objetivos ligados a la formación y continuidad de una identidad colectiva, la legitimación de un`historia oficial´, la configuración de una nacionalidad (“argentinidad”). Y en ello sigue los cánones marcados por la orientación político-ideológica del gobierno nacional.

Examinamos como en el período histórico posterior (1946-1954), el patrimonio, pasa a un segundo plano en la cumplimentación de los fines antedichos, siend`orelevado´ por otros mecanismos que contribuyen y plasman satisfactoriamente los lineamientos políticos, sociales e ideológicos del gobierno nacional, liderado entonces por J. D. Perón.

El contexto histórico-político-económico-social y cultural muta de signo en ambos períodos y es co-constitutivo de las transformaciones producidas.

Entendemos que el patrimonio no es omnipresente en todo período histórico, y puede no operar como el principal o único medio de expresión y afirmación nacional e identitaria de los Estados, ni “ser puesto en valor” a nivel global.

SP XII – CONTRA-NARRATIVAS INDÍGENAS E QUILOMBOLAS: TERRITÓRIOS, CONFLITOS, IDENTIDADES E PROTAGONISMOS

A narrativa historiográfica construída sobre a formação do Brasil produziu um apagamento sistemático tanto dos indígenas quanto dos negros frente aos avanços do projeto colonizador, assim como adiante, no projeto de nação. Tal narrativa atribuiu aos indígenas uma condição pretérita na formulação da história do Brasil, afirmando seu desaparecimento em consequência do encontro colonial, assim como invisibilizou os negros no projeto imaginativo do país como nation building. Assim, não só omitiu como buscou renegar a permanência das diferenciações étnicas, raciais e culturais no país. Contudo, nas últimas décadas observa-se forte movimento tanto dos povos indígenas quanto dos negros, especialmente entre as comunidades remanescentes de quilombo, no sentido de reafirmar suas participações na formação histórica brasileira, de assegurar seus direitos territoriais e de manutenção e empoderamento de suas alteridades. Aportam, portanto, com uma contra narrativa a do apagamento, recolocando indígenas e negros como protagonistas na história do Brasil e pautando suas demandas nas mesas de negociação do poder. Este simpósio, de duas sessões, contará com a participação de indígenas e representantes de comunidades quilombolas de diversas regiões do Brasil, para trazerem suas narrativas, suas experiências, que nos contam uma história diversa dos indígenas e dos negros do país.

Speaker:

Edviges M Ioris

(Universidade Federal de Santa Catarina) – Brazil

João Pacheco de Oliveira

(Museu Nacional – UFRJ) – Brasil

Raquel Mombelli

(Universidade Federal de Santa Catarina) – Brasil

Johana Herrera Arango

(Pontificia Universidad Javeriana) – Colombia

Gersem José dos Santos Luciano

Antônio Pessoa Gomes

Tonico Benites

Romancil Gentil Cretã

Alfredo Wagner Almeida

(Universidade do Estado do Amazonas) – Brasil

Walderez Priprá

Vanda Gomes Pinedo

Maria Nice Machado Aires

Vilson Osmar de Oliveira

E, Luciana Pereira

Adriana Ferreira da Silva

Pedro Inacio Pinheiro

Comissão/Comission: (Not informed)

Keywords: Indígenas brasileiros; quilombolas; contra-narrativas; alteridades, empoderamento

► SP XII WEDNESDAY JULY 18, 2018 2:00 P.M. – 3:30 P.M.

SP

— *Session 1* —

CONTRA-NARRATIVAS INDÍGENAS / INDIGENOUS CONTRA-NARRATIVES

Coordinator:

João Pacheco de Oliveira

(Museu Nacional – UFRJ) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

CP

PAINÉIS FECHADOS

Closed Panels

[[VOLTA AO SUMÁRIO](#)]

CP 01 – (DE) CARE FOR CHILDBIRTH IN THE AMERICAS: ANTHROPOLOGICAL DILEMMAS OF A PUBLIC HEALTH AGENDA

This panel intends to discuss the obstetric reality in the american countries, from an anthropological perspective on the idea of care that surrounds the experience of gestating and giving birth. In 2007, Colombia was the first country to typify the crime of obstetric violence, marking a series of aggressions and (dis) cares that women were suffering when giving birth in local hospitals. Soon after, Brazil started such a debate, which resulted in a bill being drafted in the parliamentary congress, also creating the “crime of obstetric violence” (2015). And more recently, Argentina had conceived the observatory of obstetric violence with the same intention, to map and reverse the scenario of violence endured by women. In all these contexts, we are faced with the same phenomenon: very high rates of unnecessary cesareans and a movement of women who take to the streets in the name of the desire to give birth as they want and where they want, at home or in hospitals. This wave of mobilization has transformed biomedical readings about childbirth, but also of feminisms themselves about maternity and maternal figures.

Based on this scenario, we would like to propose a discussion on the particularities of these phenomena from four contexts: Brazil, Argentina, USA and Mexico, in order to reflect on their particularities and / or their similarities in the practices of women and of health professionals when it comes to the experience of giving birth

Researcher:

Rosamaria Carneiro

(UnB)

K. Eliza Williamson

(Rice University) – United States

Valeria L. Fornes

(IIEGE, FFyL, Universidad de Buenos Aires) – Argentina

Comissão/Comission: (Not informed)

Keywords: obstetric reality; experience of gestating; childbirth; obstetric violence

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

— Session —

O ESTATUTO DO CUIDADO NO PARTO: A FACE LEGAL, SOCIAL E AMOROSA NO BRASIL ATUAL

Rosamaria Carneiro
(UnB)

Há quase 20 anos a assistência ao parto no Brasil é criticada e a discussão sobre o cuidado esteve em seu coração. Inicialmente, por pequenos grupos de profissionais de saúde e depois por mulheres que buscavam o sistema para dar à luz. Esse movimento cresceu gradativa e exponencialmente, haja vista o número de grupos de mulheres apoio ao parto natural, a transformação no modelo de assistência médica e da prática profissional, bem como a gama de programas, políticas e portarias editadas pelo governo brasileiro. Interessa-me nessa oportunidade olhar para todos esses processos à luz, no entanto, das ideias de cuidado operantes em cada um desses nichos. Para isso, tomarei a ideia de cuidado a partir da dádiva maussiana e a leitura da mesma nos estudos de saúde (Martins, 2014, Caillé, 2014 e Godbout, 2014), para chegar ao debate mais atual sobre o cuidado na antropologia à lá Molinier (2014, 2015), Guita (2016), Hirata (2012 e 2016) e Lima (2016). Pois o objetivo central será problematizar as noções e desenho de cuidado ao parto vigentes e os resultados de seus (des) encontros na realidade brasileira contemporânea, suas disputas semânticas e práticas.

WAITING FOR CARE: HUMANIZED BIRTH AND THE ETHICS OF THE STATE IN SALVADOR, BAHIA

K. Eliza Williamson

(Rice University) – United States

This paper examines how women and their kin understood and experienced care in childbirth during the implementation of federal program aimed at “humanizing” birth in Brazil’s public healthcare system. Drawing on 23 months of ethnographic research in Salvador, I show that being made to wait featured prominently in my interlocutors’ narratives about birth, particularly in the public health system (the SUS), and that they often saw the government’s most recent initiative to implement “good practices” in birth care as one more way in which the Brazilian state, via its public health service worker proxies, disregarded its most marginalized citizens. I contend that in order to understand this interpretation, we must take into consideration the broader context of waiting that characterizes the everyday lives of especially Brazil’s least well-off. Dialoguing with social science literature on states and bureaucracies in Latin America, I show how the public maternity hospital operates as a bureaucratic space, and how, in their reflections on the care they or their loved ones received, my interlocutors contested the ethics of the state.

CP 03 – CONTEMPORARY GENDER RELATIONS IN POST-CONFLICT TIMOR-LESTE

Contemporary gender relations in post-conflict Timor-Leste are a result of many historical, political and cultural influences. A common local saying *mane feto complete malu*, ‘men and women complete each other’, is based on customary beliefs that men and women and their gender roles are complementary parts of a whole, harmonious social system. Similarly, anthropologists describe the roles of women and men in Timor as ‘complementary’ or ‘interdependent’. While noting the predominance and effect of customary patriarchal systems, women in Timor-Leste are honoured and awarded status and power in local cosmologies and have an important place in the private realm of the family where organisation can be described as matrifocal or centred on the mother. While customary understandings reveal an important dimension of people’s lives to fully appreciate gender relations in contemporary society a current political economy analysis is required. At the heart of the many challenges surrounding the pursuit of gender equality in contemporary society is how the concept of gender or *jender,* an imported and relatively new word, is understood and interpreted.

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Sara Louise Niner

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Therese Nguyen Thi Phuong Tam

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Comissão/Comission: (Not informed)

Keywords: Gender relations; post-conflict; Timor-Leste

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

— Session —

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CP 04 – BRAZILIAN AND FRENCH JURY TRIALS: AN ANTHROPOLOGICAL AND SOCIOLOGICAL LISTENING

Every year in France, about 20.000 citizens have to report for jury duty. In the city of São Paulo, Brazil, this is the number of jurors listed each year. How do they imagine and experience this role and its effects? One of the most contrasting aspects between jury trials in Brazil and France is the rule of non-communication imposed on Brazilian jurors. Once the court begins, they remain reclusive and are forbidden to communicate, even among themselves. At no time they are allowed to discuss the case. The decision is taken individually and secretly. In France, jurors are allowed to leave the premises during breaks and at the end of the workday, when they can talk about the judgment. Moreover, before the sentence is given, they debate the culpability and the eventual penalty. Brazilian jury is composed by 7 lay people whereas in France there is a mixed court, with 6 lay people and 3 professional judges, all of them with rights to speak and vote during deliberation.

Also, the accused's speech echoes louder in French courts than in Brazilian's. What can these differences express? The panel also focuses the agents' discourses and which aspects of gender relations are brought up to sustain the prosecution's and defense's allegations, explaining how the jury contributes to create gender meanings, legitimizing or discrediting the people involved in the cases and the agents' own versions in dispute.

Researcher:

Ana Lúcia Pastore Schritzmeyer

(Faculdade de Filosofia, Letras e Ciências Humanas – Universidade de São Paulo) – USP-Brasil

Armelle Giglio-Jacquemot

(Université de Poitiers) – France

Bruna Angotti

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Rochele Fellini Fachinetto

(Universidade Federal do Rio Grande do Sul) – Brasil

Comissão/Comission: Without sponsorship

Keywords: Jury Trials; Brazil and France; Silences and Voices; Ethnographies; Gender

Thematic lines: 23. Anthropology of Law/Antropologia do Direito

— Session —

FRENCH JURORS FACING THE ASSIZES COURT: PORTRAITS AND DESCRIPTION OF A MARKING EXPERIENCE

Armelle Giglio-Jacquemot

(Université de Poitiers) – France

Every year in France, about 20000 citizens have to report for jury duty. The announcement of their designation represents the beginning of an experience marked by the discovery of a new world in which they have to construct a role they are hardly prepared. How they imagine in anticipation this original role?

And how those which have really accomplished it, experienced their participation in the assizes court and its effects? This communciation pretends to respond to these questions focusing the french juror's experience, their social and subjective issues. It is based on the results of a research conducted in the North of France, mixing observation, interviews and questionnaires.

JURY TRIALS IN BRAZIL AND FRANCE: A COMPARATIVE STUDY ON THE ANTHROPOLOGY OF LAW

Ana Lúcia Pastore Schritzmeyer

(Faculdade de Filosofia, Letras e Ciências Humanas – Universidade de São Paulo) – USP-Brasil

The jury, in Brazil and in France, is responsible to judge reportedly grave crimes against life and, therefore, subject to severe detention penalties.

Considering: a) ethnographies on more than 100 jury trial sessions, conducted during the fieldwork in the city of São Paulo, Brazil, for my doctorate (1997-2001); b) several sessions, since 2003 (my undergraduate and graduate taught courses includes visits to courtrooms in the city of São Paulo); c) ethnographies conducted on 14 sessions in France (2013-2016); d) the consulted literature on trials by jury in both countries; the main contrasting aspects on their dynamics are: 1) the silence imposed on Brazilian jurors and the dialogical deliberation demanded from French jurors; 2) Brazilian jury is composed by seven lay people whereas in France there is a mixed court, with six lay people and three professional judges, all of them with rights to speak and vote during deliberation. 3) the accused's speech echoes louder in French courts than in Brazilian's.

One of the main targets of this research is to analyze how those actors involved in this kind of trial (the jurors, the professional in law, the accused, the witnesses and the expert witnesses, the court system workers etc) understand their roles and give meaning to the ritual itself. As for the comparative method of analysis, it is not intended to point out "rights" and "wrongs" from French and Brazilian jury trials, but rather to highlight their equally complex dynamics.

GENDER ROLES IN THE TRIALS BY JURY

Rochele Fellini Fachinetto

(Universidade Federal do Rio Grande do Sul) – Brasil

This presentation analyses gender aspects deep-ingrained in discourses mobilized by agents at the trial by jury in Porto Alegre/Brazil. The research builds upon evidences collected by means of ethnographic field work held at the Central Court of Porto Alegre/RS. There were observed 26 trials by jury of murder cases of women accused of having killed men, and men accused of having killed women. Based on Pierre Bourdieu's sociology of the legal field, this presentation aims to show that the jury constitutes itself as a distinct space of judgment in the legal field, with its own dynamics and actors reconfiguring some of the rules and power relations established within legal field. The analysis reveals the existence of a central distinction operated in the discourse by the agents in the jury, referring to the cases observed by either categorizing them as "trafficking crimes" or "passion crimes". Gender roles are systematically referred to by both defendant and prosecution as means of strategically trying to picture either crimes or subjects as being more "acceptable" than others.

JUDGING INFANTICIDE IN BRAZIL: AN ANTHROPOLOGICAL ANALYSIS OF SESSIONS AND DOCUMENTS

Bruna Angotti

(Universidade de São Paulo) – Brasil

Infanticide, which in Brazil refers to the act of the mother killing her own child during or shortly after birth, is a felony tried before the jury court. It is a crime with reduced penalty in relation to homicide, since it is understood that the woman, at the time of delivery, was in a “puerperal state”, a condition that, for biopsychic reasons, prevents total awareness of the action. To investigate the ways that the Brazilian judiciary deals with the category of infanticide, I have analyzed 179 Court of appeal’s judgments handed down in the period of ten years (2005-2015), six full procedural files and three juries sessions. In this analysis I will present findings on the role of the jury court in judging cases in which infanticide was on the agenda. What was at stake in the sessions studied?

In what way was the category infanticide used? What morals are worked out in these debates? Answers to such questions will guide the proposed reflection, based on anthropological theoretical references, especially on anthropology of law.

CP 06 – CITIES, IMAGINARY AND TERRITORIALITIES

CP

The anthropological study on the forms of social life in the great industrial urban centers has pointed to the relevance, today, reflecting on the meaning of the interactive social relations that create their territories and landscapes. A space of expression from the agitation of time, the contemporary metropolises are tributaries of the social dynamics and a constant creative destruction, fruit of the flows, paths and displacements of its inhabitants and their dreams, their frustrations, their daydreams and their anxieties. In its physiognomy and features, the City thus reveals a vast set of all possible images produced in time by a community of destiny. With the aim of bringing together researchers and scholars who have been thinking about the interconnections between the City, Imaginary and its territorialities, the panel proposes a debate around the theater of metropolitan life in modern complex societies as a phenomenon that contains the repertoire of a fantastic singular that accommodates collective ethical and moral values, deeply rooted in the anthropological path of formation of their communities.

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Lelio Nicolás Guigou

(Departamento de Ciencias Humanas y Sociales, IC, FIC, UDELAR.) – Uruguay

Matias Godio

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Flávio Leonel Abreu da Silveira

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Laurent Jerome

(UQAM) – Canada

Comissão/Comission: Banco de Imagens e Efeitos Visuais/Biev/ PPGAS/UFRGS//Brasil_ Núcleo de Antropologia Visual/Navisual/PPGAS/UFRGS//Brasil_Grupo Metropolização e Desenvolvimento Regional/FEEVALE/ Brasil_ Red de Antropología Audiovisual Aplicada a Espacios Urbanos/ UNTREF/Ar

Keywords: Cities; Imaginary; Territorialities, Landscape

Thematic lines: 35. Urban Anthropology/Antropologia Urbana

— Session 1 —

**ON THE BORDERS OF TIME, MEMORIES AND HISTORICITIES:
COLONIALISM AND THE PRODUCTION OF KNOWLEDGE IN THIS PART
OF THE WORLD OR THE KARMA OF LIVING IN THE SOUTH**

Lelio Nicolás Guigou

(Departamento de Ciencias Humanas y Sociales, IC, FIC, UDELAR) – Uruguay

We intend to develop the complex relationships between the varied memories related to the production of knowledge in a southern key, considering these relationships as a space of construction of temporalities that are presented as true. The conformation of historicities in colonized communities of production of knowledge is developed through various anthropological performances which search to explore from lineages of academic formation – going through fields of interaction of knowledge expressed in structures of research – to disciplinary and thematic archaeologies.

Also, we will try to develop some aspects that accompany these gloating of self-recognition which integrate the different layers of Southern anthropological knowledge. Here, the different modalities of chair socialism are presented together with its actions in public policies, the theoretical crises and the return to a conservative vulgar empiricism based on the search for novelties, the retreat of the anthropological discourse about oneself and its loss of importance in the general social discourse.

Once again, we propose to return to rethink human singularities from a decolonizing perspective, which implies the review of the apprehensions of the usual anthropological assumptions and practices.

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CP 08 – CONTEMPORARY MOBILITIES: GENDER, SOCIAL NETWORKS AND THE MAKING OF A PLACE

CP

The movements and flows in globalization contexts have been debated by researchers who contribute through their interdisciplinary perspectives to the understanding of the demands and subjectivities around the route of the transmigrants. From diaspora and traditional migration studies to contemporary mobilities of men and women (African, Caribbean, Afro-american, Portuguese, Brazilian), to the transit of traditional populations and internal mobilities, it is possible to glimpse issues that emerge from such experiences, such as the meanings of going and coming back, and the networks of human mobility and knowledge produced in these movements. This thematic panel aims at understanding contemporary mobilities crossing gender, racial, class and ethnical markers in mobility (either North-South, South-South of internal migrations). By tracing their migratory paths we observe how people articulate their social networks; which are the politics of welcoming, the transnational practices, the process of social integration and its challenges. In the transit between local and global contexts, one observes that facing alterity has provoked the need to widen the welcoming politics and intercultural dialogs. But at the same time frontiers are reinforced and new discourses provoke prejudice and discrimination. Following these debates, this panel intends to problematize mobilities and migrations in their very varied dimensions, as well as the intersectional implications of these phenomena

Researcher:

Gláucia de Oliveira Assis

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Francisco Cuberos-Gallardo

(Instituto Universitário de Lisboa) – Portugal

Sidney Antonio Silva

(Universidade Federal do Amazonas) – Brasil

Simone Frangella

(Instituto de Ciências Sociais) – Portugal

Comissão/Comission: (Not informed)

Keywords: “Contemporary Mobilities”; “transnationalism”; “networks”; “gender”

Thematic lines: 25. Migration and Displacements/Migração e Pessoas Nômades

— Session —

PERUANOS, TRABALHADORES E VIZINHOS. IDENTIDADES E RESISTÊNCIA À EXCLUSÃO ENTRE A POPULAÇÃO IMIGRANTE DE EL ABASTO (BUENOS AIRES)

Francisco Cuberos-Gallardo

(Instituto Universitário de Lisboa) – Portugal

Os peruanos representam uma parte significativa da população do bairro de El Abasto (Buenos Aires). Como o resto de seus vizinhos, esses imigrantes sofrem desde há duas décadas a pressão de um poderoso processo de gentrificação nessa área central da capital argentina. Contudo, em suas estratégias de resistência à expulsão é possível traçar práticas e discursos diferenciais, que se conectam diretamente com a experiência migratória e ativam uma pluralidade de identidades construídas em termos étnicos, de classe e de gênero. Neste trabalho, realizamos uma análise etnográfica da experiência de trinta famílias afetadas por um procedimento de despejo no bairro. Por meio desse caso, observamos como diferentes identidades, alternadamente associadas à sua condição de peruanos, trabalhadores e vizinhos do bairro, são articuladas e negociadas em estratégias organizadas de luta pela moradia.

VENEZUELAN IN THE NORTH REGION OF BRAZIL: CHALLENGES TO THE POLICIES OF RECEPTION AND SOCIO-CULTURAL INSERTION.

Sidney Antonio Silva

(Universidade Federal do Amazonas) – Brasil

The Venezuelan presence became visible in Manaus as soon as a group of Warao Indians camped alongside the city's bus station in early 2017. This presence provoked different reactions. Firstly, on the part of local residents who were disturbed by the presence of the Warao in that space, since, in their view, the place of Indians is in their communities in the forest and not in the street of the city.

Secondly, on the part of the local public authority, which was slow to delineate concrete actions to respond to the demands of the Warao in street situation. The fact is that their presence in that place ended up gaining visibility in the local media, not only because of the problems they generated in the environment, such as sanitary issues, garbage accumulation, but also because they were indigenous and from a neighboring country in "crisis", some of them, without the documentation required for their legal stay in Brazil.

Regarding to the non-indigenous people, they are seen in the streets selling some products or working in commerce and providing services, in this case, disputing the few jobs available in the local labor market. In either case, they face a common challenge: the lack of public reception policies.

This text aims to point out some issues related to the policy of welcoming and inserting immigrants in the Northern Region of Brazil, whether indigenous or not, in order to broaden the debate on the "governance" of immigrant reception processes in Brazil.

CRUZANDO GÊNERO, CLASSE E RAÇA NAS TRAJETÓRIAS DE IMIGRANTES E REFUGIADOS RECENTES EM SANTA CATARINA

Gláucia de Oliveira Assis

(Universidade do Estado de Santa Catarina) – Centro de Ciências Humanas e da Educação – FAED

O Brasil, desde 2013, tem visto crescer o número de solicitações de refúgio. De acordo com informações do Comitê Nacional para os Refugiados (Conare) e do Alto Comissariado das Nações Unidas para Refugiados no Brasil (ACNUR), entre os anos de 2010 e 2015 houve um aumento no número de solicitações de refúgio, de 966 em 2010 para 28.670 em 2015, representando um crescimento percentual de 2.868%. A demanda por solicitações de refúgio no país ganhou destaque na imprensa e pressionou as políticas públicas, quando milhares de haitianos chegaram ao país, a partir do terremoto de 2010 e buscaram um recomeço de vida no Brasil. Na rota iniciada pelos haitianos em 2010, foi percorrida também por outros solicitantes de refúgio dentre eles senegaleses, ganeses e de outras nações africanas, bem como de países árabes em conflito, como a Síria. Esta apresentação pretende apresentar um panorama das trajetórias de imigrantes e refugiados recentes em Santa Catarina, um dos estados para os quais os solicitantes de refúgio e imigrantes recentes tem vindo buscar oportunidades buscando, a partir da reconstrução de trajetórias de migração compreender os desafios a inserção laboral e sociocultural, bem como levantar as práticas de acolhimento existentes no Estado buscando evidenciar como os marcadores de gênero, raça e classe se cruzam nas trajetórias desses migrantes e têm impactos nos processos de inserção laboral e cultural no país de destino.

CP 09 – DEVELOPMENT MODELS CONTESTED. TERRITORIES, IDENTITIES AND INSURGENT MOVEMENTS: BRAZIL AND MEXICO

The colonization of Latin America by Northern countries inaugurated our “modern” identity. This process was marked by asymmetries, non-discursive mediations, and, simultaneously, by models of colonial administration and models of development based on classic British economic theory of liberal and evolutionist base.

From this perspective, we will discuss the relationship between hegemonic development discourses that identify investment priorities in the economy; and the innumerable territorialities that express themselves in diverse communities and social groups, with cultural, social, productive, environmental and spiritual specificities. From this relation, with multiple intentions and effects on subjectivities, bodies and territories, they express themselves from conflicts and resistances – veiled or explicit – to forms of alliance and agreements, and, in the Mexican case, insurgent movements. This panel propose to discuss, reflect and draw scenarios from (ethnographic experiences from Brazil and Mexico) the effects of (hegemonic) development models implanted in rural territories and the reactions that express the territorialities in the form of fair trade, agroecology and food sovereignty, as well as alternative methodologies of learning and the creation of knowledge. Ethnographic and methodological experiences will be presented based on experiencies with indigenous communities, students, and companions of their struggles.

Researcher:

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(Centro de Investigación y Estudios Superiores en Antropología Social) – Mexico

Alicia Ferreira Gonçalves

(Universidade Federal da Paraíba) – Brazil

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Comissão/Comission: (Not informed)

Keywords: hegemonic development discourses; territorialities; resistance; development models; Ethnographic and methodological experiences

Thematic lines: 31. Rural Anthropology/Antropologia Rural

— Session 1 —

CONTESTED DEVELOPMENT IN EDUCATION: DESENVOLVIMENTO QUESTIONADO NA FORMAÇÃO NOS MOVIMENTOS SOCIAIS

María Elena Martínez Torres

(Centro de Investigación y Estudios Superiores en Antropología Social) – Mexico

En la actualidad, poblaciones indígenas y movimientos sociales rurales reivindican la lucha por sus territorios a través del ejercicio de su autonomía, creando sus propias formas de organizar y desarrollar sus comunidades, siendo la educación uno de los espacios que han puesto especial interés. Actualmente, los movimientos sociales han tomado como parte de sus funciones la formación de las nuevas generaciones convirtiendo la educación en un territorio en lucha que se contrapone con la educación formal. A nivel internacional, la red global de movimientos sociales rurales conocida como La Vía Campesina, ha desarrollado una metodología de aprendizaje colectiva y participativa para hombres y mujeres integrantes que ha redefinido el desarrollo de sus comunidades.

A nivel comunitario se presenta el caso de Chiapas, México, donde a partir del movimiento Zapatista se han desarrollado proyectos educativos y procesos organizativos comunitarios que mantienen su autonomía frente al Estado. La formación de los sistemas de educación autónomos de tipo intercultural con el apoyo de la solidaridad nacional e internacional son el centro de esta ponencia, describiendo los casos de la Escuelita Zapatista y La Escuela Autónoma de San Isidro la Libertad, en Chiapas, así como experiencias de formación con la Vía Campesina Internacional.

LA PRODUCCIÓN ORGÁNICA DEL CAFÉ EN LOS ALTOS DE CHIAPAS: LUCHAS INSURGENTES, TERRITORIALIDADES Y LA RE (S) SIGNIFICACIONES DE LAS IDENTIDADES

Alicia Ferreira Gonçalves

(Universidade Federal da Paraíba) – Brazil

El Estado de Chiapas ubicado en Sureste mexicano, es un gran productor y exportador de café orgánico con destaque en el escenario mundial. El café es producido por familias campesinas indígenas de ascendencia Maya organizadas en asociaciones y cooperativas que están articuladas en red. Sus estrategias de mercado están íntimamente ligadas a la lucha por el territorio y a las tradiciones indígenas. En esta perspectiva indagamos ¿Estaría la producción orgánica dándole un nuevo sentido a las identidades y cambiando las condiciones de vida de las familias? Estas son reflexiones de una estancia pos doctoral realizada en CIESAS/Chiapas entre 2015-16. Los datos etnográficos señalizan que los productores se insertan en el mercado justo como estrategia de mercado, han conquistado su autonomía política en sus territorios, principalmente sus usos y costumbres, siembran la milpa y el café orgánico – combinando estratégicamente tradición y modernidad y simultáneamente resignifican sus identidades como cafetaleros orgánicos de ascendencia Maya. Sin embargo, los desafíos son las plagas que afectan la producción; los conflictos políticos, socio ambientales en los territorios; el dominio de la cadena productiva del valor y los precios fijado en la moneda norte américa: el dólar.

THE BLACK TRAJECTORIES FOUND THE INSTITUTIONALITY OF CONTEMPORARY PUBLIC POLICIES: SOME ACTIONS AIMED AT QUILOMBOLA COMMUNITIES IN SÃO LOURENÇO DO SUL, RS

Patrícia dos Santos Pinheiro

(Universidade Federal da Paraíba) – Brasil

In this presentation will be discuss the relationship between the Brazilian State and the black communities in the municipality of São Lourenço do Sul, in Rio Grande do Sul, Brazil, with the emergence of a recent framework of possibilities for participation in public politics. These communities have been mobilized in the quest for social rights from the category currently classified as the ‘quilombo community’ in Brazil, that corresponds to different forms of social organization. Besides the identification of common ties between those different black communities, greatly varied because of the development of each one, there is a collective recognition of a fight for social rights, given that, frequently, those groups (with their singularities) are not represented effectively by state politics. Moreover, they used to suffer constraints and racial prejudice in local contexts of complex inter-ethnic relations, including the systematic expropriation of black territories. Those issues were discussed in this work from ethnographic methods. As this current politic process unfolds conflicts and multiple negotiations between different actors, from articulations that materialize itself in daily contexts, are also connected to wider claimed movements that brings the subordination process into question.

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CP 10 – DILEMAS INTERGERACIONAIS E INTERCULTURAIS: CORRESPONSABILIDADE DO CUIDADO, PROTAGONISMO INFANTIL E VIVÊNCIAS DA MATERNIDADE EM DIFERENTES CONTEXTOS

As práticas relacionadas à responsabilidade dos cuidados das crianças pequenas na contemporaneidade têm clamado reflexões antropológicas profundas e complexas, especialmente quando relacionamos com a reflexão sobre os significados e práticas da maternidade. Estas situam-se e tensionam campos de conhecimento distintos e interdisciplinares, na medida em que envolvem saberes diversos relacionados ao papel do estado, às questões de gênero, concepções sobre família, parentesco, sexualidade, práticas de regulação do corpo, diversidade de modos de cuidado, bem como a variabilidade do reconhecimento da criança como protagonista. O objetivo deste painel é pensar o lugar da criança pequena e do seu protagonismo nesse cuidado em diversos contextos culturais e problematizar e relacionar o cuidado com a vivência e significados da maternidade no campo de estudos de gênero e suas relações de poder, pensando cuidado como uma característica construída e atribuída ao feminino. Apresentando uma diversidade de modos de cuidado e de vivências de maternidades entre diferentes grupos culturais se pretende repensar a naturalização de práticas, contemplando debate sobre o papel da maternidade/paternidade em diferentes contextos, a participação do estado na educação e cuidado das crianças pequenas, a complexidade e a riqueza de práticas de cuidado, as problemáticas de gênero relacionadas a esses modos, a corresponsabilidade e participação das crianças, homens, mulheres e do estado nesse cuidado.

Researcher:

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Juliane Odino

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Marcella Beraldo de Oliveira

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Comissão/Comission: (Not informed)

Keywords: criança; maternidade; cuidados infantis: gênero

Thematic lines: 11. Children, Youth and Childhood/Antropologia da Criança, Juventude e Infância

— Session 1 —

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ENTRE CHOROS, CANTOS, SILÊNCIOS E FALAS – PROTAGONISMO DE BEBÊS E O DESAFIO AO CONCEITO DE SUBJETIVIDADE

Rita de Cácia Oenning da Silva

(Shine a Light/Usina da Imaginação) – Brasil

Um bebê quando nasce traz uma redefinição de mundo. Todos os envolvidos diretamente nessa chegada tem seu status e sua nomeação de algum modo modificadas. Também o cotidiano da família tem uma mudança notável assim que chega um bebê. Sua fala e seu silêncio significam. Usando exemplos de grupos indígenas do Rio Negro e da periferia de Recife, pretende-se abordar diferentes concepções de cuidado e de percepções de protagonismo infantil. Especialmente a ideia que bebês agem mesmo antes do seu nascimento, nos coloca um desafio ao próprio significado de protagonismo, trazendo uma abordagem que está para além da intencionalidade. Pretende-se observar os desafios que as concepções abordadas trazem ao conceito de subjetividade, como se relacionam com os modos de fala dos bebês e de seus cuidadores.

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CP 11 – ENCOUNTERS: IMPACT AND IMPLICATIONS FOR NEW CONCEPTIONS OF IDENTITY

CP

This panel brings together anthropologists from 3 different countries (Haiti, Greece, U.S.A.) at different stages of their anthropological careers. We examine the intersection of migration, transnational movements, and cultural heritage as outlines for emerging identities. All coalesce around the transformation of identity and social relations, inclusion and exclusion, be it in small rural communities, or migrants in intra-regional spaces. Expressions of cultural identity may be regulated and/or legitimized by national laws and policies, while in others, diaspora identities are fashioned from historical, spatial, and temporal hierarchies. Our research is grounded in recent scholarly debates, and diverse, innovative on-the-ground fieldwork. In Haitian transfrontier mobility: Kongo, Vyewo and Diaspora, Handerson provides a portrait of the heterogeneity of the Haitian diaspora that draws from fieldwork in Brazil, Suriname, French Guyana, and Haiti. In Quilombo cultural heritage and land rights: reflections from Itamatatiua, MA, Chatzikidi delves into the politics of heritage and its significance for quilombolas' struggles for land rights. In Reconceptualization Identity, Kenny (coordinator) draws from research on migration and quilombolas in Paraíba to suggest that overlapping encounters have created dynamic landscapes for emerging identities that may enhance quality of life, or foment suspicion, surveillance and scrutiny of migrants, quilombolas, and other displaced peoples.

Researcher:

Mary Lorena Kenny

(Eastern Connecticut State University) – USA

Handerson Joseph

(Universidade Federal do Amapá) – Brasil

Katerina Chatzikidi

(University of Oxford) – United Kingdom

Comissão/Comission: (Not informed)

Keywords: Identity; Heritage; Diaspora

Thematic lines: 12. Cultural Heritage/Patrimônio Cultural

— Session 1 —

Mary Lorena Kenny

(Eastern Connecticut State University) – USA

O autor não submeteu trabalho / *The author did not submit abstract*

Handerson Joseph

(Universidade Federal do Amapá) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

Katerina Chatzikidi

(University of Oxford) – United Kingdom

O autor não submeteu trabalho / *The author did not submit abstract*

CP 13 – ETHNOGRAPHIC MUSEUMS AND COLLABORATIVE CURATORSHIP

One of the reasons why the future of museums is ethnographic (K. Singh), lies in the conceptual and practical transformations of ethnography (both as method and as epistemology) that have entailed renewed museum practices. Such changes have incorporated criticism of the divide between ‘us’ and ‘them’ that previously sustained political and disciplinary boundaries, and remind us that museums are part of social struggles, embedded in specific, local, histories, and their inevitable global resonances. This is particularly true for ethnographic museums and for local identity museums which have been inspired on ideas of culture and identity forged in relationship to collections formerly or presently classified as ethnographic. The critique of colonial heritage in these institutions has been a crucial step towards collaborative methodologies, the decolonizing of museum practices and the indigenization of museums. Exploring current experiments from Brasil and from Canada, about exhibition making processes and backstage museum work, presentations to this panel challenge the notion that the term ‘ethnographic museum’, nowadays, covers a unified field of practice suggesting, instead, that museums are privileged instances of social, institutional and epistemological innovation, capable of dealing with difficult histories and issues, by integrating concurrent authorities, and by articulating both indigenous and canonical disciplinary epistemologies into museum discourse and practice.

Researcher:

Nuno Porto

(Museum of Anthropology The University of British Columbia) – Canadá

Renato Monteiro Athias

(Núcleo de Estudos e Pesquisas sobre Etnicidade) – Brasil

Rita de Cássia Melo Santos

(Universidade Federal da Paraíba) – Brasil

Andrea Roca

(The University of british Columbia) – Canada

Comissão/Comission: COMACH (Comission of Museums and Cultural Heritage) IUAES

Keywords: museums as transaction zones; concurrent authorities; decolonizing methodologies; indigenous epistemologies; collaboration protocols;

Thematic lines: 26. Museums/Museus

— Session 1 —

ANTHROPOLOGICAL INVESTIGATIONS IN ETHNOGRAPHIC MUSEUMS, NEW QUESTIONS FOR A DEBATE

Renato Monteiro Athias

(Núcleo de Estudos e Pesquisas sobre Etnicidade) – Brasil

This presentation aims to raise museological questions from research activities with ethnographic objects on the indigenous peoples of Rio Negro conducted in European and American museums. There are many ethnographic objects of the upper Rio Negro indigenous peoples exhibited in museums of this indigenous territory of the Uaupés basin. For this presentation I seek to explore issues that are at the interface of museology and anthropology to analyze objects that have shamanistic characteristics and that were part of significant mythological narratives among the Rio Negro Indigenous groups. The questions will be highlighted after analyzing a set of objects selected for the debate on ethnographic objects and shamanism in the upper Rio Negro today.

ETHNOGRAPHIC MUSEUMS AND COLLABORATIVE CURATORSHIP – DISCUSSION: CONCURRENT AGENCIES AND CULTURE AS SOCIAL JUSTICE

Nuno Porto

(Museum of Anthropology The University of British Columbia) – Canadá

In response to the challenge of addressing the relations between ‘ethnographic museums’ and ‘collaborative curatorship’, authors to the papers selected for this panel seem to identify plural forms of indigenous agency at the core of the present moment of the museum realm in the Americas, North and South. Rather spontaneously, each paper responded to the theme by articulating a series of problematic relationships between institutions (museums) and practice (collaborative or otherwise) that call for the analysis of rising tensions that foreground epistemological and paxiological innovations in the life of museums.

As an epilogue to the panel and discussion opener I propose that we address the core themes raised by the speakers and ask ourselves three questions: what sort of horizons are being opened by the fact that museum agencies are not only multiple but concurrent? what sorts of practices can be developed to transform the “museum illusion” in committed social imagination? what are the contributions of distinct understandings of culture to a more even society and to social justice at large?

FROM COLONIAL MUSEUMS TO INDIGENOUS AGENCY: THE MULTIPLE FORMS FOR CONSTRUCTIONS OF THE MUSEAL ILLUSION

João Pacheco de Oliveira

(Museu Nacional – UFRJ) – Brasil

Rita de Cássia Melo Santos

(Universidade Federal da Paraíba) – Brasil

Starting from different ethnographic and colonial situations, this presentation seeks to problematize the simplistic opposition between colonial museums and initiatives of memory and representation undertaken by indigenous collectivities in contemporary times. It is hoped that the set of situations analyzed presents the multiple transits between indigenous participation and challenges in both spaces, seeking to investigate possible ways to construct new narratives that allow the refoundation of the museum illusion.

THE RETURN OF THE PROTAGONISTS: OBJECTS, IMAGES, NARRATIVES AND INDIGENOUS EXPERIENCES IN THE PROCESSES OF INDIGENIZATION OF MUSEUMS IN THE PROVINCE OF BRITISH COLUMBIA, CANADA

Andrea Roca

(The University of british Columbia) – Canada

This work addresses ongoing modalities of museum indigenization processes. The focus is to distinguish the epistemologies and policies involved in the construction of the indigenous contents of these spaces and their self-representation, problematizing the expression “indigenization of museums” and reflecting, at the same time, what is being reconstructed, in terms of museological scenarios, in the aftermath of colonial situations. My analysis points out that, when acted upon by their producers, indigenous collections have their the critical potential brought into action, challenging colonial histories and historiographies, indigenizing knowledge and making political demarcations. Considering the different developments of indigenous self-representation in museological instances, it is also important to analyze the differences between decolonization and indigenization, with their respective scope and political implications and applications.

CP 14 – GENDER, ETHNICITY AND ENVIRONMENT IN THE CONTEXT OF DEVELOPMENT PROJECTS

How do development projects conceive and articulate the interface between gender, environment and ethnicity as part of corporate strategies of implementation of investments that understand all three subjects as threats to economic success? Impact and resistance of projects by women is affected by the way in which projects deal with their daily lives. Conflicts arise from environmental and ethnic politics that must be dealt with by projects. Project administrators channel questions to areas that they judge will receive less resistance, contributing to the configuration of resistance. Corporate/governmental discourse and practice about development, environment and ethnicity, and also gender gains attention. How do women frame critiques of deleterious effects of projects on their environment, ethnicity and daily life? How do differing mobilizations of women lead to use of environment and ethnicity to discover means and alliances to defend their interests? Women mobilization is composed of processes and practice as social actors of different ages and insertions in local communities. What partners and alliances help form power domains on the basis of environmental, ethnic, and other factors? Frailty, rigidity, or inexistence of explicit goals of gender equality do not operate in a vacuum, and this panel argues that resistance should be understood as associated with environment and ethnicity if it is to be fully understood as part of the impacts on gender in local populations

Researcher:

Parry Scott

(Universidade Federal de Pernambuco) – Brasil

María Rosa Catullo

(Consejo nacional de Investigaciones Científicas y Técnicas) – Argentina

Maristela de Paula Andrade

(Universidade Federal do Maranhão) – Brasil

R. Acevedo

(Universidade Federal do Pará) – Brasil

Comissão/Comission: (Not informed)

Keywords: Gender; Development Projects; Ethnicity; Environment

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

— Session 1 —

GÉNERO Y RELOCALIZACIONES COMPULSIVAS DE POBLACIÓN: ANÁLISIS DE LA CIUDAD DE FEDERACIÓN (ARGENTINA)

María Rosa Catullo

(Consejo nacional de Investigaciones Científicas y Técnicas) – Argentina

La represa de Salto Grande se ubica sobre el río Uruguay, uno de los afluentes de la Cuenca del Plata. Está localizada en el paraje denominado Ayuí (provincia de Entre Ríos, Argentina), 13 kilómetros al norte de la ciudad uruguaya de Salto (Departamento de Salto) y 18 km al norte de la localidad argentina de Concordia (provincia de Entre Ríos). Situada 6 km aguas abajo del Salto Grande propiamente dicho, dista 520 km de Montevideo (capital de La República Oriental del Uruguay) y 470 de Buenos Aires (capital de la República Argentina).

Esta represa inundó áreas rurales y centros urbanos en el noreste de la provincia de Entre Ríos y el sudeste de la provincia de Corrientes (Argentina), y en los departamentos de Salto y Artigas (Uruguay). En consecuencia, fueron relocalizadas: la ciudad de Federación y el poblado de Santa Ana (Entre Ríos, Argentina) y Villa Constitución y el pueblo de Belén (Salto, Uruguay)

Para este trabajo contamos con material de investigación de campo en la ciudad de Federación en el año 2016, sobre cómo fueron afectadas las mujeres en los primeros años post-relocalización, respecto al cambio de su espacio físico privado, su cotidiano, sus relaciones vecinales.

En este paper analizaremos la temática de género en el proceso de relocalización de la ciudad de Federación, teniendo en cuenta su transversalidad con otras variables, tales como edad y clase social.

Maristela de Paula Andrade

(Universidade Federal do Maranhão) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

R Acevedo

(Universidade Federal do Pará) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

Parry Scott

(Universidade Federal de Pernambuco) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

CP 15 – HIV/AIDS IN SOUTH AMERICA: PAST AND PRESENT CHALLENGES, NEW PREVENTION TECHNOLOGIES, AND PUBLIC POLICY

Since the 1980s anthropological research of the HIV/AIDS epidemic has investigated the structural, socio-cultural, and politico-economic aspects of the problem.

Anthropologists have examined the epidemiological changes of the disease and followed with concern the shifting demographics of the affected population, as rates of the illness rise among women, juveniles, the poor, and in rural areas. The success of public health policies and services varies widely in different parts of the world, with serious implications for the 36.7 million people presently living with HIV globally. Anthropological studies have offered insight into the issue, with particular emphasis on social and economic inequality, gender relations, structural factors, public health efforts, and availability. However, there have been few opportunities to carry out comparative studies or debates between countries which share some socio-cultural and historical characteristics. According to UNAIDS, HIV/AIDS figures vary considerably among countries in South America. In recent years, while new infections decreased in Colombia and Uruguay, they increased in Argentina, Brazil and Chile. How public policy and new prevention technologies affect and are affected by these trends in each country is an important topic for discussion. This panel intends to contribute to the development of a future research agenda on the socio-cultural dimensions of HIV/AIDS.

Researcher:

Ceres Victora

(Universidade Federal do Rio Grande do Sul) – Brazil

Susana Margulies

(Universidad de Buenos Aires) – Argentina

Daniela Riva Knauth

(Universidade Federal do Rio Grande do Sul) – Brazil

Cesar Abadia

(University of Connecticut)

Comissão/Comission: (Not informed)

Keywords: “HIV/Aids”; “South America”; “Public Policy”; Prevention Technology

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

– Session 1 –

Ceres Victora

(Universidade Federal do Rio Grande do Sul) – Brazil

O autor não submeteu trabalho / *The author did not submit abstract*

Susana Margulies

(Universidad de Buenos Aires) – Argentina

O autor não submeteu trabalho / *The author did not submit abstract*

Daniela Riva Knauth

(Universidade Federal do Rio Grande do Sul) – Brazil

O autor não submeteu trabalho / *The author did not submit abstract*

Cesar Abadia

(University of Connecticut)

O autor não submeteu trabalho / *The author did not submit abstract*

Ceres Victora

(Universidade Federal do Rio Grande do Sul) – Brazil

O autor não submeteu trabalho / *The author did not submit abstract*

CP 16 – INDIGENOUS KNOWLEDGE AND MANAGEMENT SYSTEM IN INDIAN SUB-CONTINENT

Indian Subcontinent in its historical appraisal, having the predominantly the Indigenous region comprised of many countries like India, Bangladesh, Pakistan, Myanmar, Sri Lanka, Bhutan, Nepal etc. have significant features with regard to self governance, world view, traditional economic activities and other aspects of Indigenous communities of their own.

There are hundreds of Indigenous communities inhabited in the region of different sub-races enjoy the autonomous status in managing their social affairs, dialects historical upbringings and health management etc., which are still invoked in the communities, though there have been regular interference and encounters in between the communities for their community interests and dominance. On the other hand present state policies and legislations implemented by the respective central and provinces of the countries have their own impact on the traditional features of the communities and the encounters between the government institution and traditional management affairs are clearly visible.

The proposed panel and the panelists will focus on the issues cited above to highlight the core and inside situations of the different communities.

Researcher:

Karma Oraon

(Ranchi University, Ranchi) – India

Hari Oraon

(Ranchi University, Ranchi) – India

Jagdeep Oraon

(Sidho Kanho Birsha University) – India

K. M. Rezaul Karim

(Government. M M College) – Bangladesh

Ashok Oraon

(Ranchi University, Ranchi) – India

Abha Xalxo

(Ranchi University, Ranchi) – India,

Francisca Kujur

(Vinoba Bhave University Hazaribag) – India, Savita Verma (Vinoba Bhave University Hazaribag) – India

Comissão/Comission: (Not informed)

Keywords: “Indigenous”; “Self Governance”; “traditional”; “Communities”; “Encounters”

Thematic lines: 21. Indigenous Knowledge/Saberes Indígenas

— Session —

HEALTH STATUS OF MAHATO ETHNIC COMMUNITY OF BANGLADESH

K. M. Rezaul Karim

(Government. M M College) – Bangladesh

The general health status of the Mahato ethnic community is known to be poor. The widespread poverty, illiteracy, malnutrition, lack of drinking water and sanitary, poor maternal and child health services have been traced out as possible factors for miserable health status among Mahato community. From the study it is revealed that the male and female participants are 45.9% and 54.1% respectively. The age range of the respondents are 15-86 years. Their dependency on alcohol are 39.8%, and smoking are 43.2%, among them percent female alcoholic are 14.5%. Maximum participants are having high blood pressure whereas the percent among male and female are 80% and 67.8% accordingly. The prevalence of diabetes are 34.1%, where the percent of male and female are 52.56% and 47.44%. In addition, percentage of other disease and disorder of eye, oral, respiratory, gastrointestinal, genitourinary are 31.4%, 22.2%, 24.1%, 41.8%, 31% respectively. About 52.4% are immunized and among them 13.1% are single vaccinated and 39.3% are multiple vaccinated. Among the 87.8% married participants. 35% are having birth control methods, whereas most of them are dependent on pills. The outcome of this study will give an authentic view about the Mahatos present health status and medical care available for them.

Karma oraon

(Ranchi University, Ranchi) – India

O autor não submeteu trabalho / *The author did not submit abstract*

Hari Oraon

(Ranchi University, Ranchi) – India

O autor não submeteu trabalho / *The author did not submit abstract*

Jagdeep Oraon

(Sidho Kanho Birsha University) – India

O autor não submeteu trabalho / *The author did not submit abstract*

— Session —

Francisca Kujur

(Vinoba Bhave University Hazaribag) – India

O autor não submeteu trabalho / *The author did not submit abstract*

Savita Verma

(Vinoba Bhave University Hazaribag) – India

O autor não submeteu trabalho / *The author did not submit abstract*

Ashok Oraon

(Ranchi University, Ranchi) – India

O autor não submeteu trabalho / *The author did not submit abstract*

CP 17 – KINSHIP, FAMILY, AND DIVERSITY: LEGAL, SCIENTIFIC, AND RELIGIOUS PERSPECTIVES IN CONTEMPORARY DEBATES

This panel will address the public role of contemporary national and transnational controversies about the regulation of family configurations. In Brazil, along with the 2011 Supreme Court ruling that granted legal recognition to same-sex couples, joint adoption has been increasingly sought by lesbians and gays. Likewise, in 2013, the Federal Council of Medicine included same-sex couples in its guidelines for the use of assisted reproduction techniques. Such changes involve most prominently the fields of Medicine and the Law, as well as Psychology, whereby also lies an intense resistance to the recognition new models for family arrangements.

This panel proposes a comparative reflection upon a wealth of recent ethnographic explorations at multiple sites on the emergence of legal and techno-medically mediated experiences of pregnancy and parenthood, institutional responses, and public debates on contemporary meanings of family and kinship in Argentina and Brazil. We also seek to analyze the stands on the subject taken by “conservative” sectors and religious, as well as lay, leaders, who evoke patriarchal narratives linking nature and tradition to oppose an individual rights-based perspective, and what they have come to term “gender ideology.”

Researcher:

Alessandra de Andrade Rinaldi

(Universidade Federal Rural do Rio de Janeiro) – Seropédica – Rio de Janeiro – Brasil

Naara Luna

(Universidade Federal Rural do Rio de Janeiro) – UFRRJ – Brasil

Horacio Federico Sivori

(State University of Rio de Janeiro) – Brazil

Marcelo Tavares Natividade

(Universidade Federal do Ceará)

Leandro de Oliveira

(Universidade Federal de Minas Gerais) – Brasil

J. Ignacio Pichardo

(Universidad Complutense de Madrid) – Spain

Comissão/Comission: (Not informed)

Keywords: family;, diversity; contemporary debates

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

— Session —

A FAMILY LIKE ANY OTHER: EGALITARIAN MARRIAGE AND NEW KIND OF FAMILIES IN EVANGELICAL LGBT CHURCHES

Marcelo Tavares Natividade

(Universidade Federal do Ceará)

This work claims to elucidate aspects of the connections between religious practices and political agendas of sexual rights, including egalitarian marriage, same-sex adoption, gay and lesbian families, and transsexual relationship. The data will be justified by the result of a research whose objective is to examine pedagogies of sex, conjugal life and family relations in gay and lesbian Brazilian congregations. It is important to highlight if / how political activism and religious rituals are related between them, focusing on experiences of conjugality and parenting experienced by gay men and lesbian women, as well as transgender “evangelical” people. The proposal is justified by the recurrent public testimonies about marriage, civil union pacts, reproduction, and adoption of same-sex couples by gay and lesbian congregations. The hypothesis is that pastoral practices and collective demands movements are intertwined in the production of new configurations of subjectivity, identities and sensitivities. In this context how an ‘evangelical’ gay or lesbian couple are built? How the self-construction processes, religious pastoring, and collective identities are intertwined? If / how family relationships, ‘marriage’ / conjugality, church, and individual connect in the construction of these religious experiences? – Those are the starting questions of the study.

FAMILY CONSCIOUSNESS, POLICIES FOR CHILDREN AND YOUTH IN BRAZIL

Alessandra de Andrade Rinaldi

(Universidade Federal Rural do Rio de Janeiro) – Seropédica- Rio de Janeiro- Brasil

This academic article aims to discuss the Law 13,509 / 17, which provides for adoption and amends the Law 8.069 / 90 (also known as ‘Statute of the Children and the Adolescents’). The new mechanism addresses, among other things, the possibility of the “voluntary delivery of a child” through the Justice of Childhood and Youth; sets deadlines for the dismissal of family power and for the end of the process (120 days extendable for the same term), in addition to prioritizing, in the queue of adoption, applicants who seek to join groups of siblings and / or adolescents with specific health needs.

Due to this scenario, my goal is to understand the meanings associated with adoption, parental exercise, families, justice practices and public policies (related to the referred Law’s promulgation). How can an adoptive filiation be considered a public policy for children? May the time reduction of a process be connected to the idea of an adoption as a solution for children’s issues in a protective way, as these ones are away from their families of origin? This piece aims to analyze these issues according to the Law’s perspective, as well as through public debates on the subject, disclosed by professionals related to the Justice of Childhood and Youth (sources: magazines, newspapers and other media).

LOVE AND PREJUDICE: AN ETHNOGRAPHIC THEORY OF ACCEPTANCE

Leandro de Oliveira

(Universidade Federal de Minas Gerais) – Brasil

This paper develops a line of investigation initiated in 2007, discussing family and sexuality in intersection with religion and the social construction of personhood. The research was based on life histories and family histories conducted with gays, lesbians and their families of origin, exploring how relationships between family and sexuality are experienced among these subjects, and also focusing public controversies on family values and LGBT people. Drawing on ethnographic materials produced in this research trajectory, the paper aims: 1) to contextualize family and households' micropolitical experiences within a broader context, highlighting the way in which religious values and ideal family models are intertwined with the resurgence of conservatism in public sphere and resistance against demands for recognition of LGBT people; 2) to explore the meaning of discourses on the "acceptance" of homosexuality in the family, considering their interweaving with discourses on emotion and with modes of subjectivation 3) to reflect on political-epistemological issues pertinent to the processes of knowledge construction in anthropological research on sexuality, considering the place of the ethnographer, the partial and localized character of the scientific knowledge and its potential intertwining with the researcher's trajectory and personal experiences.

— Session —

NATURE IN THE LAW: THE PROJECT FOR A BRAZILIAN FAMILY CHARTER

Horacio Federico Sivori

(State University of Rio de Janeiro) – Brazil

PL 6.583/2013, a federal bill, promoted by a majority alliance of both religious and lay conservative actors led by the Evangelical Caucus, entailed a direct reaction to the legal recognition of gay and lesbian marriage, after a Supreme Court decision of 2011, as well as State-level jurisprudence granting joint parenthood to same-sex couples. Still awaiting plenary discussion after heated debates at a special commission in 2015, the project defines marriage as restricted to the union of man and woman, with distinct emphasis on the ends of procreation, and on the protection of “the traditional family,” in a restricted interpretation of the Constitution of 1988 on the subject. Also, in association to several other proposed bills of the same tenor, it includes provisions in favor of the “right to life from conception.” The debates over the bill mobilized legislators and civil society actors both in favor and against it, with significant coverage by the press and notable resonance in internet fora and social networks, where evangelical pastors and politicians enjoy great visibility, as do LGBT, feminist, and Human Right advocates. In my presentation, I will briefly map the actors directly involved in this quarrel, their affinities, common interests and alliances, to then address the arguments and communicative means mobilized to set the issue in terms of a public controversy and promote a moral panic over threats to “the survival of the family”.

THE ABORTION DEBATE AT THE CHAMBER OF DEPUTIES IN BRAZIL, 2015 TO 2017: CONSERVATIVE AGENDA AND RESISTANCE

Naara Luna

(Universidade Federal Rural do Rio de Janeiro) – UFRRJ – Brasil

This paper will address public debate on abortion in Brazil, based on document research on the proceedings of Chamber of Deputies from 2015 to 2017. The research retrieved speeches and bills from the Chamber's web portal. I analyze stands regarding abortion and the type of arguments used as basis for the debate. I also examine representatives' profiles in terms of profession and religion. Different types of arguments were found: religious and philosophical, legal, scientific (biological or naturalizing). Local issues were also mobilized in the debate: the zika virus outbreak in Brazil leading to the birth of children affected by a related congenital syndrome and severe handicaps. During that period, public statement of a part of the Supreme Court, questioning the criminalization of abortion, was matter of great debate. That debate also took place inside the legislature, where bills aimed to restrict the application of legal abortion, as well as access to it in health services, were discussed. The stand against abortion is hegemonic across political parties at the House: there are representatives against legal abortion from right to left, but pro-choice deputies are only found on the left of the spectrum. Most deputies engaged in this debate have a strong religious affiliation, but there are also conservative positions outside those.

THE ODD COUPLE: RELIGION AND SEXUAL DIVERSITY IN SPAIN

J. Ignacio Pichardo

(Universidad Complutense de Madrid) – Spain

At the same time that women's, feminist and LGBT/Q movements have witnessed important advances in the social and legal recognition of their rights and citizenship, there is also a global movement against their demands and the achievements gained by the feminist and sexual liberation movement. One of the most powerful transnational move in this sense is the one focused on the "gender ideology" discourse, fueled internationally by the Catholic Church with the support of other ultraconservative and radical religious group. In this paper this movement will be presented focusing on how their international strategies and actions have taken place in Spain, where it has not been as successful as it is in other places of Europe or Latin America. In a second part of the paper, the frictions between homosexuality and religion will be discussed. In Spain, the Catholic Church still controls almost monopolistically the main community rituals of bonding and belonging and the experiences and strategies of Catholic and non-Catholic individuals and LGBT families to confront this reality inform the non-linear strategies different social actors perform.

CP 18 – LOCAL PRACTICES, EXPERIENCES AND PUBLIC POLICY: A RESEARCH NETWORK IN THE ANTHROPOLOGY OF HEALTH AND THE LATIN AMERICAN CRITICAL APPROACH

The panel proposes to discuss the articulation, consolidation and contribution of the research carried out by the health network of the National Institute of Science and Technology: Brazil Plural (IBP). IBP is an interdisciplinary, interinstitutional and international research program that emphasizes research in network as a methodological strategy for engagement with the communities studied and the public policies designed to serve them. Established in 2009, the health network, “Local Practices, Experiences and Public Policy”, contributes to the field of anthropology of health seeking to develop a “Latin” critical approach and to construct concepts adequate for understanding of the plurality of knowledge and health practices characteristic for the region. In collaboration with other Latin Americans, researchers develop concepts adequate for understanding the effects of the expansion of biomedical hegemony and asymmetrical power relations. Since its beginning, the research network has sought to construct, together with the populations studied, a more adequate health policy and provision of services that recognize the multiplicity of practices, the autonomy of the target populations and their active role in articulating the diverse therapeutic traditions, including those of biomedicine.

Researcher:

Eliana Elisabeth Diehl

(Universidade Federal de Santa Catarina)

Carolina Portela

(Universidad Externado de Colombia) – Colombia

Marcia Grisotti

(Universidade Federal de Santa Catarina) – Brasil

Maria Luiza Garnelo Pereira

(Instituto Leônidas & Maria Deane – Fiocruz) – Brasil

Comissão/Comission: National Institute of Science and Technology: Brazil Plural (IBP)

Keywords: Anthropology of health; Research network; Brazil; Latin America

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

— Session —

CONFLUÊNCIAS E CONTRADIÇÕES E NOS CUIDADOS COM A SAÚDE REPRODUTIVA DA MULHER INDÍGENA, NOROESTE DA AMAZÔNIA BRASILEIRA

Maria Luiza Garnelo Pereira

(Instituto Leônidas & Maria Deane – Fiocruz) – Brasil

A expansão das ações de atenção primária para as terras indígenas, feita no Brasil pelos Distritos Sanitários Especiais Indígenas (DSEI) adentrou a uma pluralidade de conhecimentos e práticas sanitárias preexistentes à implantação da atual política de saúde indígena. Neste trabalho discutiremos os cuidados com a gestante e o recém-nascido, que, do ponto de vista indígena devem perpassar toda a vida feminina, estendendo-se aos ascendentes e descendentes humanos e aos espíritos da mata que convivem com as famílias, no tempo atual. Já as recomendações biomédicas priorizam uma alocação intensiva de cuidados limitados ao envelope corporal e ao período gestacional, ignorando as dimensões intergeracionais e relacionais com o ambiente natural e social que envolvem o processo reprodutivo indígena. Contradições dessa ordem dificultam uma adequada provisão de serviços e obstaculizam a sensibilidade cultural que deveria caracterizar a oferta de atenção diferenciada à saúde dos povos indígenas. Investigações como esta, ligadas à rede Práticas Locais, Experiências e Políticas Pública vinculada ao Instituto Brasil Plural, proporcionam uma abordagem crítica, voltada para aprimorar a sensibilidade cultural das atividades do subsistema de saúde indígena e contribuem para o empoderamento de atores políticos locais, em luta para garantir o reconhecimento e o respeito às suas práticas de saúde pelas autoridades sanitárias.

DISEASE AS PROCESS AND AS EXPERIENCE: SOCIAL HISTORY OF AN EMERGING INFECTIOUS DISEASE

Marcia Grisotti

(Universidade Federal de Santa Catarina) – Brasil

The infection by the parasite *Angiostrongylus costaricensis*, in certain species of land snails and in members of a Southern Brazilian community, suggests the occurrence of under-diagnosis of patients with a disease called abdominal angiostrongyliasis.

We reviewed the works published from 1967 to 2002 in Costa Rica and in other Latin American countries, interviewed doctors and residents; participated in a serological study and followed the attempts to control an outbreak of snails in a community in Southern Brazil. We show how the disease was constructed in different ways in Costa Rica and Brazil and how these changes impacted upon the understanding of its clinical and epidemiological diagnosis: Why and when the diagnosis of the disease by the identification of the parasite through anatomic-pathological studies was replaced by the diagnosis of the lesions and serologic tests? What factors made this transition possible? How did the concept of a serious disease was changed to that of an asymptomatic disease? What were the social and economic impacts caused by the media coverage? How can we classify isolated individuals as normal or pathological if the serologic tests are not universally accepted? Which are the conceptions of disease held by the doctors and by the affected individuals?

Eliana Elisabeth Diehl

(Universidade Federal de Santa Catarina)

O autor não submeteu trabalho / *The author did not submit abstract*

Carolina Portela

(Universidad Externado de Colombia) – Colombia

O autor não submeteu trabalho / *The author did not submit abstract*

CP 19 – MEANINGS OF CULTURE, BETWEEN THE SECULAR AND THE RELIGIOUS

Anthropological approaches to secularism have explored a new subject and opened up new perspectives for the anthropology of religion. One of the central aims of this new approach is to understand the entangled production of both the secular and the religious. This panel seeks to develop the anthropology of secularism by analysing cases that show how the relationship between the secular and the religious depends on configurations that contain other concepts and actors.

Culture is one of the primal categories involved in the simultaneous production of the secular and the religious. Although the dominant understandings of culture place this category in the secular arena, there are many situations in which culture comes to encompass religion or in which it is claimed by religious agents. This panel explores the configurations and relationships between culture, the religious and the secular by means of three Brazilian cases, which all display global ties and transformations.

Oosterbaan researches the participation of evangelical groups in carnival; Machado dedicates herself to the articulations between politics and music in evangelical undertakings; Giumbelli focuses on religious tourism and its relationship with urban issues. These three analyses support the apprehension of important transformations in religious fields around the globe and also hand insights which role public and private agents play in the process.

Researcher:

Emerson Giumbelli

(Universidade Federal do Rio Grande do Sul) – Brasil

Martijn Oosterbaan

(Utrecht University) – Netherlands

Carly Barboza Machado

(Universidade Federal Rural do Rio de Janeiro) – Brazil

Comissão/Comission: (Not informed)

Keywords: secular; religious diversity; Evangelicals; culture; religious tourism

Thematic lines: 07. Anthropology of Religion and Secularism/Antropologia da Religião e Secularismo

— Session —

CONTESTING CARNIVAL: BRAZILIAN CULTURE AND RELIGIO-POLITICAL TRANSFORMATIONS

Martijn Oosterbaan

(Utrecht University) – Netherlands

The Brazilian carnival of 2018 showed a remarkable presence of evangelical parades (blocos) in Brazilian cities. Blocos are carnivalesque associations that make music with percussion instruments as they parade through the streets. The appearance of evangelical blocos is noteworthy because, for a long time, Brazilian evangelical churches shied away from carnival festivities. In the past decade, however, several evangelical groups in Brazil have started to produce what could be called ‘evangelical carnival’. The rise of evangelical carnival is closely connected to transformations in the Brazilian religio-political field and exemplary of transformations within evangelical circles vis-à-vis ‘typical’ Brazilian cultural traditions. Evangelical churches generally opposed such traditions, but many evangelical groups take part in them nowadays. Evangelical arguments that legitimate carnivalesque evangelical performances rest on a form of evangelization called *estratégia* (strategy) and on the discursive use of the ‘culture’ concept. This presentation argues that the use of the culture concept elucidates the discursive and embodied connections between nationalism, religion and culture. It also argues that carnivalesque evangelical performances allow its participants to contest voices that describe evangelicals as ‘inauthentic’ Brazilians – without diminishing their religio-political mission to preach the gospel and convince people to accept Jesus as their Savior.

RELIGIOUS TOURISM: CULTURE BETWEEN THE SECULAR AND THE RELIGIOUS

Emerson Giumbelli

(Universidade Federal do Rio Grande do Sul) – Brasil

How does “religious tourism” mobilize relations between religion and culture? This issue is discussed considering a universe composed of projects contemplated in a recent call by the Ministry of Tourism aiming at to “the strengthening of religious tourism” in Brazil. The discussion proceeds in two levels.

First, a counterpoint between the conceptions of culture assumed by the Ministry of Tourism and those that can be deduced from the universe of projects.

Second, considering these projects, the meanings of culture in relation to topics such as cultural heritage, urban identity and religious diversity. In conclusion, it is suggested that “religious tourism” is one of the ways in which the relationship between the religious and the secular is configured and transformed, with “culture” as an important mediator.

GOSPEL MUSIC AND CULTURE IN URBAN PERIPHERIES OF RIO DE JANEIRO

Carly Barboza Machado

(Universidade Federal Rural do Rio de Janeiro) – Brazil

In addition to broader questions about the relationship between gospel music and Brazilian culture, I would like to discuss in this presentation micropolitical articulations between gospel music and culture in urban peripheries of Rio de Janeiro. Questions about the production of religious and secular borders have intensified in Brazil in recent years, due to the increase of the public presence of evangelical practices in the daily life of various territories in Brazil, especially in its urban peripheries. I intend to think in this panel about modes of production of the religious and the secular in these peripheries, through the circulation of melodies, rhythms, voices and bodies, and the way in which this circulation operates in people's life trajectories, their professional and political careers, and everyday experiences.

CP 20 – MULTI-DISCIPLINARY METHODOLOGY DEVELOPMENT AND INTEGRATION FOR ANTHROPOLOGICAL RESEARCH UNDER GLOBALIZATION

Convener:

Ming He

(Yunnan University, China | kmheming@hotmail.com)

Ching Lin Pang

(University of Catholique De Louvain, Belgium)

The current challenge for anthropological research lies in how we can better understand globalization by conventional methods in anthropological research. As the improved of data collection and big data development, anthropologists are interesting now to develop new methodology by combing and integrating different methods from hard science and other social sciences methods. Beyond the ethnographic method, the “new” methodological development has helped the anthropologists to present the evidence-based research in a more convincing manner. For that, they combined both qualitative and qualitative method. The newly development of technology also make the multi-disciplinary research and integration of different methodology possible and much cheaper than before. Now, Geoinformation technique, statistics software, Nvivo as well as Metlab enabled the anthropological research to be more quantitationization and modelingization as well as integrating into qualitative. This panel aimed to explore the possibility for methods integration and development from different disciplinary. It also demonstrates the power of combing qualitative and quantitative research to enhance the argumentation in anthropological research.

Researcher:

Ming He

Ching Lin Pang

(UAntwerpen) – Belgium

Yueping Wang

Zhang Liang

Zhinong Li

Comissão/Comission: (Not informed)

Keywords: quantitative, qualitative, methodology, GIS

Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

— *Session* —

EXPLORING THE COMBINED HISTORICAL-ANTHROPOLOGICAL STUDY OF ANTWERP CHINATOWN

Ching Lin Pang

(UAntwerpen) – Belgium

This paper explores the opportunities and challenges of interdisciplinary approach combining ethnography with historiographical research applied to Chinatown in Antwerp at the neighborhood level. Concretely the study focuses on the Falconplein in the Seamen's Quarter and the Van Wezenbekestraat and Van Arteveldestraat in Antwerp Nord as hubs of Chinese presence in the first decades of the 20th and 21st century. We examine the existing historical sources and ethnographic accounts of this neighborhood. In so doing we can envisage the different research findings that might result from a combined methodology.

BETWEEN TRANSNATIONALISM AND BORDERING: CROSS-BORDER RESIDENTIAL MOBILITY IN SOUTHWEST CHINA AND MAINLAND SOUTHEAST ASIA

Yueping Wang

Cross-border residential mobility (CBRM) has so far largely been approached from a transnational perspective. However, recently the research proposes that the borderland is a special space although connected by the cross-border activities and supervised by nation-state. Taking into consideration of the governmentally, borderland and borders are very important resources for nation-state, which want to control it through bordering. While drawing on experiences from cross-border residential mobility in Southeast Asia and southwest China, my study divided into the different scales in this space, which can show that the roles of multidimensional subjects participated in bordering and transnational activities. From this view, it will also draw attention to the unique of the borderland in globalization.

Southwest China and Southeast Asia (some scholars regard it as part of Zomia), which is considered to be “the edge of national rights” historically, could be discriminate the definition of national geography boundary, spatial construction of political boundary and the maintenance of traditional cultural boundary, and describe the regional scale. Meanwhile, through establishing bottom-up and top-down perspectives, this paper will analyze how the region established scale order and its practice scale through participation of different communities in the context of globalization and nationalization.

GEOINFORMATION AND ETHNOGRAPHY: COMBINATION AND INTEGRATION

Zhang Liang

The contemporary research in anthropology is facing a great methodological challenge to provide more convincing and evidence-base argumentation for policy makers. On the one hand, the in-depth case study approach by applied ethnographic method continues dominating the anthropological research which has however limited by its representation in a large-scale context. On the other hand, newly emerging technology in bigdata analysis and geoinformaiton system had gradually adopted in many fields of research to improve the representation of research, which however has the limitation that fail to provide informative data at grassroots level. The paper present the innovative approach to integrate the geoinformaiton system with ethnographic research. Taking the case in Mekong sub-region, we illustrate the possibility to link community research to large-scale analysis. We argue the current research in anthropology need consider the a greater integration with other disciplinary for this methodology development.

— Session —

ON THE MUTUALLY BENEFICIAL ECOLOGICAL WISDOM OF TIBETANS IN NORTHWEST YUNNAN A CASE STUDY FROM BENZILAN COUNTY

Zhinong Li

The dry hot valley of upper reaches of Jingsha River where Benzilan County located is a typically eco-fragile area. However, people living in the area have developed a unique set of ecological wisdom and ethics to guide their practices, thus have been able to successfully reconcile the conflicts between social development and environmental protection in the region. To study the ecological wisdom of Tibetans in their social network and traditional culture could be helpful for a better understanding of why and how environment problems emerge, while to observe how they cope with eco-fragile related challenges might provide some insights to our strategy against current environment crisis.

Ming He

O autor não submeteu trabalho / *The author did not submit abstract*

CP 21 – NARRATIVES OF HOPE: ETHNOGRAPHIES OF MORALITIES AROUND SUFFERING

This panel explores the narratives of hope that are part of suffering. The focus is on suffering caused by poverty, illness or even death. Our aim is to explore how multiple and at times contradictory moralities take shape in narratives of hope. The contributors to this panel examine what narratives of hope reveal about the value of life, both in its symbolic and financial meaning, especially when faced with society's social and economic inequalities (as Brazil, South Africa). Hope is central to the way in which people make sense of misfortune and providence, suggesting that the future is open. It connects and, perhaps, can also disconnect past, present and future temporalities. Some questions that inspire this panel are: a) How do people gain, lose, regain and reshape hope? b) How does the designing of hope communicate different and hierarchal social ties and personal relationships with those that are brought together to help, plan and act? c) Is hope also directed to institutions, bureaucracies, public policies, in this way involving other and unsuspected agents in the solution of health or financial problems? d) Hope implies a vulnerability vis-à-vis voices – both from others and internalized – that proclaim that hope is unrealistic, naïve, even dangerous. e) What do these voices on hope and planning reveal about the socio-economic inequalities, the intricacies of gender, conjugality, family and neighborhood, the unstable statuses of citizenship and human rights?

Researcher:

Soraya Fleischer

(Departamento de Antropologia) – Universidade de Brasília

Erik Bähre

(Leiden University) – Netherlands

Júlia Campos Clímaco

(Universidade de Brasília) – Brasil

Mônica Franch

(Universidade Federal da Paraíba) – Brasil

Comissão/Comission: (Not informed)

Keywords: Hope; morality; illness; death; suffering.

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

— Session —

CITY OF HOPE, LIVING WITH FEAR: APOLITICAL DREAMS AND FEARS IN CAPE TOWN, SOUTH AFRICA

Erik Bähre

(Leiden University) – Netherlands

In this paper I take a look at the hopes and fears of Africans living in the townships of Cape Town. It is hopeful that South Africa is liberated from colonialism and apartheid and now nearly 25 years a democracy. At the same time, Cape Town is fearful. It is among the world's most violent cities and racial and economic inequalities continue to permeate everyday life. What do people hope for in this frightening city and how is hope articulated in everyday life? With this I mean that hope is a personal feeling that changes, and is changed by, social and institutional relations.

The study reveals a striking contrast between politics and sociality: Hope is central to South Africa's national political discourse and party politics but what many hope and dream for is apolitical. The hopes that are formulated in the political realm are met with suspicion and even seen as monstrous; as a veil that covers the self-interests of politicians. In sharp contrast with these political hopes, the hopes that people express often concern social relations, especially kinship. People's hope that they or their children can lead a dignified life and that they can find the right balance between belonging and autonomy, between care for others and taking care of oneself. These socially mediated hopes are certainly connected to the political-economic circumstances in which people live but keep the political monster at bay by articulating them in apolitical ways.

ZIKA EPIDEMICS, MICROCEPHALY AND HOPE WANDERINGS IN RECIFE/PE

Soraya Fleischer

(Departamento de Antropologia) – Universidade de Brasília

Between 2015 and 2016, Brazil was hit by a Zika epidemic. Mild as a clinical infection, intense as a reproductive experience. Almost 4.000 babies were born with severe neurological implications from the vertical transmission of the Zika virus, especially microcephaly, hydrocephaly, epilepsy, dysphagia. The city of Recife, in the Northeastern region of Brazil, where more cases were confirmed, are 200 babies with the Congenital Syndrome of the Zika Virus (CSZV). Our team has been conducting ethnographic fieldwork every semester in the city since 2016, with visits and continuing conversations with to “micro moms”, as they have decided to call themselves. Very committed to help the babies thrive and survive, these mothers have been investing time, resources and will to offer them treatment and rehabilitation therapies. They circulate around this metropolitan city to guarantee consultations, exams, therapy sessions, medicine.

In this presentation, one mother will illustrate a series of technologies that appeared, were evaluated and put into use with her child. Another mother will illustrate the negative consequences when a very simple resource, the bus system, becomes impossible. In the first case, future and hope are imagined, fostered, tangible, while in the second case, isolation falls over the family, the future becomes opaque, hope is doomed. This paper intends to reflect on what happens when an epidemic, a disability, a complex and unequal city get entangled.

NARRATIVES OF WOMEN WITH CHILDREN WITH TAY-SACHS DISEASE: SELF-INTERPRETATION AND MOTHERHOOD EXPERIMENTS

Júlia Campos Clímaco

(Universidade de Brasília) – Brasil

In the midst of traumatic experiences that may break the narrative thread, how can some idea of self-continuity be crafted? How to shape hope within suffering: a kind of hope not related to a return to a life once lived and imagined, but hope towards a narrative reenvisioning that accommodates new beginnings for a dreaded new end that might move away from subjunctive narratives? With these questions in mind, this paper explores the narratives of women whom have had children with Tay-Sachs, a rare neurodegenerative disease that causes death in early childhood, with no acknowledged cure. Through oral life history interviews, the aim is to examine how six women create meaning for their motherhood from their children's diagnosis. By listening not to the disease their children face(d), but to the illness experience shared by them, we try to understand their self-interpretation. This adverse motherhood imposes moral dilemmas that lead them to expand their life possibilities experimenting and experiencing constant ambivalence. By narrating their experiences, they are able to create new meanings for their motherhood lived in the present tense that gravitates around daily care. Doing this, they strive with the possibilities to maintain an idea of a self in constant becoming within a story they didn't choose, in a way that the narrative thread, both of their lives and that of their children, may be reforged.

YOUTH, FUTURE AND HOPE: SOME REFLECTIONS AND AN INVITATION TO RESEARCH

Mónica Franch

(Universidade Federal da Paraíba) – Brasil

Narratives of hope can be addressed by their articulation with the future. “A real object without reality”, future often directs present actions and carries dreams and hopes, as well as threats, fears and despair. In order to think about this articulation, I look back to ethnographic researches carried out in 2001-2007 with young people in poor neighborhoods of Recife, Brazil. In a context of a number of obstacles for transition to adulthood, but also of a growing presence of income-redistribution policies aimed at youth, young people showed different attitudes towards the future. In some cases, the disconnection between an ambitious future and insufficient present strategies drew attention to the purely expressive dimension of the ideations of the future. In other cases, future was transmuted into an “extended present”, paced by the realization of small projects relaying on support networks. For young people involved in illegal activities, future was an uncomfortable dimension, based on short-term achievements and a deep awareness of finitude. Finally, a small but significant group of young people reflected the advances of policies of social inclusion and viewed long-term futures, based on access to university and improvement of living conditions. One decade later, public policies for youth inclusion have disappeared or are at risk and young people face a new scenario of a political and economic crises with very little room for hope. What do their futures look like now?

CP 23 – POLITICAL ECOLOGY OF EXTRATIVISM: CONFLICTS AND DISASTERS

The expansion of development projects in Latin America has been responsible for the opening of new mining frontiers. This context has expanded the emergence of disasters and environmental conflicts, especially along the river basins affecting water disposal. This is the case of Peru, Colombia, Chile, Argentina and Brazil, notably in the latter, the Rio Doce basin, victim of one of the world's largest environmental disasters in 2015. From the perspective of the political ecology and anthropology of disasters this panel seeks to discuss the harmful effects imposed to the local dwellers and examine the institutional procedures and practices designed to manage conflicts and disasters. Dialoguing with extensive literature on extrativism, environmental justice, disasters and socio-technical networks, this proposal seeks to debate the sociopolitical production of vulnerability within these mining frontiers.

Researcher:

Raquel Oliveira

(Universidade Federal de Minas Gerais) – Brasil

Susanna Hoffman

(Hoffman Consulting) – USA

Astrid Ulloa

(Universidad Nacional de Colombia) – Colombia

Horacio Machado Aráoz

(Argentina)

Andrea Zhouri

(Universidade Federal de Minas Gerais) – Brasil

Comissão/Comission: (Not informed)

Keywords: Disasters; Mining; Environmental Justice; Conflict

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

— Session —

CONFLICTOS SOCIOAMBIENTALES EN COLOMBIA: UNA MIRADA DESDE LA ECOLOGÍA POLÍTICA FEMINISTA

Astrid Ulloa

(Universidad Nacional de Colombia) – Colombia

En Colombia los procesos extractivos han generado efectos ambientales que se territorializan, y a su vez han generado, acentuado o exacerbado desigualdades sociales previas, en particular de género, que acentúan los efectos hacia las mujeres. Asimismo, se han incrementado la criminalización de la protesta.

Dinámicas que ha generado diversos conflictos socioambientales, y como respuesta movimientos de defensa de los territorios y naturalezas, que plantean críticas y propuestas alternativas a la relación con los territorios, y se posicionan como otras visiones de desarrollo (alternativas al desarrollo), y como otras construcciones culturales de género en contextos de los extractivismos, relacionadas con la ética del cuidado y la justicia ambiental, en torno a lo que llamo feminismos territoriales. En estos contextos se abordan los conflictos socioambientales desde la perspectiva de la ecología política feminista, analizando los procesos, de acceso, uso, control, toma de decisiones y derechos en contextos culturales específicos para mirar conocimientos y relacionamientos tanto de hombres como mujeres con lo ambiental. Asimismo, se analizará lo no-humano como parte clave en las identidades y subjetividades femeninas y masculinas, al igual que de las demandas de justicia ambiental. De igual manera, los efectos y respuestas sociales, en particular de los movimientos de mujeres, frente a los procesos extractivos en el territorio, incluido el cuerpo, desde una mirada multiescalar.

Susanna Hoffman

(Hoffman Consulting) – USA

O autor não submeteu trabalho / *The author did not submit abstract*

Horacio Machado Aráoz

(Argentina)

O autor não submeteu trabalho / *The author did not submit abstract*

— Session —

Andrea Zhouri

(Universidade Federal de Minas Gerais) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

THE MUD AND ITS MARKS: NEO-EXTRACTIVISM AND ITS EFFECTS IN A DISASTER CONTEXT

Raquel Oliveira

(Universidade Federal de Minas Gerais) – Brasil

This work focus on the environmental disaster of the River Doce, where an iron ore tailings dam collapsed causing 19 deaths. About 60 million cubic meters of iron waste flowed into the river. From the perspective of sociology of disasters and the ethnography of the meetings between victims and institutions dedicated to the management of the crisis, the paper discuss these institutional procedures and its consequences for the local dwellers. In this conflictive field, the linear corporative narrative of event, impacts and compensation contrast with the experience of the disaster from the perspective of those who continued to be affected. While the institucional and corporatives discourses seek to stabilize the definitions of damage, the local dwellers denounce the severe transformation of their lives through the enduring presence of the mud that ‘can never be cleaned up’.

CP 24 – RESEARCH METHODS IN DIGITAL ANTHROPOLOGY

CP

This panel proposes a methodological discussion about anthropological research in digital online environments. We emphasize the notion of environment and its importance to fieldwork research, pointing to its centrality also when the field is partially or entirely mediated by digital technologies. Bringing together and comparing the experience of four female researchers conducting ethnography in different online platforms we aim to expand through a more comprehensive and heterogeneous understanding of digital life. The contrast between environments, their properties and affordances points to different ethnographic sensibilities, considering the type of presence in the field, reflexivity and the reciprocal engagements between anthropologists, interlocutors and sociotechnical systems, research design, tactics, strategies and techniques adopted, so as the ethical issues and implications of an ethnographic approach of digital phenomena. Among various important methodological aspects concerning the study of digital practices, we intend to explore questions related to: the temporality and historicity of online environments, changing notions of public and private, the online/offline continuum and its topography in different platforms, the centrality of the image and the importance of graphic interfaces, sociotechnical systems as mediators of interpretation, the challenging uses of mobile technology in mobile ethnographies.

Researcher:

Debora Krischke Leitao

(Universidade Federal de Santa Maria) – Brasil

Carolina Emilia Di Prospero

(Universidad de San Martin) – Buenos Aires, Argentina

Laura Graziela Gomes

(Universidade Federal Fluminense)

Iara Beleli

(Núcleo de Estudos de Gênero – Pagu) – Universidade Estadual de Campinas – Campinas/Brasil

Comissão/Comission: (Not informed)

Keywords: Ethnography; Digital Anthropology; Internet; Research Methods; Research Ethics

Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

— Session —

CHICAGO SCHOOL IN DIGITAL ANTHROPOLOGY: EXPLORATIONS/ EXPLOITATIONS AROUND THE CONCEPT OF MORAL REGION

Laura Graziela Gomes

(Universidade Federal Fluminense)

Continuing the research in collaboration with Profa Débora Leitão (PPGCS/UFSM), the proposal of work to be presented is a theoretical and methodological development about the parallel established in previous articles (Gomes & Leitão, 2017; 2018) between urbanization, urban studies and the importance of the digital technologies in life and the digital studies in anthropology. In this particular case, it will be taken the legacy of the Chicago School and some of the dialogues maintained with it through contemporary anthropological literature in order to think about the possible uses (explorations) and exploitations of the notion of “moral region” (Robert Park) to think about cyberspace, particularly the immersive environments – games and virtual worlds – that allow and promote distinct identity experiences, ways of dwelling, social grammars and divergent sociabilities, using the logic of their own forms of gameplay, usability and technical systems.

WHO IS AFRAID OF ONLINE SEX?

Debora Krischke Leitao

(Universidade Federal de Santa Maria) – Brasil

This paper aims to continue and contribute in the discussions that have been proposed with Laura Graziela Gomes (PPGA/UFF) in our recent works, focused both in the methodological aspects of digital environments, understood here as “moral regions”, and on the theme of online sexuality. Specifically in this communication, we try to explore how online sexuality is often associate, in common sense and in some academic discourses, with certain moral panics or sexual panics. On one hand, the allegations appear to be related with the absence of “real” sex, conceiving online sexuality as a masturbatory, disembodied, individualistic erotic practice, and, therefore, less real. On the other hand, such moral panic appears to be related with an excess – associated with promiscuity and sexual peril. From our research experience in immersive digital environments, we propose another understanding of online sex, perceived by our interlocutors as a form of self-experimentation, focusing on the production of sensations and digital forms of embodiment where images, text, imagination, and the sociotechnical system itself, play central roles.

APRENDIZAJE COLECTIVO EN EXPRESIONES TECNO-ARTÍSTICAS

Carolina Emilia Di Prospero

(Universidad de San Martín) – Buenos Aires, Argentina

En esta ponencia busco abordar la construcción de subjetividades y sociabilidad en colectivos tecno-artísticos. El objeto de estudio es el Live Coding, expresión musical de tipo digital, que desarrollan artistas computacionales (live coders) programando música en vivo. El live coder, como programador artista, dialoga en ida y vuelta con el lenguaje de programación que utiliza en sus performances, a través de la manipulación de los códigos en vivo (on the fly). En este diálogo se produce la intervención imaginativa que los constituye como live coders: híbrido lenguaje-artista constituido en el momento de la improvisación. La intención exploratoria y experiencial caracteriza la práctica del live coding. El producto (la improvisación o live coding) es un proceso de exploración en el cual siempre puede surgir un sonido nuevo, una modificación en la estructura de la pieza musical, una reinterpretación de los propios sonidos y un aprendizaje individual y colectivo. Además del aquí y ahora de la improvisación está la instancia de reflexión sobre la práctica, principalmente en reuniones académicas. Un planteo fuertemente instalado en el colectivo es la búsqueda no sólo de generación de nuevo conocimiento tecno-artístico, sino también la exploración de nuevas formas de producirlo y compartirlo.

LIMITES E DESAFIOS PARA TRABALHAR COM MÍDIAS DIGITAIS

Iara Beleli

(Núcleo de Estudos de Gênero – Pagu) – Universidade Estadual de Campinas – Campinas/Brasil

Vivemos em um mundo no qual as relações interpessoais são, cada vez mais, mediadas digitalmente. Este cenário é de clara relevância para a teoria social, especialmente para os estudos feministas e de gênero. A internet tem permitido o estabelecimento de redes que tem aprofundado os contatos entre as organizações políticas feministas, mas também na esfera da intimidade e do desejo. Este paper propõe uma reflexão sobre as metodologias de pesquisa para investigações nas, das e com as mídias digitais. Sem nenhuma pretensão de apresentar um manual, a ideia é pensar nos limites e desafios do que foi denominado “era digital e suas potencialidades, o que inclui discussões sobre as reconfigurações espaço/temporais, mas prestando particular atenção às relações desenvolvidas no trabalho de campo com os sujeitos que, cada vez mais, se relacionam por meio de interfaces sócio-técnicas.

CP 26 – SPACE, BORDERLANDS AND PEOPLE: BORDERLANDS SOCIETY IN THE CONTEXT OF GLOBALIZATION IN MEKONG

Conveners:

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Chayan Vaddhanaphuti

(Chiang Mai University, Thailand)

The concept of space is changing over the time under the current globalization trends. This change is challenging the conventional understandings of “core” and “periphery” in the nation-states. Across the border of state, increasing trade, promoting mobility, enhancing the culture exchange, improving road accessibility and increased people movement as well as the capital flowing made the previously marginal place (particular the borderlands) into “new” centre where significant trade, resource and people movement take place. While many people and policy-makers expecting the positive outcome in economy from this globalization, many scholars criticize that this globalization trend does not necessarily always lead to positive outcome in both environmental and socioeconomic terms. In locality, there is deglobalization trend, existing literature has documented strengthened locality and localization in particular the region of borderlands. Therefore, this urgently required research to examine this dynamics to understand the social and cultural transformation for indigenous people who live along the borderlands.

This panel is organized to aim to present various perspectives of borderland dynamics in the context of globalization to enhance anthropological debates in this regard.

Researcher:

Jun He – 中国

Jung-a Chang

(Incheon National University) – Republic of Korea, Long Xiaoyan, Chongwei Ma

Comissão/Comission: (Not informed)

Keywords: Borderlands, Globalization, Social Transformation

Thematic lines: 18. Global Anthropology/Antropologia Global

— Session —

OUTLAND MARKETING AS A TRADITION: A DISCUSSION CENTERED ON THE TRANSNATIONAL MARKETING/BAZAAR HABITS OF VILLAGERS IN NONGHE, RUILI

Chongwei Ma

It is an important part of the Nonghe villagers' daily life in Chinese Ruili border that going to Burma Namkham bazaar for consumption. Such kind of cross-border consumption behavior is the habitus formed before the border between China and Burma drawn. With the rapid development of economy, Chinese goods are increasingly being regarded as "Burma goods" and become the main goods that Chinese villagers consume in Burma Namkham market. The implementation of cross-border consumption behavior that does not conform to economic rationality is culturally based on the empathy for the "traditional" characteristic of Burma, which is in a state of slow development. The market does not necessarily have functions of integrating the surrounding villages, nor is it a hub for linking the country and the countryside. While it optimizes the allocation of resources, the market is probably a cultural space and works as a storage of historical memory.

Jun He – 中国

O autor não submeteu trabalho / *The author did not submit abstract*

Jung-a Chang

(Incheon National University) – Republic of Korea

O autor não submeteu trabalho / *The author did not submit abstract*

THE ETHNIC POLITICS AND IDENTIFICATION OF THE DAIZU IN THE SINO VIETNAMESE BORDER IN THE HISTORICAL PERSPECTIVE

Long Xiaoyan

There are three ethnic groups: Dai khao, Dailue and Manchang in Mengla Located in the Sino Vietnamese border, both of them are identified as Dai. From a historical point of view, the identity of these local groups is flowing. In the early days of the Dai dominated local society, the classification of ethnic groups was also a class classification, and the ethnic groups were socio political groups from the beginning. While ethnic identification is convenient for government management, it also provides political status for ethnic groups. Therefore, national identification is not only a national political strategy, but also a result of ethnic groups' participation in gaining dignity and position in the local area. Minzu not only give ethnic identity and power to different ethnic groups, but also provide adjustment tools for their local ethnic politics. Therefore, they constantly adjust their identity based on politics, economy and reputation.

CP 27 – SUFFERING, MORALITIES AND HUMAN RIGHTS

CP

Recent trends have put conflicts around human rights in the centre of anthropological theoretical challenges. Human rights, for its close association with universalism, constitutes a challenge to anthropological approaches due to their intrinsic intellectual commitment to relativism. In a world of blurred frontiers, however, this imperative to understand the local in its own terms may come at odds with another fundamental commitment of a moral nature – the endorsement of “human rights” in its universality. This constitutes what may be called “the moral dilemma of relativism”.

This panel approaches relations between suffering, morality, and human rights. It aims to contribute to the discussion of relativism and morality through the discussion of the interlinkage between macrolevel phenomena, such as state economic policies, mainstream medical discourses and political processes of social rights reductions, and the production of particular forms of suffering.

It is composed of three papers which intend to contribute, through data from specific ethnographic contexts, to the deepening of understanding of this paradox and its consequences for anthropological theory. The papers deal with: a) austerity policies, personhood and the management of crisis; b) “obstetric violence”, “the humanization of birth” and the ambiguities of the status of medical discourses; c) the process of social rights reduction, and the increase of intolerance and violence into the gender and sexuality fields.

Researcher:

Maria Claudia Coelho

(Universidade do Estado do Rio de Janeiro) – Brasil

Maria Filomena Gregori

(Universidade Estadual de Campinas) – Brasil

Jane Russo

(Universidade do Estado do Rio de Janeiro) – UERJ – Brasil

Antónia Pedroso de Lima

(ISCTE-Instituto Universitário de Lisboa / CRIA) – Portugal

Comissão/Comission: (Not informed)

Keywords: human right; suffering; morality

Thematic lines: 20. Anthropology of Human Rights/Antropologia e Direitos Humanos

— *Session* —

AGAINST “OBSTETRIC VIOLENCE”: THE HUMANIZATION OF BIRTH AND THE AMBIGUOUS STATUS OF MEDICAL DISCOURSES

Jane Russo

(Universidade do Estado do Rio de Janeiro) – UERJ – Brasil

Brazil is the world champion in the number of cesarean sections practiced, especially in the private health sector. This number can reach 80 percent among middle and upper class women in some regions of the country. In opposition to this state of affairs, the movement of “humanized birth” advocates for the return of a natural form of birth denouncing the traditional obstetric practice as “obstetric violence”. In this paper I intend to discuss how the supporters of this movement, while affirming the existence of a feminine nature repressed by medicalization, use the scientific discourse of evidence-based medicine to endorse their proposals and their renewed conception of motherhood.

FROM CONSOLIDATION OF RIGHTS TO ABUSES AND INTOLERANCE IN PUBLIC SPACES: UNDERSTANDING THE LIMITS OF VIOLENCE, GENDER AND SEXUALITY IN BRAZIL

Maria Filomena Gregori

(Universidade Estadual de Campinas) – Brasil

The significant gains in sexual rights notwithstanding, in Brazil there has also been a significant increase of social intolerance and public displays of violence directly related to gender and sexuality. These incidents of sexual intolerance and violence result in homophobia and transphobia, and the use of sexual violence in college hazing. It is my contention that the emergence of new anxieties around sex and sexuality, and what constitutes the acceptable limits of sexual expression are linked to these forms of violence.

In the field of gender and sexuality studies, the most visible and influential theories focus on interpersonal relationships centered on the domestic sphere. In this paper, I argue that violence studies is a discipline that has become too fragmented even when there are important links to issues that gender and sexuality studies scholars study: violence against women, homophobia, and transphobia. I see a need to more concretely bridge these important disciplines. What I am calling “public violence” is a backlash to a political and social context characterized by the expansion of sexual rights in countries like Brazil. Public violence is a warning that draws attention to the humiliation victims experience and the enduring intolerance of sexual rights.

Maria Claudia Coelho

(Universidade do Estado do Rio de Janeiro) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

“IN THE PAST THE FUTURE USED TO BE MUCH BRIGHTER”: EMBODIED AUSTERITY IN PORTUGAL

Antónia Pedroso de Lima

(ISCTE-Instituto Universitário de Lisboa / CRIA) – Portugal

Between 2011 and 2016 the Portuguese government adopted rigid austerity policies to face a public debt crisis throwing the country into a profound socio-economic crisis. Based on fieldwork carried out in Portugal among middle class families, this paper will discuss how national economic politics affected people’s livelihoods and the profound changes produced by the daily experience of making a living in a period of crises. Faced with increasing rates of unemployment, lower family income and a generalized down grading of wellbeing and life conditions, people are engaging in new forms of collaboration and solidarity to address hardships in their livelihoods. While relations of care and mutual support are tackling the immediate effects of the crisis and making social reproduction possible, the drastic injunction of a sense of loss of autonomy often becomes an overwhelming weight. As a large part of the population cannot fulfill their basic needs and social responsibilities, we witness a widespread sense of personal failure, anguish and anger propagate as people feel the injustice of austerity policies, uncertainty characterizes the future which was previously foreseen as prosper and predictable. By focusing on the new regimes of care developed to overcome the challenges of a precarious present, and on the multiple ways by which austerity becomes embodied, I will further argue how austerity deeply transforms the constitutive processes of being a person.

CP 30 – TEACHING OF BIOLOGICAL/PHYSICAL ANTHROPOLOGY IN LATIN AMERICA: PRESENT STATUS AND FUTURE CHALLENGES

Anthropology is a holistic and dynamic science which, throughout its history, has responded to diverse theoretical currents and paradigms according to the various latitudes where it has originated and to where it has migrated. In Latin America some countries offer only undergraduate and others only graduate programs in the different fields (sociocultural, biological/physical, archaeology, linguistics), whereas few offer both levels, and all the fields. The biological and cultural realities of Latin American communities are so varied and complex that anthropology, in all its different fields, can have a fundamental role in the comprehension and the search for solutions to the distinct problems faced by our societies. For this reason, the investigation about the teaching of anthropology, and the structure of studies in the different countries is fundamental for the continual development of the discipline. In this session researchers from different countries in Latin America will analyze the current state of the art of the teaching of biological/physical anthropology in their institutions, and discuss how the different programs are contributing to the formation of anthropologists able to propose responses to the biosocial problems of the modern world.

Researcher:

Hilton Pereira da Silva

(Universidade Federal do Pará) – Brasil

Verlan Neto

(Universidade Federal Rural do Rio de Janeiro) – Brasil

Adelaida Struck

(Universidad Central de Venezuela) – Venezuela

Comissão/Comission: (Not informed)

Keywords: Biological anthropology; Training Programs; Latin América; Teaching; Holistic perspective

Thematic lines: 28. Physical anthropology/Antropologia Física

— Session —

BRAZILIAN BIOLOGICAL ANTHROPOLOGY ON PERSPECTIVE: POSSIBILITIES OF DIALOGUE WITH SOCIOCULTURAL ANTHROPOLOGY AND OTHER DISCIPLINES

Verlan Neto

(Universidade Federal Rural do Rio de Janeiro) – Brasil

Over the last 50 or 60 years in Brazil the word “Anthropology” and the expression “Anthropological Studies” have essentially been associated with sociocultural investigations. This happens because, among other things, and in contrast to what can be observed in many national contexts, Biological Anthropology is outside institutions where the academic reproduction related to the training in Anthropology occurs in both levels, undergraduate and graduate. There is just one exception: the Federal University of Pará’s Post-Graduate Program in Anthropology (Programa de Pós-Graduação em Antropologia da Universidade Federal do Pará – PPGA/UFPA), in which Bioanthropology is a concentration area of study, alongside Sociocultural Anthropology and Archaeology. Such a scenario raises an important question: would be possible some kind of dialogue between Biological Anthropology and other anthropological sub-disciplines, including the hegemonic Sociocultural Anthropology? This paper, as a part of a wider research about the current institutional situation of Brazilian Biological Anthropology inside what could be named “Brazilian Anthropological Field”, brings to light the testimonies from researchers in this field about the question pointed out. In doing this, they also approach the educational background of anthropologists in the country, which is considered by them as a relevant issue.

Hilton Pereira da Silva

(Universidade Federal do Pará) – Brasil

O autor não submeteu trabalho / *The author did not submit abstract*

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O autor não submeteu trabalho / *The author did not submit abstract*

CP 31 – TERRITORIAL MANAGEMENT: EXPERIENCES FROM BRASIL AND CHILE

CP

Following the discussions held at the “Territorial and Socio / Biodiversity Management: between conflicts, knowledge and conservation” symposium, realized in the V Congress of the Latin American Association of Anthropology in 2017, this panel aims to discuss, from a comparative perspective, current socioenvironmental challenges related to territorial management in Brazil and Chile.

Territorial management in Latin American countries has often focused on the impacts of industrial activities over an ecosystem or human populations. This approach has reduced the territory to a sum of physical attributes, the socio/biodiversity to a set of threatened species and vulnerable populations and the territorial management to the establishment of mitigation and compensation measures for the environmental impacts. Against this reductionist and hegemonic vision of the territory and the environment, anthropological reflection emerges as an alternative perspective that understand the territory as place of lives that congregates multiple ways of dwell, use and conceive of the environment.

The main objective of the panel is to understand territorial management in Chile and Brazil, specially different dispositives created and disputed to regulate the use of the territory, conflicts over the public and private, between scientific and traditional knowledge, between different sensitivities regarding human-nature relations and with the territory.

Researcher:

Ana Beatriz Vianna Mendes

(Universidade Federal de Minas Gerais) – Brazil

Francisco Ther Rios

(Universidad de Los Lagos) – Chile

Francisco Araos

(Universidad de Los Lagos) – Chile

Emmanuel Duarte Almada

(Universidade do Estado de Minas Gerais) – Brasil

Nicolas Floriani

(Universidade Estadual de Ponta Grossa) – UEPG/Brasil

Juan Carlos Skewes

(Universidad Alberto Hurtado) – Chile

Wladimir Riquelme Maulén

(Universidad Alberto Hurtado) – Chile

Adnilson Silva

(Universidade Federal de Rondônia) – Brasil

Ancelmo

(Universidade Estadual do Centro-Oeste) – Brasil

Gustavo Torres

(Universidad de Los Lagos) – Chile

Comissão/Comission: (Not informed)

Keywords: Territorial Management; knowledge; conflicts; collective actions; public policies

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

— Session —

CONSERVACIÓN MARINA EN CHILE: DESAFÍOS PARA LA GOBERNANZA TERRITORIAL

Francisco Araos

(Universidad de Los Lagos) – Chile

La conservación marina se ha transformado en un asunto ambiental clave en el escenario político internacional y nacional, posicionándose como el principal mecanismo para promover el desarrollo sustentable de los océanos en el planeta. Durante los últimos cinco años Chile ha liderado este proceso en la región, protegiendo cerca del 40% de su Zona Económica Exclusiva, sobrepasando largamente las metas internacionales.

No obstante, el análisis detallado de los procesos de toma de decisiones y de los mecanismos de gobernanza implementados en torno de las diversas Áreas Marinas Protegidas (AMPs) creadas en el país, levantan una interrogante acerca de la capacidad de las AMPs de propiciar transformaciones en las trayectorias de desarrollo insustentable de los territorios y de incorporar a la diversidad de agentes que se entranan en los procesos de toma de decisiones. A partir de la revisión y análisis de tres casos de conservación marina desarrollados en la costa de Chile durante los últimos diez años: AMP de Múltiples Usos Pitipalena-Añihué en la Patagonia Norte, Santuario Marino Bosque de Calabacillo de Navidad en la zona central y el Espacio Costero Marino para Pueblos Originarios Punta Capitanes en el sur de Chile, se discutirán las elementos clave del modelo de gobernanza que se desprende de estas iniciativas, así como sus implicaciones en la gestión territorial y el manejo de recursos naturales.

MEMÓRIAS E PRÁTICAS DO FOGO NO TERRITÓRIO AGROFORESTAIS DO BRASIL E CHILE: SABERES SOCIOECOLÓGICO LOCAL EM CONTEXTO DA MULTIPLAS MODERNIDADES

Wladimir Riquelme Maulén

(Universidad Alberto Hurtado) – Chile

Nicolas Florianini

(Universidade Estadual de Ponta Grossa) – UEPG/Brasil

Juan Carlos Skewes

(Universidad Alberto Hurtado) – Chile

Gustavo Torres

(Universidad de Los Lagos) – Chile

Os desastres ecológicos causados pelo fogo são temas correntes discutidos na sociedade, tanto no âmbito acadêmico como no senso comum. O fogo figura como símbolo vinculado à destruição, um elemento semi-domesticado que apresenta sua face indômita nas memórias coletivas. A expansão da lógica produtivista associada ao desenvolvimento da ciência colocou em cena novas tecnologias responsáveis por territorializar o projeto modernizador em territórios rurais: trens e barcos a vapor eram agentes responsáveis pela devastação da floresta ao alimentarem o fogo de suas próprias caldeiras para o transporte de madeiras a outros continentes. No entanto, o fogo que tem sido um elemento de destruição e transformação de sociedades antigas, reivindica seu status mitológico ao pôr em perigo a reprodução sócio-espacial do modelo econômico agrofloresta. Paradoxalmente, a destruição pelo fogo de formas hegemônicas de relação entre as coletividades humanas e não humanas, dá lugar à regeneração da vida nativa e das antigas práticas simbólicas, demonstrando que o fogo pode representar o elemento catalizador da regeneração socioterritorial, num contexto de modernidade ressignificada pelo poder destruidor/regenerador del fogo. Com base no problema, propõe-se comparar e analisar, do ponto de vista histórico e antropológico, memórias e práticas ligadas ao fogo nos territórios agroflorestais da Mata Atlântica do Brasil e da floresta esclerófila do Chile.

— Session —

ORGANIZING THE TERRITORY FROM BELOW IN THE CHILEAN TEMPLATE FOREST

Juan Carlos Skewes

(Universidad Alberto Hurtado) – Chile

Local communities in the template forest have shown over the years a resilience that has lasted longer than the policies that have applied to them. A question to be asked is: How is it possible to establish transgression as a permanent state as opposed to the institutional arrangements devised by state agencies and implemented by functionaries and consultants? The answer to this question, I suggest, relates to the contrasting gestalts y bridging metaphors that allow the communication of the incommunicable. As a result of this comedy of mistakes, territories turn to adopt unexpected shapes. Thus, the self-organizing nature of the territorial processes ought to be better understood from an intercultural perspective.

RAZÕES EM CHAMA: MANEJO TRADICIONAL DO FOGO E CONFLITOS AMBIENTAIS NO PARQUE NACIONAL DA SERRA DA CANASTRA, MINAS GERAIS, BRASIL

Ana Beatriz Vianna Mendes

(Universidade Federal de Minas Gerais) – Brazil

Emmanuel Duarte Almada

(Universidade do Estado de Minas Gerais) – Brasil

Ana Beatriz Vianna Mendes

(Universidade Federal de Minas Gerais) – Brazil

Aderval Costa Filho

(Universidade Federal de Minas Gerais) – Brazil

O manejo do fogo em sistemas agrícolas é um elemento constitutivo dos modos de vida de comunidades tradicionais no Brasil. Todavia o manejo tradicional do fogo frequentemente é considerado pelos órgãos ambientais como uma técnica a ser superada, em nome de formas de manejo fundadas na biologia da conservação. A imposição a comunidades tradicionais das formas de manejo baseadas no regime de conhecimento da ciência moderna implicou em impactos significativos em seus modos de vida, bem como na própria conservação da biodiversidade. Apresentamos aqui a investigação sobre o conflito entre comunidades tradicionais da Serra da Canastra e uma unidade de conservação sobreposta aos seus territórios. Os ecossistemas locais, predominantemente savânicos, foram manejados pelas comunidades ao longo dos últimos três séculos, sendo o fogo considerado por elas como um elemento central na dinâmica da paisagem, especialmente para a renovação das pastagens. A implantação, em 1971 de uma unidade de conservação sobre seus territórios implicou na proibição do manejo tradicional do fogo. Segundo relatos das comunidades, a proibição provocou tanto a alteração das áreas de pastagem como também a diminuição da biodiversidade local. Embora recentemente os órgãos ambientais tenham iniciado a incorporação dos saberes tradicionais no manejo do fogo, a superação da razão governamental continua sendo um desafio para a garantia dos direitos territoriais das comunidades e para a conservação da biodiversidade.

— Session —

TERRITORIALIDAD INTERCULTURAL EN CIUDADES INTERMEDIAS EN LA ARAUCANÍA CORDILLERANA (CHILE-ARGENTINA)

Wladimir Riquelme Maulén

(Universidad Alberto Hurtado) – Chile

El estudio de las toponimias indígenas es relevante para comprender los procesos de etnificación de las ciudades latinoamericanas contemporáneas y los modos de realizar planificación urbana intercultural. En el caso del pueblo mapuche, juegan un rol preponderante en la construcción de territorialidades interculturales en las ciudades intermedias de La Araucanía. El nombre de las ciudades, sus sectores y localidades colindantes expresan disputas, atributos geográficos y mutuos acomodados entre poblaciones humanas que habitan los lugares, transitan en ellos, construyen arraigos y desarraigos y los definen con un nombre. De este modo, la ponencia analizará las toponimias de los espacios de intermediación urbano-rural de La Araucanía cordillerana con el fin de comprender la construcción de territorialidades interculturales en tiempos contemporáneos. La exploración de las toponimias se realizará a partir de una clasificación de aspectos políticos, económicos, religiosos y ecológicos de sus significados. En este sentido, las toponimias son sustento para una territorialidad heterogénea, la cual es relevante para comprender las dinámicas de movilidad urbano-rural de La Araucanía cordillerana.

TERRITORIALIDADES DA CONVIVENCIALIDADE E DO SENTIRPENSAR AS FLORESTAS COMUNITÁRIAS TRADICIONAIS DE BRASIL E CHILE

Nicolas Floriani

(Universidade Estadual de Ponta Grossa) – UEPG/Brasil

Juan Carlos Skewes

(Universidad Alberto Hurtado) – Chile

Francisco Ther Rios

(Universidad de Los Lagos) – Chile

Adnilson Silva

(Universidade Federal de Rondônia) – Brasil

Ancelmo

(Universidade Estadual do Centro-Oeste) – Brasil

O presente texto busca evidenciar experiências acadêmicas de quatro grupos de pesquisa com as Florestas Patrimoniais (as agroflorestas comunitárias) de coletividades rurais tradicionais. Essas Florestas aparecem como elemento central de discussão das políticas de natureza engendradas em territórios rurais latino-americanos em contextos de múltiplas modernidades. Socialmente apropriada, a floresta figura como símbolo da reprodução sociocultural do modo de vida tradicional, conectando dimensões materiais e simbólicas, que impulsionam os projetos utópicos dessas coletividades frente às formas hegemônicas da racionalização do mundo da vida. No contexto das modernidades múltiplas, a identidade sociopolítica das comunidades tradicionais acessa uma rede semântica que conecta o imaginário de Floresta aos conceitos ontológicos de Conviver, Habitat e Cuidar. Buscaremos evidenciar experiências (interpretações) acadêmicas sobre as imagens, as práticas e as políticas de Floresta-Território: a primeira em uma comunidade Faxinalense da região da Floresta com Araucárias do Paraná, Brasil; outra experiência é a Mapuche Huilliche da região da Floresta Temperada Valdiviana, no Chile; a territorialidade Paiter Suruí da região da Floresta Amazônia brasileira, e das Quebradeiras de Côco da região da Mata dos Cocais são também apresentadas. Tais vivências evidenciam o pluriverso de ontologias, a partir das quais se configuram as formas de sentirpensar as relacionalidade da sociobiodiversidade.

ORGANIZING THE TERRITORY FROM BELOW IN THE CHILEAN TEMPLATE FOREST

Juan Carlos Skewes

(Universidad Alberto Hurtado) – Chile

Local communities in the template forest have shown over the years a resilience that has lasted longer than the policies that have applied to them. A question to be asked is: How is it possible to establish transgression as a permanent state as opposed to the institutional arrangements devised by state agencies and implemented by functionaries and consultants? The answer to this question, I suggest, relates to the contrasting gestalts y bridging metaphors that allow the communication of the incommunicable. As a result of this comedy of mistakes, territories turn to adopt unexpected shapes. Thus, the self-organizing nature of the territorial processes ought to be better understood from an intercultural perspective.

CP 32 – THE DEVELOPMENT OF A FEMINIST ANTHROPOLOGY IN CAPE VERDE

This Panel proposes a reflection on the development of a Feminist Anthropology in Cape Verde, focusing on the following aspects: (1) process of de constitution and institutionalization of this field of study; (2) epistemological contributions to the Social Sciences; (3) interfaces between research and public policy; (4) relationship and tensions between transnational and endogenous research agendas; and (5) specificities of gender studies in urban and rural contexts in Cape Verde.

These themes will be explored from the recent production, in the scope of the postgraduate in social sciences of the University of Cape Verde, in cooperation with Brazilian universities, since 2007.

Researcher:

Miriam Steffen Vieira

(Universidade do Vale do Rio dos Sinos) – Brasil

Carmelita Silva

(Universidade pública de Cabo Verde) – Cabo Verde

Eufémia Vicente Rocha

(Universidade de Cabo Verde) – UniCV – Cabo Verde

Comissão/Comission: No

Keywords: Cape Verde; Africa; Feminist Anthropology; Genre

Thematic lines: 02. Anthropology of Africa and Afro-Diasporic Populations/Antropologia da África e das populações afro-diaspóricas

— Session —

FEMINIST ANTHROPOLOGY IN CAPE VERDE: PRELIMINARY REFLECTIONS FROM ACADEMIC COOPERATION BRAZIL / CAPE VERDE

Miriam Steffen Vieira

(Universidade do Vale do Rio dos Sinos) – Brasil

This communication aims to present epistemological reflections on the production of knowledge in gender, in the social sciences developed in Cape Verde, based on South-South cooperation. To this end, it is supported by a preliminary analysis of the production carried out in the Programa de Pós-Graduação em Ciências Sociais da Universidade de Cabo Verde, in the period from 2007 to 2015.

Carmelita Silva

(Universidade pública de Cabo Verde) – Cabo Verde

O autor não submeteu trabalho / *The author did not submit abstract*

Eufémia Vicente Rocha

(Universidade de Cabo Verde) – UniCV – Cabo Verde

O autor não submeteu trabalho / *The author did not submit abstract*

CP 33 – THE EGON SCHADEN ARCHIVES: HIS TRAJECTORY IN ANTHROPOLOGY AND INTERNATIONAL COOPERATION

This panel aims to introduce and discuss the latest activities of a research project which focuses on the trajectory of Egon Schaden, a Brazilian anthropologist. This ongoing research has been analysing the personal archive left by Schaden, which makes up the Egon Schaden Institute's collection, as well as analysing other important Brazilian and foreign archives. Egon Schaden had a genuinely rural origin and, at an early age, benefited from a social inclusion program which provided him with access to quality education. With this initial support and the influence of his immigrant father, Egon Schaden built a scientific career which was marked by a pioneering spirit at the University of Sao Paulo in the first half of the 20th century. He dedicated efforts to successfully establishing international cooperation with institutions in a dozen different countries. However, most of his time abroad was spent in Germany, the land of his ancestors, in the period following the end of World War II. Important traces of the work Schaden carried out abroad, for over 20 years, are in Germany – including a rich collection of documents kept in different reference museums. This proposal is justified by this theme's contribution to the history of Brazilian anthropology and its relevance to international cooperation. The study of individual trajectories (such as Schaden's) can provide important lessons about the creation and development of theories and methodologies related to a field of study.

Researcher:

Pedro Martins

(Universidade do Estado de Santa Catarina)

Birgit Suhrbier

(Weltkulturen Museum) – Germany

Tânia Welter

(Instituto Egon Schaden) – Brasil

Comissão/Comission: No

Keywords: Egon Schaden Archives; History of Anthropology; International Cooperation
Brazil-Germany

Thematic lines: 03. Anthropology of Archives and Documentation/Antropologia de arquivos e documentos

— Session —

EGON SCHADEN'S BRAZILIAN TRAJECTORY

Tânia Welter

(Instituto Egon Schaden) – Brasil

Egon Schaden had a genuinely rural origin and, at an early age, benefited from a social inclusion program which provided him with access to quality education. With this initial support and the influence of his immigrant father, Egon Schaden built a scientific career which was marked by a pioneering spirit at the University of Sao Paulo in the first half of the 20th century.

THE COLLECTION OF GUARANÍ DRAWINGS OF EGON SCHADEN

Birgit Suhrbier

(Weltkulturen Museum) – Germany

In the year 1949 Egon Schaden encouraged Guarani Kaiowá women and men from the village Panambi to draw on paper for the first time. The result, a collection of 18 drawings (pencil on paper) with mythological, ritual and highly political themes, mirrors the actuality of Egon Schaden's very special fieldwork approach.

EGON SCHADEN: INTERNATIONAL COOPERATION

Pedro Martins

(Universidade do Estado de Santa Catarina)

Egon Schaden dedicated efforts to successfully establishing international cooperation with institutions in a dozen different countries. However, most of his time abroad was spent in Germany, the land of his ancestors, in the period following the end of World War II. Important traces of the work Schaden carried out abroad, for over 20 years, are in Germany – including a rich collection of documents kept in different reference museums.

CP 34 – WHITENESS IN THE GLOBAL SOUTH: AUSTRALIA, BRAZIL AND SOUTH AFRICA

Aligned with Critical Race and Whiteness Studies, this panel understands White Supremacy as a racial formation inaugurated in colonial times, in which people of European descent control strategic political and economic resources in a global, interconnected system. Whiteness, by contrast, we understand as a set of cultural values, practices, aesthetics, ideologies, structure of feelings, representations, and subjectivities that sustains and is fed by a political order. This panel proposes to examine the current transformations taking place in different contexts as we approach a new phase in the development of global capitalism and neoliberalism.

What are the transnational threads that make the experience of whiteness common in different parts of the world? How do global whiteness and global white supremacy intersect with national racial formation and ideologies in the production of renewed forms of racisms and white nationalisms worldwide? Those are questions that will be addressed by looking at the cases of Brazil, South Africa, and Australia, as we also question the geopolitical definitions of a Global South.

Researcher:

Suzana Maia

(Universidade Federal do Recôncavo da Bahia) – Brazil

Melissa Steyn

(University of the Witwatersrand) – South Africa

Catriona Elder

(University of Sydney) – Australia

Liv Sovik

(Universidade Federal do Rio de Janeiro) – Brasil

Comissão/Comission: (Not informed)

Keywords: Whiteness; Global South; Australia; Brazil; South Africa

Thematic lines: 16. Race and Ethnic Relations/Relações Interétnicas

— Session —

WHITENESS IN POST APARTHEID SOUTH AFRICA: RESPONSES FROM

Melissa Steyn

(University of the Witwatersrand) – South Africa

Suzana Maia

(Universidade Federal do Recôncavo da Bahia) – Brazil

White South Africans are a small minority (8,5%) of the total population of South Africa. Since the beginning of democratic rule, they are probably one of the few sizable populations (4.5m) self-identifying as white who live in a context where they don't control the state. This could be seen to be a realisation of the horror nightmare of the white right-wing globally, which has been called 'prototypicality threat' – the fear of white people becoming 'overwhelmed' by large numbers of black people, losing control of their environment and becoming vulnerable. In such a context, it is instructive to see how whiteness responds. This paper traces some of the trends in the ways in which white South Africans are reframing their subjectivities.

POLITICS OF RESENTMENT: THE ROLE OF THE MIDDLE-CLASSES IN THE REPRODUCTION OF WHITE SUPREMACY IN BRAZIL

Suzana Maia

(Universidade Federal do Recôncavo da Bahia) – Brazil

Melissa Steyn

(University of the Witwatersrand) – South Africa

Liv Sovik

(Universidade Federal do Rio de Janeiro) – Brasil

Catriona Elder

(University of Sydney) – Australia

The making of the middle-classes in Brazil coincided with the establishment of whitening as the source of identity for the nation, vis-a-vis other nations, particularly after the abolition of slavery in 1888. At that time, there was much anxiety regarding the racial make-up of the population, and over 5 million Europeans entered the country in the state effort to whiten the nation. Throughout history, belonging to whiteness meant to have access to social and material capital not available to African descent (black and mixed) populations. The separation of the different groups was reinforced through a number of mechanisms, defining differential access to labor, housing, education, health, consumption, and representation in politics. Meanwhile, the ideology of racial democracy served to cover-up the White supremacist political economic regime. In this process, the middle-classes aligned with the elites, both made up of whites or whitened people, keeping the African descent disenfranchised. This presentation analyzes the reaction/resentment of the middle classes when faced with political economic transformations that threaten the position of privilege they traditionally occupy. It also examines the role of the middle classes in the recent coup d'état, which reinstalled a governance that reinforces stronger White supremacist politics in the country.

CP 35 – INDIGENOUS LIVES, TERRITORIES AND RESOURCES: GLOBAL CHALLENGES TO INDIGENOUS PEOPLES' RIGHTS

Anthropologists as expert witnesses of the different ways indigenous peoples live throughout the globe are increasingly observing that the more pressing current predicaments for indigenous peoples' lives are of a global nature. Infrastructure development, agribusiness and mining enterprises, illegal logging and related activities go hand in hand in threatening indigenous peoples' traditional homelands, in most cases in the form of outright territorial expropriation. Alliances between these strong economic interests and the respective political elites of the national States are fostering erosion of indigenous peoples' rights to lands, through bills, laws, constitutional amendments, administrative procedures, and legal decisions, thus paving the way to the encroachment of their territories by so-called development projects. Besides, the synergy between these drivers of development is an important part of today's ecological crisis and climate imbalance.

Contributors to this panel are asked to consider the broad impact of these tendencies in indigenous peoples' lives and in the erosion of their rights in national legislations and also in policies' changes that adversely affect them. Contributions might include results of local level field work observations and records, expert consultancies, political incidence and advocacy, national assessments of political, legal and development trends. The panel hopes to foster an appraisal of Anthropology's role in facing these challenges.

Researcher:

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Comissão/Comission: Sponsored by ABA Indigenous Affairs Commission, through Henyo T. Barretto Filho (University of Brasília), and IUAES Commission for Anthropology and Environment, through Thomas Anton Reuter (University of Melbourne)

Keywords: Indigenous peoples; indigenous rights; indigenous territories; anthropological advocacy

Thematic lines: 21. Indigenous Knowledge/Saberes Indígenas

— Session —

RESOURCE PIRACY AND INDIGENOUS RESISTANCE IN BORNEO

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Resource extraction, now increasingly in the hands of foreign corporations, is preceding at breakneck speed in Kalimantan (Indonesian Borneo), with little regard for the needs and entitlements of the local population, particularly the indigenous Dayak. New, militant Dayak organizations are now emerging that seek to broker better deals with mining corporations for local people through the use or threat of armed force. These militias are still tied to more established Dayak political organisations, but the latter sometimes struggle to maintain control over the militias. The militias reflect widening frustration with the lack of practical success of the more established organizations in protecting Dayak rights, particularly among the younger generation, and disappointment at their tendency to cater primarily to the interests of urban Dayak elites. Dayak organizations are thus being transformed by this gradual shift, as new actors and political approaches contend for privilege and primacy. This paper is based on data gathered on a journey to crisis spots in the Upper Mahakam region in East Kalimantan, on which leaders of one of the largest militia groups took me.

WITH BODY AND WORD: THE INDIGENOUS STRUGGLES FOR THE RIGHT TO LAND/LIFE

Artionka Capiberibe

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Henry Trindade Barretto Filho

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Thomas Reuter

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This presentation will explore some aspects of the ongoing conflict between politics and economic model present in the struggle of indigenous peoples living in the Brazilian territory for the recognition and guarantee of their ways of life. The legal category “Indigenous Land” is the key issue around which tensions emerge regarding indigenous peoples. On the grounds of these situations there is a struggle between radically opposed models of relationships with the beings of the planet (fauna, flora, humanity). Against the backdrop of that confrontation, this presentation will describe how indigenous actions are using the body, the words and an increasingly institutionalized insertion in non-indigenous ways of doing politics in order to face the attempts to subtract their rights to life. It seeks to highlight the current importance of the normative field as a space of struggle for the guarantee of rights, as well as the influence of indigenous political protagonism.

LB

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ETNOLOGIA INDÍGENA

MAPA DE VIAGEM DE UMA COLEÇÃO ETNOGRÁFICA. A ALDEIA BORORO NOS MUSEUS SALESIAÑOS E O MUSEU SALESIANO NA ALDEIA BORORO

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Resumo: Por meio deste livro, o autor convida o leitor a seguir viagem pelo tempo e pelo espaço para observar o percurso realizado por um conjunto de artefatos bororo colocados em trânsito pelos padres salesianos há mais de 80 anos. Levados para Itália para serem exibidos em exposições missionárias, esses objetos foram repatriados em 2001 para serem expostos no então recém-inaugurado centro de cultura da aldeia indígena de Meruri, Estado do Mato Grosso, Brasil. Ao colocar essa coleção em foco, será observado, em um só tempo, os processos sociais que a constituíram, assim como as transformações nas trajetórias de pessoas, coletividades e instituições que gravitam em seu entorno. Antes de tomá-los de partida como elementos de uma determinada coleção etnográfica bororo sob guarda da missão salesiana, interessa compreender sua produção enquanto tal. Distante de uma perspectiva que os referenciam a uma escala cultural fixa, essa viagem transforma tal coleção em um fio condutor para adentrarmos em um emaranhado de relações sociais e simbólicas, das quais essas peças emergem como signos moventes entre variados sistemas de significação.

LANÇAMENTO COLETIVO EDITORA ELEFANTE – 2 TÍTULOS

Responsável pelo lançamento:

Tadeu Breda

(Ed. Elefante)

DO CORPO AO PÓ: CRÔNICAS DA TERRITORIALIDADE KAIOWÁ E GUARANI NAS ADJACÊNCIAS DA MORTE

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O PERECÍVEL E O IMPERECÍVEL: REFLEXÕES GUARANI MBYA SOBRE A EXISTÊNCIA

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Resumo: Esse livro apresenta uma análise de aspectos da cosmologia guarani-mbya focada nas relações de alteridade entre os Guarani, as divindades e espíritos, os animais e os brancos. Atravessa todo o percurso realizado uma questão fundamental: a da articulação que as narrativas analisadas nesse trabalho permite entrever entre o tema da perda da imortalidade e aquele das escolhas distintas realizadas na primeira terra, pelos Guarani e pelos brancos, a respeito do uso da tecnologia e da relação com os demiurgos. O mote clássico do profetismo, ou “busca da terra sem mal”, é revisitado a partir de uma nova perspectiva, centrada nas concepções a respeito do corpo e suas possibilidades de transformação, e no papel que a oposição sensível entre o perecível e o impercível adquire na reflexão sobre as relações entre os mundos terrestres e os mundos celestes. O argumento conflui para demonstrar como as reflexões dos Guarani-Mbya aqui abordadas constituem-se em uma crítica xamânica ao fetichismo das mercadorias e ao cristianismo.

INDIGENOUS MEDIA AND POLITICAL IMAGINARIES IN CONTEMPORARY BOLIVIA

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Resumo: Este libro analiza la producción y circulación de películas realizadas por comunidades y organizaciones indígenas en Bolivia como un medio a través del cual diferentes sectores indígenas articulan, en la actualidad, un lenguaje nacional de indigeneidad.

Temporalmente, este estudio se ubica en un complejo momento de transición entre el gobierno neoliberal y multicultural encabezado por el expresidente Gonzalo Sánchez de Lozada que finalizó en 2003, y el inicio del gobierno del actual presidente Evo Morales en diciembre de 2005, que en sus inicios impulsó una Asamblea Constituyente y la “refundación” del estado boliviano como plurinacional.

A través del seguimiento etnográfico de los procesos de producción y circulación de audiovisuales del Plan Nacional Indígena Originario de Comunicación Audiovisual en Bolivia, y mediante el análisis visual de producciones seleccionadas, el libro aborda la crucial contribución de los medios de comunicación indígena para visualizar imaginarios políticos, un concepto que, tal y como lo emplea Susan Buck-Morss (2002) constituye un “campo de visión” de posibilidad política. A través de un caso particular de producción de medios de comunicación indígena, este libro examina cómo tales recreaciones, que constituyen usos políticos de la historia y de las realidades actuales, son, paradójicamente, centrales tanto para las demandas de los movimientos indígenas como para el actual Estado a través de construcciones de indigeneidad específicas.

VIVIR PARA CREAR HISTORIA. ANTOLOGÍA DE ESTUDIOS SOBRE DESARROLLO, MIGRACIÓN, GÉNERO E INDÍGENAS

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Resumo: La reconocida antropóloga social Lourdes Arizpe Schlosser es precursora en los estudios sobre desarrollo sustentable y pieza clave en un importante movimiento de revitalización de las ciencias sociales en México y Latinoamérica que vincula la investigación con la acción ciudadana. La autora inició estudios antropológicos sobre las migraciones, la equidad de género, los reclamos de los grupos indígenas y de la sociedad civil, y las percepciones sociales sobre la sustentabilidad. Gran parte de su obra fue escrita a través de su participación internacional, por ejemplo, en la Comisión Mundial para la Cultura y el Desarrollo, en el Grupo de Personas Eminentes para el Diálogo de las Civilizaciones, en la Comisión de Naciones Unidas de Políticas de Desarrollo y en la UNESCO, en donde apoyó la creación de la Convención Internacional para la Salvaguarda del Patrimonio Cultural Inmaterial y los trabajos sobre diversidad cultural. Lourdes Arizpe, a través de sus investigaciones, analiza con bisturí por qué se detuvo el desarrollo del campo y de la transición democrática, recoge una memoria imprescindible para las ciencias sociales y ofrece propuestas para restaurar la sustentabilidad social en el país. Vivir para crear historia permite redescubrir un México dividido y convulsionado que aún no encuentra salida a los múltiples problemas de la desigualdad, la convivencia, la identidad cultural y la participación social.

TOTOPO AL AIRE. RADIO COMUNITARIA Y COMUNALIDAD EN EL ISTMO DE TEHUANTEPEC.

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Resumo: Este libro presenta una investigación etnográfica de un medio de comunicación comunitario, la Radio Totopo, conducido por un grupo de actores zapotecos (binnizá) en Juchitán de Zaragoza, Oaxaca, México. Estos actores sostienen una multiplicidad de relaciones con diversas entidades, formando un amplio tejido de acuerdos y tensiones. El trabajo de la radio presenta sofisticadas formas de resistencia que reflejan las maneras de vivir zapotecas. Por ello, elegí como lente para abordar este caso a la Comunalidad, una teoría indígena oaxaqueña. La Comunalidad, mediante sus elementos, permitió comprender las transformaciones, continuidades y apropiaciones de los principios de la vida zapoteca. Además, la Comunalidad abrió perspectivas para cuestionar otras dimensiones del quehacer antropológico contemporáneo.

VIVIMOS PORQUE PELEAMOS. UNA MIRADA DESDE ABAJO A LA RESISTENCIA INDÍGENA DEL CAUCA, COLOMBIA

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Resumo: This book describes the process of struggle through which indigenous peoples from the Cauca Department, in southwestern Colombia, have managed to build forms of organization and self-government in a context of violence, exploitation and political exclusion. The Regional Indigenous Council of Cauca (CRIC) emerged in 1971 during the struggle of the native communities to recover the land they had been dispossessed from. Since then, these communities have built autonomy by re-elaborating elements of their culture and confronting them with a critical vision of their reality.

The aim of this book is to acknowledge this experience as an ongoing project, and to foster a conversation with those who, in different latitudes, promote a dialogue between academics and social activists. It is also an intervention about the way research is carried out in the social sciences: a contribution to a collaborative approach, advocating for a vision “from below” that seeks to link the production of ethnographic descriptions with processes of knowledge construction that social movements implement to transform the world.

PERFORMANCE DE SONHOS: DISCURSOS DE IMORTALIDADE XAVANTE

Autora:

Laura R. Graham

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Resumo: Neste estudo centrado na análise de discurso, Laura Graham explora os modos como os Xavante usam a performance ritual de mitos e sonhos para manter sua cultura, apesar dos constantes ataques que tem sofrido.

No coração deste livro fascinante encontra-se uma performance extraordinária, na qual um ancião, liderança de sua comunidade, conta os sonhos em que se encontrou com os criadores. Graham analisa os vários componentes de sua performance – relatos, narrativas míticas, canções e dança – e considera a participação de toda a comunidade nos preparativos, ensaios e apresentação pública do sonho, incluindo sua adaptação à presença da pesquisadora e a novas tecnologias de registro etnográfico. A partir dessa análise, Graham demonstra brilhantemente o quanto a prática da narração de mitos é essencial para a continuidade cultural e a criação de memória social. Por meio de performances, os Xavante produzem um notável sentimento de agência em suas reações a eventos históricos. O narrador de mitos, além disso, logra uma espécie de imortalidade. As revelações deste livro interessarão não apenas estudiosos de culturas indígenas sulamericanas e linguistas, mas também a qualquer pessoa intrigada com o papel de mitos e sonhos na vida e na transformação social. Finalmente traduzido para o português, este livro premiado vem nesta edição ilustrado por impressionantes gravações de áudio feitas durante o trabalho de campo original.

**ÍNDIOS NUM PAÍS SEM ÍNDIOS. A ESTÉTICA DO DESAPARECIMENTO:
UM ESTUDO SOBRE IMAGENS ÍNDIAS E VERSÕES ÉTNICAS**

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Resumo: Este livro, publicado mais de dez anos depois da sua redação como tese doutoral, é resultado de um trabalho precursor e constitui, portanto, um testemunho importante da presença de famílias Mbyá em território uruguaio, mas também do surgimento de movimentos de reivindicação indígena. Ele explora um campo onde o invisível tem uma importância capital e onde as discontinuidades possibilitam compreender o jogo de invisibilidade- visibilidade, exposto em seu campo. Assim como o historiador tem que trabalhar a partir de fontes sempre incompletas, o etnólogo deve compor sua pesquisa com o que pode perceber. Lembranças e esquecimentos, sombras e luzes, ausências e presenças encontram o seu lugar em todo sistema de representações. Este trabalho aporta elementos para que outra história e outra antropologia indígena possam surgir no Uruguai.

OS ESTUDOS SOCIOESPACIAIS. CIDADES, FRONTEIRAS E MOBILIDADE HUMANA

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Resumo: Os valiosos trabalhos, que hoje apresentamos nesta coletânea, e que publicamos através deste empreendimento que reúne duas prestigiosas editoras, a Editora da Universidade Federal do Amazonas e a Editora Nova Letra do Estado de Santa Catarina é consequência da realização do III Congresso Internacional de Estudos Socioespaciais acontecido na cidade de Manaus – Amazonas, Brasil, de 23 a 25 de novembro de 2011, na Universidade Federal do Amazonas. O mencionado evento constitui uma atividade regular da Rede de Estudos Socioespaciais – RESE, que agrupa mais de 15 universidades latino-americanas e europeias. A terceira edição do congresso da RESE focou como assunto de reflexão as cidades, as fronteiras e a mobilidade humana. O referido evento esteve sob a coordenação do Laboratório de Estudos Pan-amazônicos- Pesquisa e Intervenção Social- LEPAPIS vinculado ao Departamento de Antropologia e o Programa de Pós-graduação em Antropologia Social da UFAM, e contou com o apoio do nodo coordenador da RESE (com sede INER/UA/Colômbia), e de outras instituições associadas ‘a rede que compuseram o comitê científico do congresso.

ETNOGRAFIAS URBANAS: ESPAÇO, IMAGEM E DIFERENÇA NA CIDADE

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Resumo: O presente livro é o resultado de um exercício coletivo. A conversa, a troca, o respeito, a reciprocidade e a paciência são elementos importantes de toda etnografia coletiva. A obra apresenta uma convidativa seleção de pesquisas e temáticas sobre grupos e práticas culturais realizadas por pesquisadores do Guetu (Grupo de Estudos e Pesquisas em Etnografias Urbanas, da Universidade Federal da Paraíba), tendo como cenário cidades de escalas diferentes. São ao todo doze artigos assinados por diferentes autores e autoras, que foram a campo para buscar aquilo que atualmente representa o maior interesse do Guetu: a produção e o refinamento de dados etnográficos sobre cidades e modos de vida urbanos na Paraíba e no Nordeste do Brasil sob as temáticas que compõem as seguintes linhas: Manifestações urbanas e audiovisual, marcadores sociais da diferença e apropriações e interações em espaços públicos.

SOBRE RAÍZES E REDES: TERRITORIALIDADES NEGRAS NO SUL DO BRASIL

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Resumo: O livro apresenta um estudo etnográfico sobre territorialidades negras em Caxias do Sul e Porto Alegre/RS – as duas maiores cidades do Rio Grande do Sul, estado no extremo sul do Brasil – enfocando o modo como, em meio às transformações urbanas, se articulam identidades etnicorraciais e como estas definem territorialidades.

Em Porto Alegre são apresentados dois quilombos urbanos, Quilombo do Areal e Família Fidelix, bem como a apropriação simbólica do Mercado Público Central pelos adeptos das religiões de matriz africana, na tradição Bará do Mercado. Em Caxias do Sul, marcada pela colonização italiana, enfatiza-se a emergência de rituais e discursividades que trazem à tona a presença negra na cidade. Em meio à análise da geopolítica das identidades urbanas, ganham relevo duas poderosas metáforas: a da raiz, que articula territorialidades, identidades e memórias, e a da rede, que permite equacionar desde as redes que compõem os grupos sociais – e assim as cidades – até as redes conceituais que emolduram nosso olhar sobre a vida social, pensando-se também a etnografia como processo de atravessar e tecer redes de relações.

Derivada da tese de doutorado em Antropologia Social do autor, a obra aponta para a presença de identidades fortemente territorializadas nessas cidades, para o papel central da ancestralidade entre os grupos afro-brasileiros e para emergência de novas discursividades, por parte das populações negras em busca de visibilidade e garantia de direitos.

PERÍCIA ANTROPOLÓGICA

LB

OS HERDEIROS DE ZEFERINO: PERÍCIA ANTROPOLÓGICA EM PROCESSO DE REGULARIZAÇÃO DE TERRITÓRIO QUILOMBOLA

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Maristela de Paula Andrade

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Resumo: O livro apresenta o resultado da elaboração de um relatório de identificação da comunidade de Santa Maria dos Pinheiro, município de Itapecuru, Maranhão, com vistas à instrução de processo administrativo do Incra para fins de regularização fundiária.

GÁS, FUMAÇA E ZOADA: LAUDO ANTROPOLÓGICO SOBRE IMPACTOS DAS USINAS TERMELÉTRICAS DO COMPLEXO PARNAÍBA PARA POPULAÇÕES TRADICIONAIS

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Resumo: O livro apresenta os resultados da perícia antropológica demandada pela Procuradoria da República no Maranhão acerca de uma situação envolvendo famílias de quebradeiras de coco e a implantação de um complexo de usinas termelétricas nos municípios de Santo Antonio dos Lopes e Capinzal do Norte, no Maranhão.

CIÊNCIA, MEDICINA E PERÍCIA NAS TECNOLOGIAS DE GOVERNO

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Resumo: Partindo de objetos empíricos diversos (Pesquisa sobre HIV, Diagnósticos de déficit de atenção, Registros de recém-nascidos, Perícia Médica no INSS, Perícia policial de drogas novas, Bancos de dados genéticos para perseguição criminal, Preservação de células estaminais para terapias futuras), os autores dessa coletânea, cada um à sua maneira, buscam sublinhar a maneira como saberes e tecnologias são co-produzidas, colocadas em ação e/ou reformuladas. Ao mergulhar em histórias sobre a constituição de hierarquias, moralidades, intervenções, saberes e cidadanias, seu objetivo mais amplo é provocar uma reflexão crítica sobre o funcionamento e as implicações deste lugar singular ocupado pela ciência em nossa sociedade.

ANTROPOLOGIA DA CIÊNCIA: DESAFIOS ETNOGRÁFICOS E DOBRAS REFLEXIVAS

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Resumo: Este volume se origina das interações e debates realizados na V Reunião de Antropologia da Ciência e da Tecnologia (V ReACT), ocorrida em maio de 2015 na Universidade Federal do Rio Grande do Sul (UFRGS). Esse evento teve como intuito debater o potencial e as contribuições da antropologia na construção de perspectivas analíticas acerca das ciências, conhecimentos, saberes, tecnologias e inovações.

Os textos que compõem a coletânea estão organizados em três grandes temas de reflexão: “Antropologia como forma de exposição do social”, centrado num debate provocador sobre os fluxos e fronteiras entre os domínios de arte, ciência e antropologia; “Técnicas estabilizadoras em contextos controvertidos”, sobre o trabalho investido em e produzido por diversos artefatos das tecnociências; e, finalmente, “Modos de participar, modos de viver, modos de conhecer”, sobre as diferentes formas que cidadãos comuns forjam para participar em ou resistir contra os grandes empreendimentos da ciência. Esperamos que a riqueza e a multiplicidade de abordagens evidenciadas no livro inspirem ainda novos debates e contribuições em torno de uma antropologia da ciência e da tecnologia feita no cenário brasileiro.

PROMESSAS E INCERTEZAS DA CIÊNCIA: PERSPECTIVAS ANTROPOLÓGICAS SOBRE SAÚDE, CUIDADO E CONTROLE

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Resumo: Esse volume coloca a pergunta: como visualizar criticamente as ciências que governam nossas vidas sem abrir mão do entusiasmo das promessas que elas nos trazem? Ao percorrer práticas e atores concretos enredados na colaboração entre cientistas e gestores de políticas públicas, os autores ressaltam as grandes incertezas do conhecimento científico, as negociações imprevisíveis das práticas de cuidado, os espaços ambíguos entre controle e proteção. Mas, ao demonstrar a complexidade das diversas situações, também abrem pistas para políticas de ação mais adaptadas à realidade em questão. Emerge daí o delineamento não de uma solução “bala mágica” capaz de garantir o bem-estar físico e social de todo cidadão, mas de um olhar prático – um método – para trazer as ciências, de forma refletida e criativa, dentro da vida.

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TÍTULOS DA EDUFSC

EDUFSC/PPGAS/UFSC – lançamento coletivo dos livros de Antropologia do Catálogo.

Responsável pela organização do lançamento: **EdUFSC**.

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[TÍTULOS NÃO FORAM ENVIADOS]

REVISTA ÁLTERA (UFPB) E ANUÁRIO ANTROPOLÓGICO (UNB)

ÁLTERA *Journal of Anthropology* – número 2

Dossiê: **Challenges for the Action of anthropologists: problematizing training, ethics and work narratives.**

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The Altera Journal of Anthropology is a biannual electronic journal published by the Postgraduate Program in Anthropology at Federal University of Paraíba (PPGA/UFPB). First issued in 2015, this publication reflects the Program's effort to publish a high-quality academic journal. Its issues are thematic, and promotes contributions to the theoretical, methodological and empirical debate about the plurality of subjects of interest to Anthropology. In this issue, we present the Dossier « Challenges for the action of anthropologists: problematizing training, ethics and work narratives », organized by Pedro Nascimento (PPGA/UFPB), Soraya Fleischer (UnB) e Débora Allebrandt (UFAL).

In this dossier, articles, ethnographic reports and photographic essays about the work of anthropologists in different spheres and institutions are presented. Consultancy, the organization of inventories and diagnostics, teaching practices, among others, can be mentioned. In describing these professional practices, the proposal is to reflect on the dilemmas arising from these practices and also to disseminate the narratives of work, in order to problematize the contours and concerns of the anthropological work. In view of the contemporary Brazilian context, of attacking social rights and of criminalizing Anthropology, this dossier becomes even more relevant because it is the anthropologists themselves who explain what our area consists, what are our objectives and how we intend to carry them out.

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O Anuário Antropológico é uma revista semestral do Programa de Pós-Graduação em Antropologia Social da Universidade de Brasília (PPGAS/UnB). Publica artigos originais, ensaios bibliográficos, resenhas, críticas e outros textos de natureza acadêmica que apresentem pesquisas empíricas de qualidade, diálogos teóricos relevantes e perspectivas analíticas diversas. A Revista publica textos em português, inglês, espanhol ou francês. Os artigos selecionados pela comissão editorial são submetidos a pareceristas externos em regime de anonimato.

▶ 17 DE JULHO (TERÇA-FEIRA) – 12H ÀS 14H – HALL DA REITORIA

LB

ORIENTE MÉDIO / ÁSIA CENTRAL / IMIGRAÇÃO / REFUGIADOS

ANTHROPOLOGY OF THE CONTEMPORARY MIDDLE EAST AND CENTRAL EURASIA. (ACME)

Organizador:

Leonardo Schiocchet (Org.)

(Sean Kingston Publishing, UK.)

Autores presentes:

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Resumo: Anthropology of the Contemporary Middle East and Central Eurasia (ACME) is a peer-reviewed journal devoted to the anthropological study of all societies and cultures in the Middle East and Central Eurasia. The journal publishes original research by social scientists not only in the area of anthropology but also in sociology, folklore, religion, material culture and related social sciences. It encompasses all areas of modern and contemporary Middle East and Central Eurasia (Russia, the Caucasus, Central Asia, China), including topics on minority groups and religious themes.

Anthropologists and Refugees between the Middle East and Europe is a special issue of Anthropology of the Contemporary Middle East and Central Eurasia (ACME) that aims to contribute to the anthropological understanding of the so-called 'Summer of Migration', in 2015, when large numbers of asylum seekers arrived in Europe, particularly from Syria and Afghanistan.

FROM DESTINATION TO INTEGRATION: AFGHAN, SYRIAN AND IRAQI REFUGEES IN VIENNA

Organizador:

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Resumo: In 2015 Austria took on about 90,000 asylum applications – one of the highest figures per population in Europe. The Institute for Urban and Regional Research (ISR) partnered with the Institute for Social Anthropology (ISA) and conducted an empirical pilot study among refugees, which is the basis of this ISR-Forschungsbericht. From December 2015 to March 2016, 60 biographical interviews with refugees from Syria, Iraq and Afghanistan living in Vienna were compiled in Farsi-Dari, Pashto, Arabic and Kurdish. A qualitative and interpretative research approach was used to understand how the refugees make sense of their experiences and networks on their path to social inclusion into the Austrian society. The collected information provided a wide range of insights into biographical topics in the context of refuge, for example, flight motivations and the often-traumatic experiences which were made in the countries of origin but of course also during the long way to and in Europe. The contributions in this volume provide invaluable insights in the refugees' perspective of their situation, their hopes and expectations, specific problem constellations, and the challenges they meet in Austria. Overall, the eight chapters of this volume provide an insight into many aspects of the sending context of refuge on the one side and the challenges of refugees in the receiving context on the other side.

MISTRUST: ETHNOGRAPHIC APPROXIMATIONS

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Resumo: Scholars have long seen trust as a foundational social good. We therefore have ample studies on building trust in free markets, on cultivating trust in the state, and on rebuilding trust through civil society. The contributors to this volume, instead, take a step back. They ask: Can mistrust ever be more than the flip side of trust, more than the sign of an absence or failure? By looking ethnographically at what a variety of actors actually do when they express mistrust, this volume offers a richly empirical trove of the social life of mistrust across a range of settings.

MIGRAÇÕES SUL-SUL

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Resumo: The book “South-South Migration” is a collection of studies that allow us to know the current migrations and South-South migratory processes in Latin American countries and, particularly in Brazil, in their characteristics and specificities.

Supported by the Núcleo de Estudos de População Elza Berquó (NEPO / UNICAMP), the book is a partnership of the Migration Observatory in São Paulo with the United Nations Population Fund (UNFPA), and counted on the important support of FAPESP, CNPq, of CAPES, of the Nucleus of Studies of Population Center Elza Berquó and UNICAMP.

The book represents a joint effort of researchers and the different Migration Observatories of the country for the advancement of studies in the area.

LANÇAMENTO COLETIVO ED. PAPEIS SELVAGENS

LB

Responsável pelo lançamento:

María Elvira Díaz-Benítez

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ÊXODOS, REFÚGIOS E EXÍLIOS. COLOMBIANOS NO SUL E SUDESTE DO BRASIL

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Resumo: O livro é resultado de uma pesquisa sobre a figura contemporânea do refúgio no Brasil explorada por meio dos processos de alguns nacionais colombianos. São interrogadas diferentes categorias de refúgio e seu processo de produção, assim como o substrato moral das relações tecidas entre pessoas administradas e diferentes agentes de Estado. No processo, não apenas é produzido um sujeito refugiado, mas são criadas constantemente as fronteiras externas e internas do Estado-nação. Além de focar na interpretação social dos sofrimentos que permitem separar a experiência dos sujeitos refugiados daquela de outros sujeitos migrantes, também foram examinadas as exigências narrativas, o mecanismo de produção de uma “verdade” sobre as pessoas administradas e sobre a nação que as recebe.

AS CORES DA MASCULINIDADE. EXPERIÊNCIAS E PRÁTICAS DA INTERSECCIONALIDADE NA NOSSA AMÉRICA

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Resumo: As cores da masculinidade é um livro que combina pesquisa social, apresentação de um campo de conhecimento emergente e uma perspectiva pós-colonial peculiar sobre gênero, homens e masculinidades. As cores da masculinidade é um livro que combina pesquisa social, apresentação de um campo de conhecimento emergente e uma perspectiva pós-colonial peculiar sobre gênero, homens e masculinidades. O livro é, em, O livro é, em primeiro lugar, uma contribuição para o crescente campo de estudos sobre masculinidades. Este campo se desenvolveu a partir de sementes plantadas pelo movimento de liberação das mulheres. Como a autora aponta, há uma tradição ativa e complicada do pensamento feminista sobre os homens. Na geração passada, uma onda de pesquisa social, cultural e psicológica, conduzida tanto por mulheres como por homens, traçou as formas pelas quais são compreendidas as masculinidades. Esta pesquisa mostrou que não há uma masculinidade, fixada por nossos genes, mas muitas masculinidades, feitas e refeitas na história. Algumas versões da masculinidade têm uma posição hegemônica culturalmente central, ligada à subordinação social das mulheres. Outras são marginalizadas ou abjetadas. Entrelaçamentos e combinações complexas ocorrem à medida que a ordem de gênero da sociedade se transforma. Abordando questões sobre masculinidades negras, este livro também revela a fabricação da branquidade e da masculinidade hegemônica branca na região comumente chamada de “América Latina”.

OS SENTIDOS DA PATERNIDADE: DOS “PAIS DESCONHECIDOS” AO EXAME DE DNA

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Resumo: Atenta às conexões entre paternidade, filiação, família, parentesco, gênero e geração, Sabrina Finamori mostra os novos contornos que o reconhecimento de paternidade ganha no contexto contemporâneo, marcado ao mesmo tempo pelo reforço da consanguinidade e pela valorização de laços estabelecidos por escolha e adoção. Para enxergar essas conexões na escala reduzida, mas aprofundada, a autora parte das narrativas dos entrevistados. Na escala ampliada propiciada pela perspectiva histórica, Finamori rastreia as transformações nas definições jurídicas da filiação e nas técnicas de investigação da paternidade. Com o auxílio de uma bibliografia de ponta na área de família e parentesco e seu manejo preciso pela autora, somos instados a ver como os sentidos da paternidade são constituídos, significados e atualizados nas experiências particulares dos filhos, bem como os contextos nos quais paternidade, filiação e conjugalidade se produzem mutuamente como categorias e práticas sociais. Esse compasso interpretativo, somado ao trânsito de Finamori pelas dimensões micro e macroestruturais envolvidas no assunto, desvela as concepções talhadas nas leis e nas técnicas, as alterações que sofreram ao longo do tempo, as incidências e reverberações no modo como os filhos entrevistados concebem as relações familiares, avaliam o passado e recriam suas memórias à luz das categorias do presente. (Heloisa Pontes)

LANÇAMENTO COLETIVO DO NIGS – NÚCLEO DE IDENTIDADE DE GÊNERO E SUBJETIVIDADES – 5 TÍTULOS

Responsável pelo lançamento:

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ANTROPOLOGIA, GÊNERO E EDUCAÇÃO EM SANTA CATARINA.

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Resumo: Este livro traz os resultados do projeto PRONEM FAPESC/CNPQ Antropologia, Gênero e Educação em Santa Catarina, coordenado pelo Núcleo de Identidades de Gênero e Subjetividades (NIGS) da UFSC em parceria com equipes de pesquisa da UFFS, UNIPLAC e UNISUL vinculadas a cursos de graduação e pós-graduação em Ciências Sociais e Educação. Os artigos publicados ilustram os principais temas e objetos de estudo desenvolvidos no Projeto. A formação de estudantes e professoras/es e violências de gênero, homo-lesbo-transfobia e racismo no espaço escolar são os dois grandes eixos temáticos do livro, que traz o resultado de investigações e atividades desenvolvidas em escolas e universidades. Buscando entender os complexos processos de formação e (re)produção de valores sociais no campo da Educação, os textos aqui publicados contribuem para o conhecimento da escola neste momento em que observamos grandes transformações sociais na sociedade brasileira.

SEXUALIDADES, JUVENTUDE E REPRESENTAÇÕES DOCENTES: UMA ETNOGRAFIA DA EDUCAÇÃO BÁSICA EM ESCOLAS PÚBLICAS DE SANTA CATARINA

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Resumo: Este livro é o resultado de uma etnografia coletiva do Núcleo de Identidades de Gênero e Subjetividades da Universidade Federal de Santa Catarina realizada em nove escolas públicas de cinco regiões do estado de Santa Catarina, em 2007 e 2008. Respondendo a uma chamada do Departamento de DST, Aids e Hepatites Virais do Ministério da Saúde durante a segunda gestão do governo Lula (2007-2010), a equipe buscou compreender quais eram as representações sobre iniciação sexual e homossexualidades de professoras e professores do sistema público de ensino. A pesquisa teve como objetivo contribuir com o conhecimento sobre as questões de gênero e sexualidades no espaço escolar, a partir de um ponto de vista antropológico. Este livro tem também como objetivo subsidiar professoras e professores da educação básica para uma prática mais igualitária em relação ao gênero e à sexualidade e gestores de políticas públicas na elaboração de ações que contemplem a questão da sexualidade no campo da educação. Nos sete capítulos que compõem esta obra encontram-se análises e reflexões de pesquisadoras e pesquisadores de vários campos do conhecimento que, a partir da discussão coletiva de ideias, buscaram decifrar a complexidade da educação pública catarinense tendo como foco as questões de gênero e sexualidade.

A FORÇA DA "SITUAÇÃO" DE CAMPO: ENSAIOS SOBRE ANTROPOLOGIA E TEORIA QUEER

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CAMINHOS FEMINISTAS NO BRASIL – TEORIAS E MOVIMENTOS SOCIAIS

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Resumo: Este livro é fruto do encontro de dois importantes centros de produção feminista acadêmica brasileira contemporânea, que se deu através do apoio institucional do programa PROCAD/CAPES de intercâmbio de professoras e estudantes das duas universidades, entre 2010 e 2013. A organização deste livro foi um esforço de sistematizar as inovações teóricas, metodológicas e temáticas deste campo, a partir das pesquisas feitas para teses de doutorado e dissertações de mestrado dos Programas de Pós-graduação instituídos sob a égide do feminismo acadêmico: o Programa de Pós Graduação em Estudos Interdisciplinares sobre Mulheres, Gênero e Feminismo (PPGNEIM) da UFBA e o Programa de Pós Graduação Interdisciplinar em Ciências Humanas (PPGICH) da UFSC. Reafirmando a tradição epistemológica feminista interdisciplinar, esta coletânea reúne 12 capítulos de autoras e co-autoras feministas acadêmicas, cujas pesquisas transitam sobre os mais variados temas articulando questões-chave e centrais do pensamento feminista brasileiro que nos fazem mergulhar na riqueza e pluralidade dos mares feministas contemporâneos.

TRABALHO DE CAMPO, ÉTICA E SUBJETIVIDADE

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MULHERES NA ÁREA: GÊNERO, DIVERSIDADE E INSERÇÕES NO FUTEBOL

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Resumo: Mulheres na área: gênero, diversidade e inserções no futebol é uma obra que contesta a convencional posição de que o Brasil é somente o país do futebol dos homens. Este livro é um convite para que se possa entender melhor a participação das mulheres em um campo esportivo bastante familiar a cultura brasileira. A reunião de onze artigos acadêmicos inéditos – produzidos por pesquisadores/as de norte a sul do Brasil, estudiosos/as das áreas de Educação, História, Comunicação Social, Educação Física, Ciências Sociais e Antropologia – apresenta o que há de mais recente em temas de produção acadêmica e mulheres no futebol.

A INTIMIDADE DA MULHER COM DEFICIÊNCIA: UMA ETNOGRAFIA DE TELA INTERDISCIPLINAR

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Resumo: Esta obra explora uma temática ainda pouco debatida no Brasil, a intimidade das mulheres com deficiência, especialmente as mulheres cadeirantes.

Entendendo a deficiência como uma vivência ampla e interseccionada, que enfrenta limitações sociais impostas tanto no campo físico como no discursivo, e compreendendo as telenovelas como produtos ficcionais destinados ao entretenimento, que dialogam com o contexto social, o texto parte das representações da deficiência física adquirida proposta pela telenovela *Viver a Vida* (Manoel Carlos; Rede Globo; 2009-2010), ao relatar a história de Luciana (Alinne Moraes). A abordagem apresenta uma perspectiva interdisciplinar, apoiada em três campos de conhecimento, a Comunicação Social, a Antropologia e os Disability Studies em sua interface com os Estudos de Gênero. A Etnografia de tela, metodologia aplicada na análise das cenas, reflete sobre a intimidade da vivência da deficiência, discutindo questões como o cuidado, o corpo e o reconhecimento de suas condições e potencialidades, e a sexualidade. O estudo evidencia a complexidade da vivência e de sua representação, reconhecendo as divergências entre as distintas perspectivas e as tensões presentes no contexto social, assim como as limitações inerentes ao gênero telenovela.

A publicação é resultando de uma pesquisa desenvolvida, entre 2011 e 2015, no Doutorado Interdisciplinar em Ciências Humanas da UFSC, com orientação dos Professores Dra. Carmen Rial e Dr. Adriano Henrique Nuernberg.

MULHER NAGÔ: LIDERANÇA E PARENTESCO NO UNIVERSO AFRO-BRASILEIRO.

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Resumo: A construção e as transformações do universo religioso afro-brasileiro são de uma diversidade e mistérios ímpares. Dentro dessa caixinha de segredos e surpresas que todo o escopo religioso apresenta, cabe destaque a liderança e o papel da mulher na configuração da família e da casa de santo, sobretudo em um terreiro Nagô, além da constituição dessa liderança enquanto mantenedora de uma tradição secular.

A rede de símbolos e relações estudadas faz desta obra uma instigante e secular história de tradição vivida e repassada através da ótica feminina.

ETNOGRAFIA, O ESPÍRITO DA ANTROPOLOGIA. TECENDO LINHAGENS. HOMENAGEM À CLAUDIA FONSECA

[O livro inaugura a nova série da ABA “Trajetórias e Histórias da Antropologia no Brasil”. Entraria nos lançamentos da ABA, mas as autoras se inscreveram individualmente.]

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Resumo: O livro inaugura uma nova série de publicações da ABA, intitulada “Trajetórias e Histórias da Antropologia no Brasil”, destinada a refletir sobre o trabalho de antropólogas/os na construção deste campo disciplinar, considerando os diferentes estilos do fazer antropológico em distintos contextos acadêmicos do país.

A primeira parte do livro traz textos etnográficos com diversos temas ligados ao estudo de grupos populares urbanos; a segunda parte reúne testemunhos de estudantes, colegas e parceiras de pesquisa da Profa Claudia Fonseca apresentados por ocasião das comemorações dos 35 anos do Programa de Pós Graduação em Antropologia Social da UFRGS; a terceira parte confirma o sentimento de linhagem que anima os co-autores desta obra, ao congrega colagens de uma entrevista gravada com a antropóloga Colette Petonnet, orientadora de Claudia Fonseca, e um artigo recente da homenageada, atualizando as questões sobre etnografia e trabalho de campo.

REVISTA MANDAÚ – NÚMERO 3 DOSSIÊ: ANTHROPOLOGY AND IMAGE: PRODUCTIONS, ARCHIVES AND ETHNOGRAPHICAL COLLECTIONS

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Resumo: Antropologia e Imagem: produções, acervos e coleções etnográficas é o dossiê que compõe o terceiro número da Revista Mundaú. This is the third number of Revista Mundaú journal.

A QUESTÃO NACIONAL E A ANTROPOLOGIA ESPANHOLA

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Resumo: O objetivo da pesquisa é analisar a invenção da Espanha como nação e a sua antropologia, como dimensões interconectadas em suas constituições históricas, e sua pretensa invisibilidade no cenário nacional e mundial. O papel dos homens letrados é condição necessária e obrigatória já que o capitalismo, a industrialização, a educação formal, a ciência e a nação são referências nessa busca de significados. Os contextos históricos, interno e externo, contribuíram para que a Espanha e suas antropologias seguissem em outra direção quando comparada a Europa e seus aliados. É antropologicamente incorreto classificar hierarquicamente as diferentes tradições nacionais da disciplina, na medida em que a antropologia tem como um de seus principais projetos na atualidade, a compreensão da pluralidade cultural, promovendo diálogos e superando relações assimétricas.

NOVAS ANTROPOLOGIAS

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Resumo: Na coletânea de artigos *Novas Antropologias* buscamos introduzir os leitores a uma plateia de antropólogos já bem estabelecidos e conhecidos que estão abrindo novas frentes no continente do conhecimento da natureza e da cultura. Destacamos especialmente as obras de Bruno Latour, Philippe Descola, Eduardo Viveiros de Castro, Tim Ingold e Marilyn Stathern para praticar uma antropologia da atualidade. Como em toda boa antropologia a teoria não se faz sem a prática, neste livro ela é apresentada especialmente pelo trabalho de jovens doutores que se apropriaram da teoria antropológica contemporânea sobre natureza e cultura para pensar seus próprios campos de pesquisa. Numa tentativa de estimular a troca entre a sociologia e a antropologia, os organizadores também convocaram os colegas a um debate sobre a relação entre simbolismo e práticas. A fórmula do convite foi simples: “Escrevam um textinho de 1000 palavras e tomem posição” e o debate gerado mostra que o formato é exitoso e será possivelmente repetido no futuro.

METEOROLOGISTAS E PROFETAS DA CHUVA: CONHECIMENTOS, PRÁTICAS E POLÍTICAS DA ATMOSFERA

Coleção Antropologia Hoje.

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Resumo: O livro faz um percurso que vai da construção social da seca no Nordeste ao controle metafísico das chuvas em megaeventos do Sul do país, mostrando o entrelaçamento entre poder e ciência e a relação ambígua entre ciência aplicada e ontologias marginais à ciência oficial. O livro é dividido em duas partes: “Força” e “Fluxo”. Os capítulos da primeira parte podem ser vistos como descrições interpretativas de uma luta entre políticos e meteorologistas, e entre camponeses e técnicos do Estado, para controlar forças que estão, contudo, fora de seu controle. Nesses capítulos aprendemos com exemplos a lição de que objetos-naturais, como “chuvas” e “secas”, são “construções sociais” – e como tal podem ser manipuladas e controladas socialmente. A segunda parte do livro versa sobre as relações entre conhecimentos de “profetas da chuva”, de xamãs ianomâmi e de espíritos reencarnados como agentes incorporados, de uma forma ou de outra, em ontologias da “modernidade”.

► 18 DE JULHO (QUARTA-FEIRA) – 13H ÀS 14H – MUSEU DE ARQUEOLOGIA E ETNOLOGIA
– MARQUE

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COLEÇÃO 'AÇÃO SABERES INDÍGENAS NA ESCOLA'

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COLEÇÃO 'LIVROS, CARTILHAS E VÍDEOS DA AÇÃO SABERES INDÍGENAS NA ESCOLA – NÚCLEO SANTA CATARINA'

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Resumo: A coleção é formada por quatro livros (1 Guarani, 2 Kaingang e 1 Laklãnõ-Xokleng), seis cartilhas (Guarani) e diversos vídeos desses três povos indígenas, oriundos da atuação conjunta na Ação Saberes Indígenas na Escola junto a escolas/aldeias no estado de Santa Catarina no período de 2015 a 2017.

COLEÇÃO BRASIL PLURAL – 11 TÍTULOS

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UMA FLORESTA EM DISPUTAS: CONFLITOS SOBRE ESPAÇOS E IDENTIDADES SOCIAIS NA AMAZÔNIA

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UMBIGOS ENTERRADOS: CORPO, PESSOA E IDENTIDADE CAPUXU ATRAVÉS DA INFÂNCIA

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O REGIME IMAGÉTICO PANKARARU: PERFORMANCE E ARTE INDÍGENA NA CIDADE DE SÃO PAULO

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A FESTA DA JAGUATIRICA: UMA PARTITURA CRÍTICO-INTERPRETATIVA

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MULHERES E O MAR: PESCADORAS EMBARCADAS NO LITORAL DE SANTA CATARINA, SUL DO BRASIL

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ESTADO, POLÍTICAS E AGENCIAMENTOS SOCIAIS EM SAÚDE

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Resumo: Nos últimos anos, as pesquisas antropológicas sobre políticas públicas, especificamente no campo da saúde, tiveram um crescimento considerável no Brasil, acompanhando uma expansão significativa das políticas sociais e das políticas de saúde no país. Os artigos desta coletânea representam pesquisas recentes no campo da antropologia da saúde e foram reunidos em torno da perspectiva de confrontar experiências, agenciamentos sociais e resistências face a práticas estatais de gestão da vida, traduzidas em políticas públicas de saúde. Ele foi organizado pelas antropólogas Sônia Weidner Maluf (UFSC) e Érica Quinaglia Silva (UnB), que possuem longos anos de pesquisa e publicações nesse campo, e conta com a colaboração de pesquisadoras/es de várias universidades do país, trazendo resultados de pesquisas sobre diferentes temas dentro do campo mais amplo da antropologia da saúde. Além de enfatizarem questões clássicas da pesquisa etnográfica, com foco nas práticas e nos saberes locais, esses trabalhos também se debruçam sobre as políticas públicas, o cotidiano dos serviços e das instituições, e buscam compreender as políticas em saúde a partir da proposta do Estado “visto de baixo”. A convergência dessas diferentes perspectivas potencializa a pesquisa etnográfica, sobretudo quando feita no que podemos denominar de uma certa zona de confluência entre as práticas do Estado, a ciência e as políticas públicas, de um lado, e os sujeitos sociais, práticas e saberes locais, de outro.

ANTROPOLOGIA DA MÚSICA

CANTOS DA FLORESTA: UMA INICIAÇÃO AO UNIVERSO MUSICAL INDÍGENA

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Resumo: Cantos da Floresta é o primeiro livro sobre músicas indígenas dirigido a professores, educadores musicais e interessados no universo indígena brasileiro. Trata-se de conteúdo transmídia que engloba o livro impresso acompanhado de CD com 27 áudios originais e um site com atividades de contextualização, jogos, brincadeiras, escuta sensibilizadora, dinâmicas didáticas envolvendo as músicas dos povos indígenas a partir de seu complexo sistema cultural, que inclui aspectos materiais e imateriais da cultura tradicional.

O protagonismo indígena, bastante forte nos dias de hoje, também é abordado como forma de testemunho da vivacidade dessas culturas, sempre em transformação. Fartamente ilustrado com imagens de vários fotógrafos, etnógrafos – algumas históricas, outras inéditas -, o livro apresenta informações relevantes sobre os Krenak, Paiter Surui, Kambeba, Kaingang, Guarani, Ikolen Gavião, Yudjá, Xavante e povos do Rio Negro e seus aspectos musicais.

Com a colaboração de consultores indígenas e de especialistas, as autoras nos conduzem a reflexões sobre o grande desconhecimento da sociedade brasileira em relação aos povos indígenas do Brasil.

CARIRI ELETRÔNICO: PAISAGENS SONORAS NO NORDESTE

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Resumo: Luzes, fumaça de gelo seco, guitarras e vozes anasaladas gritando a plenos pulmões! Em “Cariri eletrônico. Paisagens sonoras no Nordeste”, o antropólogo Roberto Marques mostra como as bandas e festas de forró criadas a partir da década de 1990 permitem perceber um Nordeste distante dos usuais signos identitários com que fora composto.

Utilizando a potência da música para conectar mundos e observando as agências das grandes festas de forró nas interações entre sujeitos na plateia, o autor nos convida a perceber os jogos de criatividade sobre o masculino, o feminino, o rural e o urbano, a personalidade e o anonimato. Aumentado o volume, estouradas as caixas de som, o Nordeste se revela em cores insuspeitas, em uma apropriação performática das metrópoles. Um Cariri eletrônico como zona de contato e criatividade entre sujeitos.

MPB NO FEMININO: NOTAS SOBRE RELAÇÕES DE GÊNERO NA MÚSICA BRASILEIRA

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Resumo: O livro MPB no feminino problematiza a tendência de muitos autores em apresentar tudo o que diz respeito ao universo da música tão somente em formas de expressão do masculino. Frente à necessidade de compreender a dinâmica das relações de gênero nas diversas práticas musicais – desde o rock, o hip-hop, a música católica, o samba e o pagode até o canto das lavadeiras –, o autor examina as formas de inserção das mulheres nos diversos espaços e funções musicais; as causas de sua possível invisibilidade e/ou reduzida participação em determinados setores; as formas de resistência das mulheres diante das dificuldades encontradas por sua condição de gênero; as representações do feminino e do masculino nas convenções musicais; entre outros aspectos. Os caminhos percorridos na investigação apontam que as diferenças e especificidades entre homens e mulheres no meio musical precisam de um tratamento que passa não só pela presença física de seus corpos em cena, mas também pelos mitos, ritos, crenças, valores, espaços de circulação e meios de produção. Além disso, o livro mostra que reconhecer e delimitar interseccionalidades para além do gênero – como raça, classe, etnia, geração – é essencial para compreender o universo social da música popular brasileira.

REINVENÇÕES DO RÁDIO: TECNOLOGIA, EDUCAÇÃO E PARTICIPAÇÃO.

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Resumo: Os capítulos desta obra marcham contra a corrente das mídias de corporações privadas e dos Estados que, como já alertava Hanz Magnus Enzesberger, tentam artificialmente limitar as inovações técnicas para salvar monopólios políticos e econômicos. Isso é possível porque as autoras e autores dialogam com saberes e práticas acumuladas por experiências como o Movimento de Educação de Base e as rádios católicas, a comunicação indígena e a feminista, o movimento de software livre, organizações de rádios comunitárias e rizomas de rádios livres. Estas últimas trazem uma contribuição bastante especial, pois foi possível reunir uma preciosa coletânea de pesquisas sobre rádios livres. As pesquisadoras e pesquisadores são da pedagogia, antropologia, sociologia, geografia, música, ciência política, ciência da computação, filosofia, teologia, direito, linguística, letras, artes visuais e até mesmo dos estudos da comunicação, que estão desenvolvendo os seus trabalhos nas mais variadas regiões do país e do mundo. O livro também é fruto da interiorização e popularização da universidade que ocorreu em anos recentes, e que tem oportunizado a intensificação da apropriação da ciência e da inovação tecnológica por camadas mais amplas da população. Cole o seu ouvido nesta obra, e poderá ouvir a chegada de novas vozes e ecos ainda distantes.

A CAMINHADA É LONGA E O CHÃO TÁ LISO: O MOVIMENTO HIP HOP EM FLORIANÓPOLIS E LISBOA

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HIP HOP: CULTURA E POLÍTICA NO CONTEXTO PAULISTANO

Organizador:

João Batista de Jesus Felix

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Resumo: O objetivo desta obra é trazer uma visão ampla do Hip Hop. Diferente do que se tem afirmado em outras pesquisas, no nosso caso, interessa tomar o movimento como conjunto, a fim de entender de que maneira, de um lado, existem diversas formas de compreender esse fenômeno e, de outro, como a dicotomia entre política e cultura torna-se central num debate. Antes de reificar a polaridade, nossa meta é mostrar como esses conceitos dialogam, e de uma forma a um só tempo tensa e ambígua.

Para tanto, analisamos o Hip Hop paulistano, sobretudo a partir da visão de três posses e do gangsta rap. Nesses locais e nesse estilo musical, política e cultura funcionam como verdadeira moeda de troca.

A RODA DO MUNDO: A CAPOEIRA ANGOLA EM TEMPOS DE GLOBALIZAÇÃO

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Resumo: This work deals with the ethnographic multi-sited analysis of Capoeira Angola groups in the cities of Lyon, in France (Capoeira Angola Cabula group), and Curitiba, in Brazil (Capoeira Angola Zimba group); and their relations within “the transnational community of Capoeira Angola”. The analysis takes into consideration the set of ritualistic rules of Capoeira Angola, called fundamentals, for the formation of the identities of the “angoleiro” subjects, who organize themselves in a lineage system based on the idea of the mythical African ancestry. It is seen that the lineage system expands itself throughout the world, through the formation of “emergent nucleuses” and its alliance with traditional Capoeira Angola groups, according to the specific logic of the fundamentals. The lineage system works, then, in conformity to the fundamentals connected to the mythical African ancestry which, consequently, also commands the functioning of the ritual of the Capoeira Angola Circle. The fundamentals, as cultural symbols, go to the “emergent nucleuses” taken by travelling subjects, mediagenic images and academic work which shape a Capoeira Angola “imagined world”. This world is understood as a contemporary identity process, in which “tradition” and “modernity”, the “local” and the “global”, the “sacred” and the “profane” present themselves as pairs of concepts in dialectical relationship, whose synthesis form the “Glocalised Capoeira Angola”.

CON LOS ANCESTROS EN LA ESPALDA, ETNOGRAFÍA TRANSNACIONAL DE LA SANTERÍA-IFÁ CUBANA EN SANTIAGO, CHILE Y LA PAZ, BOLIVIA 1990-2015

Autor:

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Resumo: Este libro muestra hallazgos etnográficos sobre tradiciones religiosas cubanas de la santería-Ifá, ensambladas en dos ciudades capitales de Sudamérica. Las particularidades que caracterizan a ambos lugares se encuentran articuladas en una serie de procesos históricos migratorios, extensión de prácticas culturales y circulación de mercancías religiosas. El cuestionamiento central ha sido orientado a explorar cómo se manifiestan y representan prácticas religiosas cubanas en diferentes escenarios de Santiago, Chile y La Paz, Bolivia. Partiendo de las experiencias etnográficas del trabajo de campo multisituado, este libro se estructura en siete capítulos (partes). Las conclusiones plantean cómo la santería-Ifá se filtra culturalmente en los contextos de Santiago y La Paz, articulando una serie de elementos que provocaron la adaptación, legitimación e institucionalización de prácticas religiosas e identitarias en lugares de residencia migrante.

ENREDOS, FEITURAS E MODOS DE CUIDADO: DIMENSÕES DA VIDA E DA EXPERIÊNCIA NO CANDOMBLÉ

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Resumo: Este livro aborda o processo de construção dos laços entre humanos e entidades do candomblé – orixás, exus, erês e caboclos. Utilizando descrições do cotidiano de terreiros de Salvador bem como narrativas de vida de adeptos, logra por em relevo práticas e relações através das quais esse processo se desenrola, modulando estilos de convivência e fomentando formas próprias de engajamento e sensibilidade. Dois temas ganham destaque ao longo do livro: a questão do aprendizado enquanto desenvolvimento das habilidades e sensibilidades que tornam as pessoas capazes de identificar e responder aos apelos que povoam o espaço do terreiro, e a questão da ética que se gesta a partir deste aprendizado.

The book describes the process by which connections between humans and spirits (orixás, exius, erês and caboclos) are built in the candomblé. Based on descriptions of daily life in candomblé houses of Salvador and on the life history of adepts it seeks to identify the practices and relations through this process unfolds, modulating a certain style of living together. The books examines the way candomblé adepts learn to identify and respond to the summons of spirits and the ethics that underlies learning and living with spirits.

ENCANTADO NO MEIO DO POVO: A PRESENÇA DO PROFETA SÃO JOÃO MARIA EM SANTA CATARINA

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EGON SCHADEN: UMA TRAJETÓRIA ANTROPOLÓGICA. (DVD)

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RUMI E SHAMS: NOTAS BIOGRÁFICAS

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Resumo: Notas biográficas se insere em um projeto mais abrangente de pesquisa, intitulado “Rumi e Shams: dança, poesia e experiência mística no Sufismo do século XIII”, desenvolvido no âmbito do Programa de Pós-graduação em Ciência da Religião, da Universidade Federal de Juiz de Fora, onde realizei, entre 2014 e 2015, um estágio de pós-doutoramento, sob a supervisão de Faustino Teixeira. Com a intenção de compreender, interpretar e revelar a hermenêutica espiritual da poesia, do amor e da experiência mística compartilhada entre Rumi e Shams, em meados do século XIII, mergulhei em leituras sobre a vida de Rumi e Shams, escritas por biógrafos e estudiosos ocidentais, tais como Annemarie Schimmel, Eva de Vitray-Meyerovitch, Michel Random e Shams Friedlander; assim como nas obras poéticas de Rumi (Masnavi, Poemas Místicos e O Jardim das Rosas), traduzidas para o público do Ocidente por escritores como Camille e Kabir Helmisnki, Coleman Barks e Reynold Nicholson. Para esta publicação, priorizei as versões apresentadas por Meyerovitch, Random e Friedlander. Além de versões e relatos contidos em duas biografias referenciais: Manâqibal-ârifîn (‘Biografia dos Místicos’), escrita entre 1318 e 1335, por Ahmed Aflaki, principal biógrafo de Rumi; e Maqâlât-i Shams-i Tabrîzî (‘Discursos de Shams de Tabriz’), organizado pelo pesquisador iraniano Mohammad-Ali Movahhed, que completou o processo de colar e editar os discursos de Shams, anotados por seus discípulos.

SAMA: ETNOGRAFIA DE UMA DANÇA SUFI (3ª EDIÇÃO REVISADA E AMPLIADA)

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ASSÉDIO MORAL NO TRABALHO: IDENTIFICAÇÃO, COMPREENSÃO, PREVENÇÃO, AÇÃO

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Resumo: O livro trata de tema muito estudado e que tem proporcionado intenso debate doutrinário no meio jurídico. Do livro, extrai-se que a centralidade do trabalho ainda vigora em nossa sociedade e que o mundo do trabalho está cada vez mais complexo. Nós, que temos uma história de violência, herança da escravidão e de acentuada desigualdade econômica e social, costumávamos aceitar mais facilmente as pressões patronais. Hoje, quando a nossa Constituição Federal prioriza a dignidade da pessoa humana e o valor social do trabalho em face da iniciativa privada, o livro pode servir de instrumento para prevenir os trabalhadores no mundo do trabalho, contra esse mal que, em casos extremos, pode levar ao suicídio. Acentua-se que tanto o assédio intencional como o não intencional são prejudiciais à pessoa e à sua saúde e que o trabalhador tem direito a um ambiente de trabalho saudável, em que haja respeito à sua dignidade e a seu bem-estar físico, mental e social.

ANTROPOLOGIA DA DANÇA

LB

LANÇAMENTO DA COLEÇÃO 'ANTROPOLOGIA DA DANÇA' / PESQUISADORAS DO CIRANDA – CÍRCULO ANTROPOLÓGICO DA DANÇA

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ANTROPOLOGIA DA DANÇA I (2ª ED.), II, III E IV

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Resumo: Antropologia da Dance I brings together ten reference articles of the area, written by anthropologists(Adrienne Kaeppler, Giselle Guilhon, Joann Kealiinohomoku, Suzanne

Yourgerman, Theresa Buckland) and ethnomusicologists (John Blacking, Hugo Zemp, Jean-Michel Beaudet), presenting questions and theoretical paradigms of great importance for the study of dance and, consequently, of musical practices.

Antropologia da Dança II offers contributions by a generation of Art and Dance scholars – members and/or collaborators of the CIRANDA (Anthropological Circle of Dance) Project –, offering discussions on history, method, scope and interdisciplinarity of dance study in contexts. Antropologia da Dança III is structured in three units: in the first, we find a set of five articles classifiable as performance studies; in the second, there is a group of three texts affiliated with the ethnoscenological current; and, in the third, we come across a grouping of four articles indexable as studies on ritual.

Antropologia da Dança IV brings together thirteen texts that have as guiding axes: the history of the Anthropology of Dance; the relations between Anthropology and Dance, with emphasis on different dance traditions, with their respective ethnic, cultural, religious and gender contexts; the research in Dance, punctuating the dimension denominated embodiment in/on/with the field and in/with/through the body; among others.

ANTROPOLOGIA DA SAÚDE: ENSAIOS EM POLÍTICAS DA VIDA E CIDADANIA

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Resumo: A publicação consiste numa coletânea que reúne textos oriundos das apresentações realizadas durante a 1ª Reunião de Antropologia da Saúde, promovida pelo Grupo de Pesquisa em Saúde, Sociedade e Cultura do PPGA/UFPB. Seu título representa o envolvimento e o debate ocorrido em torno da temática sobre as políticas da vida e a cidadania, matizada a partir da perspectiva etnográfica. É composta por capítulos de pesquisadores envolvidos na reflexão antropológica acerca dos fenômenos relacionados ao corpo, à saúde e doença, práticas e políticas de saúde, assim como os seus múltiplos desdobramentos na vida social e cotidiana, e contemplada por um prefácio de Maria Cecília de Souza Minayo e posfácio de Soraya Fleischer. Os capítulos abordam temas variados, tais como: etnografias em serviços de saúde; religiões e saúde; adicção e alcoolismo; programas governamentais e condicionalidades em saúde; gênero e aborto e saúde; Hiv/Aids e sorodiscordância; reprodução assistida e produção de embriões; Ética em pesquisa; biorredes e cidadania genética; consumo de esteroides e moralização. Para além do registro histórico, as abordagens apresentadas trazem elementos para pensar desigualdades e iniquidades, lutas sociais e cidadania, e interseccionalidades enredadas nas políticas da vida.

ESTADO, POLÍTICAS E AGENCIAMENTOS SOCIAIS EM SAÚDE: ETNOGRAFIAS COMPARADAS

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Resumo: Nos últimos anos, as pesquisas antropológicas sobre políticas públicas, especificamente no campo da saúde, tiveram um crescimento considerável no Brasil, acompanhando uma expansão significativa das políticas sociais e das políticas de saúde no país. Os artigos desta coletânea representam pesquisas recentes no campo da antropologia da saúde e foram reunidos em torno da perspectiva de confrontar experiências, agenciamentos sociais e resistências face a práticas estatais de gestão da vida, traduzidas em políticas públicas de saúde. Ele foi organizado pelas antropólogas Sônia Weidner Maluf (UFSC) e Érica Quinaglia Silva (UnB), que possuem longos anos de pesquisa e publicações nesse campo, e conta com a colaboração de pesquisadoras/es de várias universidades do país, trazendo resultados de pesquisas sobre diferentes temas dentro do campo mais amplo da antropologia da saúde. Além de enfatizarem questões clássicas da pesquisa etnográfica, com foco nas práticas e nos saberes locais, esses trabalhos também se debruçam sobre as políticas públicas, o cotidiano dos serviços e das instituições, e buscam compreender as políticas em saúde a partir da proposta do Estado “visto de baixo”. A convergência dessas diferentes perspectivas potencializa a pesquisa etnográfica, sobretudo quando feita no que podemos denominar de uma certa zona de confluência entre as práticas do Estado, a ciência e as políticas públicas, de um lado, e os sujeitos sociais, práticas e saberes locais, de outro.

DOENTES E PARENTES: COMPOSIÇÕES DE GOVERNO NA ESTRATÉGIA SAÚDE DA FAMÍLIA

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Resumo: A Estratégia Saúde da Família (ESF) é uma política de atendimento à saúde que organiza grande parte da Atenção Básica do Sistema Único de Saúde, o SUS. Por situar-se em um nível de atendimento que visa a relação cotidiana com a população, é vista criticamente como uma política que segrega camadas sociais distintas. Neste livro, problematizo esta questão a partir de uma etnografia realizada no município aqui chamado de São Martinho, situado na região da Encosta da Serra, nordeste do Rio Grande do Sul. Partindo desta questão, meu problema de pesquisa é: como se constitui a ESF? Para respondê-la, meu objetivo será analisar o processo de implementação da ESF em São Martinho, a partir de uma pesquisa de campo realizada entre 2011 e 2013. O objeto de análise, deste modo, é dinâmico, o que implica que sua composição encontra-se em movimento, como um emaranhado de sujeitos e lugares envolvidos neste processo, mapeados em três feixes menores de relações: 1) relativo aos atendimentos médicos; 2) aos moradores atendidos; e 3) ao governo e política. Neste livro, a descrição daquilo que constitui a ESF em tal processo não remeterá à figura de um Estado, nem tampouco de um sistema apartado das dinâmicas próprias ao município em questão: dependerá do envolvimento e da relação de sujeitos díspares, em um emaranhado que não produz antagonismos, mas disputas cotidianas que redesenham seus contornos. Os dois signos elementares da ESF, saúde e família, serão também o principal objeto em disputa.

O CUIDADO EM CENA: DESAFIOS POLÍTICOS, TEÓRICOS E PRÁTICOS

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Resumo: As treze autoras e os dois autores de O Cuidado em Cena nos reportam aos desafios contemporâneos para o cuidado como uma necessidade humana, social, política e pessoal. No livro, os leitores se deparam com reflexões sobre os vários contextos da prática de cuidados e dos desafios interpostos à pesquisa e às políticas de atendimento nas situações de vulnerabilidade. Em seus textos, os autores expõem os desafios para a sociedade levar a sério as práticas do care e tomá-las como parte do debate necessário à vida pública e também da interdependência constitutiva de uma sociedade de cuidado. Esta escolha refere-se ao cuidar, ter solicitude, atenção, preocupar-se com o outro, estar atento às suas necessidades como parte dos sentidos do cuidado e das suas tensões com os princípios da autonomia, da vulnerabilidade e da democracia. Colaboradores: Ana Paula Vosne Martins; Claudia Pedone; Sonia Roncador; Thays Almeida Monticeli; Marcela Komechen Brecailo; Daniela Isabel Kuhn e Gilson Leandro Queluz; Maria Izabel Machado; Raquel Barros de Almeida Araújo e Marly Marques da Cruz; Cláudia Medeiros de Castro; Nicolle Feller.

UMA SOCIEDADE PARA TODAS AS IDADES: CENTRO DIA E CENTRO DE CONVIVÊNCIA PARA IDOSOS EM CAMPO GRANDE, RIO DE JANEIRO

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Resumo: Este livro é fruto de minha dissertação de mestrado. Nele descrevo e analiso o programa público Centro Dia e Centro de Convivência, anexo ao Hospital Estadual Eduardo Rabello, localizado em Campo Grande, Rio de Janeiro. Neste programa, pessoas com 60 anos ou mais participam de atividades que tem por objetivo prevenir e promover a saúde dos mesmos, assim como estimular o lazer e a sociabilidade.

O programa se apresenta como uma alternativa de cuidado, prevenção e sociabilidade, uma maneira particular de se conceber a saúde, para além da biomedicina curativa. No entanto, é possível perceber que, embora o programa apresente inovações a respeito da saúde, bem estar e qualidade de vida para a pessoa idosa, a perspectiva biológica sobre a saúde acaba predominando. Além disto, existem divergências entre o que o idoso espera do programa e deseja fazer e aquilo que os profissionais consideram adequado para o mesmo, gerando conflitos e diferentes concepções sobre o que seria um bom envelhecimento.

DESCONTROLADA: UMA ETNOGRAFIA SOBRE OS PROBLEMAS DE PRESSÃO

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Resumo: “Descontrolada” apresenta os desafios cotidianos para cuidar da saúde, em especial dos “problemas de pressão”. Os moradores e moradoras do bairro histórico da Guariroba, localizado na cidade de Ceilândia/Distrito Federal, são, em geral, migrantes nordestinos, goianos e mineiros que vieram construir a capital federal nos anos 1950 e 1960. Em meio às suas narrativas heroicas de desafiar a pobreza na região de origem e enfrentar os perigos e aventuras na região de destino, eles vão chegando mais perto da atualidade, com corpos mais velhos, corações mais fracos e os nervos mais suscetíveis. A pressão se descontrola e razões precisam ser encontradas para compreendê-la bem como tratamentos e serviços precisam ser acionados para dela cuidarem. A partir de uma extensa pesquisa antropológica, o livro descreve esses caminhos de interpretação e cuidado da pressão alta, passando por diferentes atores, espaços, estratégias.

ALÉM DO QUE SE VÊ: MAGNETISMOS, ECTOPLASMAS E PARACIRURGIAS

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Resumo: Perceber o mundo de outra forma, com outros olhos, outras lentes. Desenvolvo nesse ensaio três modos de conhecer, três caminhos alternativos criativamente construídos, ao longo de três séculos, pelos propositores do “Magnetismo Animal”, da “Metapsíquica” e da “Conscienciologia”. Iniciaremos esse percurso voltando nossa atenção para os fluidos magnéticos que atravessam e constituem nossos corpos e nos conectam ao ambiente. Em seguida, entraremos em contato com seres e substâncias nada habituais e bem difíceis de serem definidas ou capturadas. Mais adiante, pensaremos a respeito de nossa saúde, nosso corpo, e descobriremos que existem diferentes possibilidades de perceber e ser afetado por tudo o que nos cerca. Por fim, apresentaremos os principais conceitos dessa outra maneira de pensar o mundo e viver a vida. Uma maneira menos fragmentada ou apressada; mais ecológica ou sagrada. Durante essa jornada, seremos acompanhados por uma série de cientistas e pensadores que superaram barreiras e não desistiram de improvisar caminhos e olhar para aquilo que está além do que se vê.

CONSUMO / CULTIVO DE DROGAS / SEGURANÇA PÚBLICA / MORALIDADES

LB

COLEÇÃO POLÍTICAS PÚBLICAS, ADMINISTRAÇÃO DE CONFLITOS E CIDADANIA
– 4 títulos

MACONHEIROS, FUMONS E GROWERS: UM ESTUDO COMPARATIVO DO CONSUMO E DO CULTIVO CASEIRO DE CANÁBIS NO RIO DE JANEIRO E EM BUENOS AIRES

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Resumo: Este livro coloca sob descrição os consumos de maconha e o chamado “cultivo caseiro” da planta no Rio de Janeiro e em Buenos Aires. Assim, a “porta de entrada”, por assim dizer, desta investigação, foi o que uma parte de meus interlocutores chamam de “cultura canábica”. De caráter comparativo, seu objetivo é contribuir para o conhecimento antropológico através da exploração dos contrastes entre as lógicas que estruturam estas representações e práticas (bem como a repressão a estas, uma vez que são postas na ilegalidade) na capital fluminense e na capital argentina. Ao todo, foram cinco viagens a Buenos Aires, nos anos de 2010, 2011 e 2012 (sendo uma Missão de Estudos em 2010, e uma Missão de Doutorado Sanduíche em 2012). Este estudo se baseia em etnografia construída a partir do trabalho de campo nas duas cidades e suas regiões metropolitanas.

O CONSUMO DE DROGAS E SEUS CONTROLES: UMA PERSPECTIVA COMPARADA ENTRE AS CIDADES DO RIO DE JANEIRO, BRASIL, E DE SAN FRANCISCO, EUA

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Resumo: Este trabalho, de maneira geral, diz respeito ao consumo de drogas no Brasil, em especial na cidade do Rio de Janeiro. Como é tratado o consumo de drogas? O que é feito com os consumidores? Como lidamos com essa questão? Essas são algumas perguntas que me orientaram na construção do problema de pesquisa. Essas perguntas, contudo, podem ser abordadas de diversos ângulos diferentes. Tomei como referência, além do ponto de vista dos próprios consumidores de drogas, os discursos e as práticas do direito e do saber médico na medida em que informam poderosos sistemas normativos sobre as drogas nas sociedades contemporâneas.

POLÍTICAS PÚBLICAS DE SEGURANÇA MUNICIPAL. GUARDAS MUNICIPAIS: SABERES E PRÁTICAS

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Resumo: Um conjunto de reflexões sobre o que as Guardas Municipais de fato “são”, o que fazem e o que representam. Este é um dos objetivos deste livro, que surgiu de um diálogo entre pesquisadores interessados em discutir processos de construção de políticas públicas na área da segurança municipal, com destaque para as relações que se estabelecem entre os agentes (gestores e servidores públicos) e os grupos envolvidos nessas políticas.

CASOS DE REPERCUSSÃO: PERSPECTIVAS ANTROPOLÓGICAS SOBRE ROTINAS BUROCRÁTICAS E MORALIDADES

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Resumo: Esse livro é resultado do projeto “Crimes de repercussão” x “crimes comuns”: a administração judicial de conflitos no estado do Rio de Janeiro, aprovado no âmbito da Chamada Universal (MCTI/CNPQ Nº 14/2012), coordenado por Roberto Kant de Lima e do subprojeto Os “crimes de repercussão”: racionalidades e moralidades na administração judicial de conflitos no estado do Rio de Janeiro, coordenado por Lucía Eilbaum no âmbito do Instituto Nacional de Ciência e Tecnologia – Instituto de Estudos Comparados em Administração Institucional de Conflitos (INCT-InEAC). Ambos os projetos tiveram como objetivo mais amplo dar continuidade a uma linha de pesquisa na área da Antropologia do Direito, explorando, através da produção de etnografias em agências dos sistemas de Segurança Pública e de Justiça, a articulação entre as formas de administração de “justiça” e as moralidades envolvidas nas rotinas de tais instituições (KANT DE LIMA, 2010; EILBAUM, 2012; MEDEIROS, 2016). Buscou-se, assim, aprofundar teórica e metodologicamente o conhecimento e compreensão sobre a relação entre “moral” e “direito”, objeto clássico de reflexões na área da Antropologia do Direito (MALINOWSKI, 1926; ROSEN, 1989; DUPRET, 2006).

NA PATA DO CAVALO: UM ESTUDO ETNOGRÁFICO COM APOSTADORES DO TURFE EM AGÊNCIAS CREDENCIADAS NO JOCKEY CLUB BRASILEIRO

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Resumo: INTRODUÇÃO “Quer dizer, a gente ficava ali sentado na cadeira ouvindo vozes que discutiam quem vai ganhar e por quê. É realmente nauseante. Às vezes a gente pensa que está num asilo de loucos. E de certa forma está. Cada um daqueles babacas acha que sabe mais que os outros, e lá todos juntos num mesmo lugar. E lá estava eu, sentado no meio deles” (Charles Bukowski – Hollywood p.174). Este livro é o resultado de uma pesquisa etnográfica realizada no âmbito do mercado de jogos de apostas situados na cidade do Rio de Janeiro. Neste sentido, o material baseia-se em séries de questões vinculadas ao campo econômico/urbano inserido no contexto das grandes cidades. Uma prática que correlaciona sociabilidades, moralidades e trocas entre indivíduos e grupos que são estabelecidos com o propósito central para a realização de apostas. Assim, ao longo do trabalho, o jogo foi concebido como produto e produtor de arenas de sociabilidade que envolvem negociações, disputas e valores que, por sua vez, estabelecem trocas de informações, dinheiro e sorte entre seus participantes.

ADMINISTRAÇÃO DE CONFLITOS E CIDADANIA: PROBLEMAS E PERSPECTIVAS

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Resumo: Esta publicação, organizada por Maria Stella Amorim e Roberto Kant de Lima, professores do PPGD/UVA, com a colaboração inestimável de Luís Fernando Sampaio (Doutorando em Direito –UVA), Thaís de Oliveira Lauria Sarmiento (Mestre em Direito – UVA) e Morgana Paiva Valim (Doutoranda – UVA), reúne textos que foram apresentados no I Encontro sobre Administração de Conflitos realizado de 19 a 22 de setembro de 2016 no Programa de Pós-Graduação em Direito da Universidade Veiga de Almeida (PPGD-UVA). Participaram do evento alunos, ex-alunos e docentes do referido Programa e também de outros Programas da Região do Grande Rio. O objetivo do encontro foi incentivar diálogos e intercâmbios entre Programas de Direito da região de modo a promover a socialização acadêmica do novo Programa da UVA, autorizado pela CAPES a funcionar a partir de meados de 2014 e pelo CNE/MEC em fins daquele mesmo ano.

TEORIA ANTROPOLÓGICA / TEMAS DIVERSOS

AN INTRODUCTION TO SOCIAL ANTHROPOLOGY: SHARING OUR WORLDS

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Resumo: A core textbook that leads the reader from Social Anthropology's historical approaches and theories to the basic areas that characterise the field today. Taking a truly global and holistic view, it includes a wide range of case studies, touching on topics that both divide and connect us, such as family, marriage and religion. Fully updated and revised, the third edition of this popular textbook continues to introduce students to what Social Anthropology is, what anthropologists do, how and what they contribute, and how even a limited knowledge of Anthropology can help people flourish in today's world. This is an inviting, engaging and enjoyable text that has established itself as a comprehensive introduction to Social and Cultural Anthropology. Written in an accessible style, and including a wide range of pedagogical features, it is ideally suited to new or prospective students seeking better to understand the discipline and its roots. Sample copies still available to teachers and lecturers at <https://www.macmillanihe.com/page/detail/an-introduction-to-social-anthropology-joy-hendry/?k=9781137431554>.

ANTHROPOLOGY AS SOCIAL CRITIQUE: ITS PUBLIC ROLE IN THE GLOBALIZED WORLD

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Resumo: The book discusses the relevance of anthropological findings beyond disciplinary boundaries and examines the means of making these findings accessible and useful for a wider public, including decision makers. We strongly believe that the world would benefit greatly from the application of anthropological knowledge and anthropological opinions. At the same time, we, as an academic body equipped with its own professional organizations, acknowledge that anthropologists are not doing enough to make opinions and knowledge heard and understood, and thus greatly lack political influence. “This collective volume, writes Christian Giordano, is an important, essential and well-grounded contribution that stands out for its deep insight, thus offering a significant input to the crucial debate on the public role of anthropology in the globalized world”.

DESVENDANDO EVIDÊNCIAS SIMBÓLICAS: COMPREENSÃO E CONTEÚDO EMANCIPATÓRIO DA ANTROPOLOGIA

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Resumo: O livro *Desvendando evidências simbólicas: compreensão e conteúdo emancipatório da antropologia*, de, reúne textos escritos ao longo das últimas três décadas e tem como tema a interpretação e a perspectiva antropológicas. Os capítulos articulam-se em torno de três aspectos centrais da antropologia: a importância da dimensão simbólica da vida social e a sua precedência na compreensão do antropólogo; as implicações normativas da interpretação antropológica; a ampliação do horizonte histórico-cultural do intérprete e de seus leitores com um conteúdo emancipatório em duas direções: viabilizar uma melhor compreensão da vida social e permitir uma reflexão crítica sobre as condições de existência vigentes.

SOME PROBLEMS AND POSSIBILITIES FOR SUSTAINABLE DEVELOPMENT

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Resumo: Especially since the UN-generated Brundtland Report (1987) the discourse of sustainable development, and accompanying societal processes, have been significant features of planning and management by many governments, corporations, universities, and other organizations. Sustainable development has continued to change since its origins, and presents a challenge to interpret, evaluate, and respond to with pragmatic decision-making, in ever-shifting contexts. Sustainable development has been articulated during a time when major changes have been occurring in the global political economy and in many cultures. Environmental problems and troubling new normative issues have come to the fore. Some problems and possibilities for sustainable development is an interdisciplinary inquiry that takes the post-1989 transformation in Central Europe (including Poland) as a revealing part of a truly global and multifocal transformation in which sustainability has a major role. The transformation, this book argues, increasingly necessitates worldwide education about fundamental features of societal development; notably, specifically sustainable development and its vicissitudes.

WATER CULTURE IN SOUTH ASIA: BANGLADESH PERSPECTIVES

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Resumo: “Water is life,” as the Bengali saying declares. Based on five researchers’ long-term involvement with water development programs, this book introduces the reader to the vast range of meanings that water has in this South Asian country, where village women struggle daily for access to safe supplies. Mythology, ancient sciences, folklore, and language provide a cultural foundation for water’s many uses in the home and community.

Reviews: “The book is a model of how to present the results of rigorous social science research in an accessible fashion.” ...”Indigenous and folk beliefs will be part of any effective solutions to the urgent water problems facing humanity.” -Dr. Sue Cavill, *Waterlines* (2015)

“Even though the focus of this book is Bangladesh, its lessons hold true for India and Pakistan as well, another strong indication of how each of them share a common culture...” -Professor Bidyut Mohanty, Head, Women’s Studies Department, Institute of Social Sciences, New Delhi. *Social Change* (2016)

FOCALITY AND EXTENSION IN KINSHIP: ESSAYS IN HONOR OF HAROLD W. SCHEFFLER

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Resumo: When we think of kinship, we usually think of ties between people based upon blood or marriage. But we also have other ways—nowadays called ‘performative’—of establishing kinship, or hinting at kinship: many Christians have, in addition to parents, godparents; members of a trade union may refer to each other as ‘brother’ or ‘sister’. Similar performative ties are even more common among the so-called ‘tribal’ peoples that anthropologists have studied and, especially in recent years, they have received considerable attention from scholars in this field. However, these scholars tend to argue that performative kinship in the Tribal World is semantically on a par with kinship established through procreation and marriage. Harold Scheffler, long-time Professor of Anthropology at Yale University, has argued, by contrast, that procreative ties are everywhere semantically central, i.e. focal, that they provide bases from which other kinship ties are extended. Most of the essays in this volume illustrate the validity of Scheffler’s position, though two contest it, and one exemplifies the soundness of a similarly universalistic stance in gender behaviour. This book will be of interest to everyone concerned with current controversy in kinship and gender studies, as well as those who would know what anthropologists have to say about human nature.

DEATH ON THE MOVE. MANGING NARRATIVES, SILENCES AND CONSTRAINTS IN A TRANS-NATIONAL PERSPECTIVE

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IMAGINARIOS Y AGENCIAMIENTOS QUE CONFIGURAN EL CONSUMO DE ALIMENTOS EN ESCOLARES

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Resumo: El libro (ISBN: 978-958-732-296-5), presenta los resultados de un estudio de caso, desarrollado en una institución educativa pública de la ciudad de Popayán, cabecera del departamento del Cauca-Colombia. Se exponen los diversos aspectos disciplinares y agenciamientos (instituciones como la familia, la escuela, los medios de comunicación y el mercado) relacionados con la elección en el consumo de alimentos, en énfasis en frutas y verduras en niños y niñas escolarizados (6 a 12 años), lo cual permite analizar el alcance de las políticas y acciones educativas y económicas relacionadas con los imaginarios y las prácticas de consumo de alimentos, presentes en las instituciones educativas públicas de la ciudad.

En principio, se reconstruye la categoría de los imaginarios sociales como constructo interdisciplinario con el propósito de reflexionar sobre las representaciones que tejen los padres de familia, los educadores, los medios de comunicación, el mercado y los escolares sobre el consumo de frutas y verduras. De esta manera, se logra establecer un sustrato analítico que permite identificar el valor simbólico de los agenciamientos, es decir, las instituciones que orientan, promueven y establecen normas del consumo alimentario en niños y niñas. El enfoque metodológico que conduce esta práctica investigativa es el estudio etnográfico social, que reconoce a los actores participantes como sujetos de discurso y en permanente construcción socio-cultural, lo que significa valorar sus formas de interacción basadas en el vínculo que ofrece la escuela, como espacio de construcción de perspectivas múltiples, a la vez, canalizadora de prácticas sociales, económicas y políticas que orientan el hacer y el decir educativo sobre la alimentación. Con base en el diseño metodológico expuesto, se discuten finalmente resultados, soportados en una estrategia de intervención multicomponente para favorecer el incremento en el consumo de frutas y verduras en los escolares, titulada: “sembrando vida”.

De esta forma, se ofrece al lector un producto derivado de un proceso de investigación social y participativa que discute los fundamentos teórico-prácticos de las ciencias sociales con las prácticas alimentarias concretas de los escolares; en síntesis, se constituye en una apuesta por un modelo de desarrollo y de alimentación que no se adhiera únicamente a los estándares mediáticos del consumo de alimentos enfocados en la población infantil, sino que busca apelar a las personas e instituciones formadoras de nuestros niños y niñas para que lleven a cabo una necesaria revolución alimentaria que marche a la par de una revolución educativa y social, mediante una apuesta a la construcción de realidades simbólicas que redefinan el sentido de la educación con base en la alimentación.

O QUE É APRENDER? ICEBERG DA CONCEITUALIZAÇÃO

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Resumo: O Segundo volume da coleção “Campos Conceituais” traz dois textos: o primeiro de Gérard Vergnaud e o segundo de Marco Antônio Moreira.

Gérard já está apresentado nessa Coleção. Marco Antônio é professor da Universidade Federal do Rio Grande do Sul é um dos primeiros, em nosso meio, a dar-se conta das riquezas da Teoria dos Campos Conceituais e, particularmente, para área da Física, o que é relevante para desfazer o viés de que a Teoria dos Campos Conceituais é restrita à área de matemática, porque Gérard fez seus primeiros estudos sobre aprendizagens nessa disciplina.

Em o “O que é aprender” Gérard abordou ideias da sua teoria e as aplica muito oportunamente para atividades profissionais.

São elas, a fabricação de farinha de trigo, o conserto de automóveis e o conserto de bombas de água de certa complexidade.

Nos três exemplos, Gérard ilustra o que ele chama de forma operatória do conhecimento que pode ser resumida com o termo competência.

Ao alargar a Teoria dos Campos Conceituais para atividades profissionais, o professor doutor Gérard Vergnaud aborda também o âmbito da construção dos conhecimentos, quando afirma que todos os registros de atividade são, de fato, objetos de competência, inclusive conquistar confiança entre personagens de uma atividade.

DEMOCRACIA EM TEMPOS DE CAOS

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Resumo: Nos tempos de caos que estamos vivendo cabe perfeitamente na “Coleção Campos Conceituais” um volume sobre Democracia e Educação, que ora apresentamos.

O primeiro capítulo é a reedição de um texto muito especial, “Democracia s.f.l. sociedade onde todos aprendem”. Sua força parece vinda do fato de que ele foi produzido para o II Fórum Social Mundial, que teve lugar em Porto Alegre em 2002. Escrever tem uma potência indiscutível e para quem se escreve imprime uma amplitude maior ou menor de um texto. Escrever para o mundo presente ou que acompanhava o Fórum Social Mundial deve ter me inspirado de forma muito rica. Eu mesma ao reler meu texto me encanto com sua capacidade de síntese e com sua clareza sobre os princípios básicos de uma didática libertadora das amarras da ignorância. E a linda edição deste texto que o Geempa fez está esgotada. Reeditá-la é um imperativo para aumentar a chance de democratização tão esperada na área da educação.

No segundo capítulo, ineditamente é divulgada uma síntese da primeira alfabetização pós-construtivista que aconteceu na Vila Santo Operário. Ela foi a semente da frondosa árvore da alfabetização de muitos outros alunos no Brasil e na Colômbia com essa proposta didática tão radicalmente eficaz.

PIAGET E VYGOTSKI EM GÉRARD VERGNAUD

Autora:

Esther Pillar Grossi

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Resumo: Este primeiro volume da Coleção Campos Conceituais traz quatro textos. Duas entrevistas do professor Gérard à Revista Novidades Educativas de Buenos Aires. A primeira foi publicada na Argentina em 1995 e a segunda republicada pela Revista Pátio de Porto Alegre, em 1998. Elas são seguidas por um pequeno texto intitulado “A Teoria dos Campos Conceituais” de maio de 1989, que pode ser considerado como uma pré-estréia do batismo de suas ideias como “Teoria dos Campos Conceituais” as quais foram explicitadas e formalmente apresentadas em 1990. Por fim, temos o que Gérard Vergnaud escreveu em 2016 para e sobre mim, quando das comemorações dos meus 80 anos, às quais ele gentilmente compareceu em Porto Alegre.

Nas entrevistas, o Doutor Gerárd Vergnaud é questionado centralmente sobre sua filiação às ideias de Jean Piaget e de Lev Semenovitch Vygotski. Gérard diz que, dentre as elaborações de um e de outro, ele se serviu apenas daquelas que lhe pareceram pertinentes, assim, como Piaget e Vygotski também fizeram com outros pesquisadores. Portanto, ele restringe sua filiação e aponta para aspectos dos quais ele discorda, tanto em Piaget como em Vygotski, apesar de seu reconhecimento à contribuição importante de ambos para as ciências do aprender.

Na entrevista intitulada “A didática é uma provocação” ao lado da explicitação de seus vínculos com Piaget e Vygotski ele apresenta elementos básicos da Teoria dos Campos Conceituais (TCC) e suas relações com o ensino nas escolas.

GRUPOS ÁULICOS: A INTERAÇÃO SOCIAL NA SALA DE AULA

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FAMÍLIA E ESCOLA: DIFERENÇAS NECESSÁRIAS

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AGRESSIVIDADE: QUAL O TEU PAPEL NA APRENDIZAGEM?

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A FESTA ESTÁ DENTRO DE NÓS

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OLHAR IN(COM)FORMADO: TEORIAS E PRÁTICAS DA ANTROPOLOGIA VISUAL

Organizadores:

Mariano Báez Landa

Gabriel O. Alvarez.

https://www.cegraf.ufg.br/.../.../o/ebook_olhar_inconformado.pdf

Resumo: Roberto Cardoso de Oliveira referia-se ao trabalho do antropólogo como olhar, escutar, escrever. Um olhar informado teoricamente, um escutar orientado para a fusão de horizontes de comunicação no trabalho de campo, e uma inscrição da experiência do campo numa narrativa etnográfica. Ao evocar o autor no título desta coletânea realizamos um jogo de palavras entre o olhar informado, que remete à teoria e uma atitude inconformada que se relaciona à procura de novos horizontes antropológicos com as metodologias da antropologia visual. Teorias no plural, uma vez que com as crises das meta-narrativas a antropologia se liberou dos grilhões do positivismo e sua procura por um saber objetivo, universal, ahistórico enunciado na forma de leis científicas. Esse inconformismo com os parâmetros positivistas permitiu a emergência de uma antropologia preocupada com a compreensão, com o retrato de experiências locais, que tem certa universalidade, com saberes historicamente construídos e ancorados em tradições acadêmicas nacionais. Uma antropologia dialógica que valora os momentos reflexivos (Cardoso de Oliveira 1988). A antropologia visual não é um frio registro objetivo, pelo contrário procura se construir como um complexo modo de comunicação intercultural, que envolve valores, empatia e emoções.

Hoje a antropologia visual alcançou sua maturidade, deixando de ser um método auxiliar para ganhar autonomia e desenvolvimentos teóricos em pé de igualdade com as várias antropologias adjetivadas.

GÊNERO, SEXUALIDADE E CURSO DE VIDA: DIÁLOGO LATINO-AMERICANOS

Organizadores:

Camilo Albuquerque de Braz

Carlos Eduardo Henning

https://www.cegraf.ufg.br/.../.../o/ebook_genero_sexualidade.pdf

GÊNERO, SEXUALIDADE E SAÚDE: DIÁLOGO LATINO-AMERICANOS

Organizadores:

Camilo Albuquerque de Braz

Carlos Eduardo Henning.

https://www.cegraf.ufg.br/.../.../o/ebook_genero_sexualidade.pdf

EDUCAÇÃO INDÍGENA E INTERCULTURALIDADE: UM DEBATE EPISTEMOLÓGICO E POLÍTICO

Organizadores:

Mariano Báez Landa

Alexandre Ferraz Herbetta

https://www.cegraf.ufg.br/.../6.../o/ebook_educacao_indigena.pdf

WWS

OFICINAS *Workshops*

[VOLTA AO SUMÁRIO]

WS 01 – ANTHROPOLOGICAL PRACTICES AND RIGHTS OF TRADITIONAL POPULATIONS IN BRAZIL: THIRTY YEARS OF THE FEDERAL CONSTITUTION OF 1988 AND THE CHALLENGES OF THE RECENT PROCESS OF DE-DEMOCRATIZATION OF THE COUNTRY

UFSC – CFH, bloco B, térreo, sala 306/ Block B, ground floor, Room 306 – Wednesday, July 18, 2018/ Quarta-Feira 18 de Julho de 2018 – 08:30 a.m. to 10:00 a.m.

Flávia Cristina de Mello

(Brazil)

Raquel Mombelli

(Brazil)

Johana Herrera Arango

(Colombia)

Márcia Calderipe

(Brazil)

Eliane Cantarino O'Dwyer

(Brazil)

Anthropological reports, theses and dissertations occupy an important place in administrative and judicial processes involving indigenous and quilombola peoples, especially those related to the recognition of territorial rights. We intend to discuss theoretical and methodological aspects of the production of these anthropological texts, as well as to identify elements of the political, legal, economic and social context and their implications for guaranteeing human rights for these populations. There are several deleterious changes in the political-legal sphere against constitutional rights, and in this largely unfavorable political and social context, it has been observed that the actions of anthropological competence that substantiate land demarcation processes have been the object of systematic attacks and criminalization, for example, in the context of the FUNAI and INCRA CPI. The violation of the basic human rights of indigenous and quilombolas populations has reached wide scales due to non-compliance with legal norms and the frank promotion of territorial expropriation of these traditional populations, financed by economic groups that articulate politically the demands of agribusiness and economic growth projects, even promoting changes in the Federal Constitution. Thus, we aim to promote dialogue between academic-professional knowledge and other modes of knowledge in the construction of a dialogical practice of resistance for the guarantee of diversity and democracy.

WS 02 – ASSESSING LANGUAGE NEEDS IN AREAS OF GLOBAL TOURIST FLOW

UFSC – CFH, bloco B, térreo, sala 303/ Block B, ground floor, Room 303 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 10:30 a.m. to 12:00 p.m.

Rebecca Jane Schmidt

(Japan)

Debra Occhi

(Japan)

Vera Richter

(Japan)

This workshop engages the question of how to successfully apply ethnographic methods in tourist areas to assess language needs. The aim of this inquiry is improvement in providing effective linguistic support for visitors, including linguistic landscape as well as interactive resources. Linguistic landscape refers to the use of fixed signage providing appropriate language and imagery for information and advertisement purposes. Interactive resources include multilingual personnel as well as other mobile linguistic support, at varying levels of technological sophistication. The researchers are based in Japan, which is enjoying an increase in tourism and is leading up to the 2020 Summer Olympics. They are collectively tracking transition of sociolinguistic needs. The first facilitator has conducted focused fieldwork on globalization and revitalization of a seaside, recreational tourist location. The second facilitator is a recent lifestyle migrant to the area, with experience in global surf tourism and researching how linguistic needs affect motivation in language learning. The third facilitator contributes the perspective of mobility as a motorcycling sojourner in Japan and is a language educator with a focus on the natural environment. Participants from all areas are welcome to share their projects so that we may mutually gain from discussing our experiences, the challenges, and the potentials of this applied linguistic and cultural research.

WS 03 – CANTOS DA FLORESTA – A MÚSICA NO UNIVERSO INDÍGENA BRASILEIRO

UFSC – CFH, bloco B, térreo, sala 306/ Block B, ground floor, Room 306 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 10:30 a.m. to 12:00 p.m.

Magda Pucci

(Holanda)

Essa oficina tem como objetivo estimular a reflexão sobre o universo indígena brasileiro, a partir do repertório musical indígena. A oficina visa colaborar no processo de implantação da Lei 11.645, que determina a inclusão dos conteúdos indígenas no currículo escolar. Busca propiciar o conhecimento da cultura dos povos originários e intensificar a conscientização sobre sua diversidade cultural, contribuindo para a desconstrução de preconceitos e dos grandes equívocos sobre a vida e história desses povos, herdados ao longo de séculos, promovendo, assim, o respeito e a valorização merecida aos povos originários. Propõe uma vivência com as tradições de alguns grupos de diferentes partes do país como: Kambeba, Krenak, Paiter Surui, Ikolen-Gavião, Guarani, Yudjá, Xavante, Kaingang entre outros. Oferece diversos tipos de atividades que abordam a escuta ativa das sonoridades desses povos; o contexto histórico e social, ritos, mitos e brincadeiras e uma prática musical com vários cantos. A escuta ativa de diversas músicas indígenas busca desmistificar a ideia de que toda cultura indígena é igual, mostrando parte da grande diversidade dos mais de 250 povos originários brasileiros. A prática musical proposta, longe de ser para especialistas, visa estimular os professores a experimentarem os sons de algumas das 180 línguas indígenas brasileiras, através de canções, jogos, criações coletivas, sonorização de histórias, entre outras atividades.

WS 04 – ETHNOGRAPHY AND TRANS STUDIES IN THE GLOBAL SOUTH: THEORIES, METHODOLOGIES, AND ETHICS IN CONTEXTS OF VULNERABILITY

UFSC – CFH, bloco B, térreo, sala 309/ Block B, ground floor, Room 309 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 08:30 a.m. to 10:00 a.m.

Mario Felipe de Lima Carvalho
(Brazil)

María Soledad Cutuli
(Argentina)

The aim of this workshop is to bring together different anthropological insights regarding the theoretical, methodological and ethical dimensions of the ethnographic work on trans issues. The definition and role of “activism” and the “academy”: trajectories of collaboration, dispute, coproduction of knowledge, public policies proposals, etc. Tensions of “being”: essentialism and deconstruction. What are the implications of being either transgender or cisgender in the production of knowledge? Going beyond binary positions, how can we measure the effects of our gender constructions on the knowledge we produce, and vice versa? What are the potentialities of autoethnography? Implications of “being there,” before and after: how do we formulate research questions, how do we write and publicize our results? How does our work affect the lives of trans people? In the meantime, we know that the texts produced will not be or will hardly be read by our interlocutors in the field. So, how do we exchange knowledge after the field work? By proposing this workshop we intend to encourage methodological and epistemological discussions based on concrete research experiences on the field.

WS 05 – GYPSIES CALON IN BRAZIL: DIALOGUES BETWEEN RESEARCH AND EXPERIENCE

UFSC – CFH, bloco B, térreo, sala 303/ Block B, ground floor, Room 303 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 08:30 a.m. to 10:00 a.m.

Edilma Monteiro

(Brazil)

Juliana Miranda Soares Campos

(Brazil)

Helena Dolabela

(Brazil)

Carlos Amara

(Native and ethnic-minority population)

Antonio Pereira

(Native and ethnic-minority population)

The official historiography shows that the gypsy people denominated as Calon arrived in Brazil in the first century of its history, and that during the 16th century the gypsy presence intensified due to European deportation policies. Even though they have been in the national territory for so long, and with their population spread throughout the country, the idea of a non-presence of the Roma/Calon people or of a non-belonging to the Brazilian State is still constant. The Roma presence is still incipient both as a research theme and as a theme for the public policies in the Brazilian scenario. This workshop proposal is based on an effort to strengthen this presence, bringing a dialogue between researchers and Gypsy leaders to the 18th IUAES Congress, in a crossroads of experiences and knowledges that involve themes on gender, culture, territoriality, education, among others. The participation of Carlos Rezende, leader of the Camp Calon do São Gabriel (Belo Horizonte), aims to bring a rich contribution to the debate in which the Calon perspective on their own history, their own knowledge, their difficulties and achievements vis-a-vis the state, and their challenges for the future are spotlighted

WS 06 – HISTORY, CULTURE, CULTURES: NOTIONS RADICALLY TRANSFORMED IN FRANZ BOAS' ANTHROPOLOGY

UFSC – CFH, bloco B, térreo, sala 301/ Block B, ground floor, Room 301 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 10:30 a.m. to 12:00 p.m.

Margarida Maria Moura
(Brazil)

The article discusses the contribution of Franz Boas to History, Culture and Cultures. It argues that his contribution constitutes a major breakthrough in anthropology. It contains not only a discussion on criteria of how Culture and Cultures should be thought about in a historical methodological perspective, but also an approximation to the discussion of language. The epistemological, methodological and ethnographic questioning brought into the treatment of these notions by Boas reveals a fieldworker and a thinker who became a percutient chef d'école of ethnological studies, not just for American anthropology, but for anthropology as a human science.

WS 07 – INTERDISCIPLINARY AND TERRITORIAL MANAGEMENT

UFSC – CFH, bloco B, térreo, sala 308/ Block B, ground floor, Room 308 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 10:30 a.m. to 12:00 p.m.

Francisco Ther Rios

(Chile)

Nicolas Floriani

(Brazil)

In the context of the so-called postconstructivist anthropology, this workshop is intended to present:: 1) interdisciplinary approaches to territorial management; 2) interdisciplinary methodologies for territorial management; 3) applied studies in Chile and Brazil, with special emphasis on the management of rural and coastal territories.

Proyecto FONDECYT 1171827

WS 08 – NARRATIVAS AUDIOVISUAIS COMPARTILHADAS E AUTÔNOMAS: DA REALIZAÇÃO DE OFICINAS DE VÍDEO, SEUS CONTEXTOS E DECORRÊNCIAS

UFSC – CFH, bloco B, térreo, sala 309/ Block B, ground floor, Room 309 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 10:30 a.m. to 12:00 p.m.

Ana Carolina Estrela Da Costa

(Brazil)

Juan Iván Molina Velasquez

(Native and ethnic-minority population)

Eliel Benites

(Native and ethnic-minority population)

Gilmar Martins Marcos Galache

(Brazil)

O cinema, além de um potente suporte informativo, é uma experiência política e estética de encontro e partilha. Considerando momentos de negociação, formação de cineastas, produção e circulação de filmes, temos processos compartilhados que envolvem múltiplos olhares. No Mato Grosso do Sul, a Associação Cultural dos Realizadores Indígenas (ASCURI) é um grupo Guarani, Kaiowa e Terena que toma a frente desse processo, criando estratégias de luta, valorizando encontros entre gerações e aliados políticos, utilizando o audiovisual como ferramenta de reflexão e autonomia. O Workshop, proposto por dois coordenadores da ASCURI com seu parceiro quíchua Ivan Molina (criador da Escuela de Cine y Arte da Bolívia, mentor de um movimento sul americano de produção indígena), e uma antropóloga com experiência em oficinas de vídeo em aldeias indígenas, propõe pensar produções e relações – políticas e etnográficas – por meio de experiências de produção de filmes e de formação de realizadores que se tornam proponentes ativos e narradores das relações estabelecidas entre si e com seus espectadores e aliados. Partilharemos experiências em contextos diversos, escolhas metodológicas, efeitos percebidos e peculiaridades. Em seguida, propomos reflexões acerca das dimensões políticas da produção nos contextos examinados, e da realização de oficinas como estratégia de troca de saberes. Por fim, passaremos à apreciação de trabalhos produzidos nesse sentido dialogando sobre parcerias contra-hegemônicas.

WS 09 – NEED TO ALIGN ANTHROPOLOGY WITH OTHER SOCIAL SCIENCES FOR SELF PRESERVATION

UFSC – CFH, bloco B, térreo, sala 311/ Block B, ground floor, Room 311 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 10:30 a.m. to 12:00 p.m.

Timiri Sai Chandra Mouli

(India)

Rajeshwar Mittapalli

(Saudi Arabia)

In developing regions aligning social sciences and socially relevant activities with anthropology demands serious consideration. Specially in newly formed states in a country the desire to project and preserve their cultural heritage assumes greater significance. Apart from historical data available, dedicated field work to unearth hitherto unfamiliar data and collate information collected enables lovers of ethnic studies to design viable projects to re-learn and re-frame historical, social, cultural aspects related to their region. It is based on the need to develop self respect and stake claim in developmental activities of the nation. Projects may be designed to re-define the culture, linguistic nuances, literary contributions, rural customs and long forgotten traditions of the people. In a way this may be termed as rebirth of a community in a region in a vast country like India. Newly formed state of Telangana is endeavouring to re-present its heritage, historical and cultural contours from a different angle. In order to establish its new credentials, it is imperative that other social sciences are aligned with anthropological studies. Proper planning, execution of relevant projects funded adequately by state and central governments do help greatly. Seeking expertise and funds from global partnerships to be forged for this purpose promises faster realisation of this dream.

WS 10 – NEGOTIATING THE POTENTIAL RISKS OF ETHNOGRAPHIC FIELDWORK IN A VIOLENT WORLD

UFSC – CFH, bloco B, térreo, sala 303/ Block B, ground floor, Room 303 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 14:00 p.m. to 15:30 p.m.

Faye Venetia Harrison

(USA)

Chandana Mathur

(Ireland)

To protest politically manufactured dangers and threats to life that anthropologists and other ethnographic researchers confront and to defend their right to do research and enjoy academic freedom, the WCAA and IUAES, WAU chambers, are compelled to weigh in on situations in which anthropologists face arrest, incarceration, torture, and death. Over the years, we have expressed our concerns to newspaper editors, government officials, and the international human rights community. Building on earlier activities of the WCAA Ethics Taskforce and the WCAA-IUAES Working Group on Anthropological Fieldwork and Risk in a Violent World, WAU will facilitate a workshop that stimulates cooperative cross-fertilization on practical ways that ethnographers can negotiate the risks that possibly accompany fieldwork. Through general discussion and small breakout group engagements, participants will brainstorm on strategies and tactical plans that can be potentially implemented through the coordinated initiatives of member associations of the WCAA or of other professional networks.

Sponsor: World Anthropological Union (WAU)

WS 11 – ONTOLOGICAL MULTIFURCATION: CINE-ANTHROPOLOGY AND MULTIMODAL-ETHNOGRAPHY

UFSC – CFH, bloco B, térreo, sala 307/ Block B, ground floor, Room 307 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 10:30 a.m. to 12:00 p.m.

Metje Postma

(The Netherlands)

Bao Jiang

(China)

The term Visual Anthropology has contributed to the establishment of the discipline combining film, ethnography and anthropological theory, but it has also guided it into a vague field where some defined the visual as object of study and took it as a sub-discipline of anthropology of the senses, and some followed the possibility of developing another way of doing anthropology where the audiovisual construction itself visualised (part of the) anthropological analysis and the ethnographic subject in non-discursive ways. The most common cinematic style in ethnographic filmmaking is Observational Cinema, but how does this style of filming connect to new Multimodal approaches to Visual Anthropology and their ontologies? Ethnographic cinema has changed color many times: from descriptive records of events and rituals to complex encounters between the anthropologist and his/her interlocutors in 'shared anthropology' forms (Jean Rouch) and forms that explore the aesthetics of culture and social life, trying to convey other complexes of thought and meaning (Robert Gardner) than text could. We have moved far beyond a simple identification of ethnographic cinema as one particular style or purpose. In this Workshop we intend to discuss the 'state of the art' of where we are at with regard to the course that ethnographic cinema have taken and how cinematic form, ethnographic content and anthropological analysis are coming together in new multimodal clusters in digital environments.

WS 12 – PLAY WITH ME? ETHNOGRAPHY AND OTHER QUALITATIVE RESEARCH WITH CHILDREN

UFSC – CFH, bloco B, térreo, sala 302/ Block B, ground floor, Room 302 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 08:30 a.m. to 10:00 a.m.

Sandra Mara da Cunha

(Brasil)

Míghian Danae

(Brasil)

This workshop proposes a debate about the use of ethnography and other participatory methodologies in research with children. Doing research with children's participation implies facing the ethical, theoretical and methodological challenges that researchers confront when they propose to listen to children's points of view and ideas. Taking as a starting point the ethical issues encountered in the development of these methodological tools in research on and with children, we propose a collaborative cards game in which the paths are defined as "problem cards" are presented, followed by "words cards", bringing questions that need to be faced by child researchers most especially when using ethnography. Problems suggested in the game include submission of research to ethics committees, assent and consent, relationships with children, and dealing with our adult-centrism as researchers and owners of research themes. The examples are practical, and we must collectively decide what to do with the cards presented in situations that may brought not only by the authors, but also by the group. The greater or lesser number of cards chosen by the participants may help them to define the most appropriate methodology for their research – ethnography or other participative methodologies, or even the combination of these modalities. After discussing the topics chosen in the cards game, we engage how adult centrism can affect the conduct, analysis and dissemination of research with children.

WS 13 – RETURN TO THE BODY: MOVEMENT AS A STARTING POINT FOR ANTHROPOLOGICAL RESEARCH IN DANCE. SHARED EXPERIENCES FROM/WITH/THROUGH THE DANCES WE RESEARCH – TANGO. BUTOH. SAMA. KADISH

UFSC – CFH, bloco B, térreo, sala 306/ Block B, ground floor, Room 306 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 14:00 p.m. to 15:30 p.m.

Giselle Guilhon

(Brazil)

Patricia Aschieri

(Argentina)

Natacha Muriel López Gallucci

(Brazil)

Ana Cláudia Costa

(Brazil)

From our experiences as performers, researchers and teachers of themes related to dance and embodiment, we consider that the training in the dances that became our research objects – tango (Natacha), butoh (Patricia), sama (Giselle) and kadish (Ana Cláudia) – is an effective tool for the expansion and enrichment of the perception and creative imagination, not only for the people who work in the arts, but also for those whose professions and studies turn for bodies in motion. The aim of this workshop is to offer to the participants a direct and experiential contact with the dances we practice and study, making possible, in the multicultural context of the 18th IUAES World Congress, the experimentation of gestures and movements from specific cultures: Argentina, Japan, Turkey and Israel. Practices will act as tools or triggers for the unveiling of certain perceptual, sensory, gestural and movement aspects that are dormant or crystallized by the conditioning forces of the different cultures in which we are immersed. Thus, through the experience of choreographic cells originating in the tango (1st session), the somatic formulas of attention, proper to the butoh (2nd session), the spinning dance (sama) of the sufis (3rd session) and sacred circle dance kadish (4th session), we intend to encourage a careful “listening” of certain primary and organic aspects of our bodily-emotional life that have become imperceptible and/or that our ordinary consciousness could not intuit.

WS 14 – REVIEWING GRANTS FOR THE WENNER GREN FOUNDATION

UFSC – CFH, bloco B, segundo andar, sala 331 / Block B, 2nd floor, Room 331 – Monday, July 16, 2018/Segunda-Feira 16 de Julho de 2018 – 14:00 p.m. to 15:30 p.m.

Judith Kreid
(USA)

One of the most important forms of service anthropologists offer to one another is reviewing each other's grant proposals. Often an anonymous reviewer is the first person outside an applicants immediate circle to hear about their research and how they plan to carry it out. Providing generous, constructive feedback is an art. The Wenner Gren Foundation for Anthropological Research receives over 1,500 grant applications a year. Reviewers from across the world take part in evaluating proposals. Join Danilyn Rutherford, Foundation's President, and Judy Kreid, the Foundation Anthropologist for International Programs, for a discussion of the grant reviewing process. There will be plenty of time for questions.

WS 15 – SEXWORK AND FIELDWORK: ETHNOGRAPHY IN THE AGE OF TRAFFICKING PANIC

UFSC – CFH, bloco B, térreo, sala 301/ Block B, ground floor, Room 301 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 14:00 p.m. to 15:30 p.m.

Thaddeus Gregory Blanchette

(Brazil)

Cecilia Inés Varela

(Argentina)

Ana Paula da Silva

(Brazil)

As laws against human trafficking multiply and spread, defining more and more social practices as illegal in an ever-widening gyre of surveillance and punishment directed towards “problematic” populations, ethnographers involved in the study of the sale of sex need to be increasingly ready to protect themselves and their interlocutors from State repression. The present workshop will share experiences and methodologies regarding the ethnographic investigation of sex work, prostitution, trafficking of persons, sexual tourism, and other “bad sex” topics, drawing on the experience of Argentinean and Brazilian anthropologists with over a half century of accumulated knowledge in the field.

Topics discussed will include: maintaining interlocutors’ anonymity in the face of ethics demands; misapprehensions of prostitution and how to avoid them; what to do if one encounters trafficking or sexual exploitation of minors; returning the results of one’s research to sex workers; forming alliances with sex worker organizations – bringing sex workers to the research table; action anthropology and sex workers; dealing with violence, symbolic and otherwise (pimps, police, and radfems, oh my!); stigma and its management; sex worker ethnographers

Note: although this abstract is in English and the language is listed as English, this will be a multilingual session in Spanish, English and Portuguese. Translations will be available for those who cannot speak English, Spanish and/or Portuguese.

WS 16 – SPIRITUALITY AND HEALTH WORKSHOP

UFSC – CFH, bloco B, térreo, sala 302/ Block B, ground floor, Room 302 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 10:30 a.m. to 12:00 p.m.

Emily Pierini

(United Kingdom)

Alberto Groisman

(Brazil)

This workshop brings together anthropologists, health and religious practitioners to discuss experiences, projects and expectations focussing upon their ethnographic encounters in the field of health and spirituality. The debate will address the categories of ‘belief’ and ‘pathology’ and reflect upon how ethnographic knowledge may approach the tension between different epistemologies of healing coexisting in people’s experiences.

WS 17 – TECHNOLOGIES AND BODY

UFSC – CFH, bloco B, térreo, sala 311/ Block B, ground floor, Room 311 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 08:30 a.m. to 10:00 a.m.

Sophia
(Brazil)

In this workshop will occur experimental actions with cell cams and ours bodys. The interaction between tecnologies and ciborgues identities are based on studies about performance art, ans this workshop will explore bodys that question hegemonics controls like cisnormative and heteronormative controls. We will explore videoarts and performance art about ours bodys and o the opressions received through the day-to-day confrontation.

WS 18 – THE RELATIONSHIP BETWEEN HUMAN VALUE, HUMAN RIGHTS AND GENDER EQUALITY: INDIGENOUS RELATIONALITY AND THE IMPLICATIONS FOR GENDER RELATIONS

UFSC – CFH, bloco B, térreo, sala 308/ Block B, ground floor, Room 308 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 08:30 a.m. to 10:00 a.m.

Kelly Cristiane da Silva

(Brazil)

Sara Louise Niner

(Australia)

Theorists such as Marilyn Starthern have written about the partibility or ‘dividuality’ (as opposed to individuality) of humans in customary social systems of indigenous relationality and the implications of this for gender relations. This reasoning can lead to the conclusion that western individual human rights are incompatible with the lives of communities living according to indigenous customary practices. This also implies that gender relations can never be equal in the way described by western feminism and the rights of women to make their own choices about how they live their lives is also incompatible with their status as relational, partibile people. This binary view of either one system or the other is unhelpful and inappropriate in light of globalisation and the great conflicts and changes that indigenous communities have managed to survive over recent history.

Niner and da Silva proposed to discuss these issues in relation to the new nation of Timor-Leste but would welcome participants who would like to discuss these issues about other places in a comparative fashion.

WS 19 – THE TRANSGRESSIVE SEXUAL AGENCY ACROSS THE BODY OF CULTURE: A CLINICAL SUPERVISION ENCOUNTER.

UFSC – CFH, bloco B, térreo, sala 309/ Block B, ground floor, Room 309 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 14:00 p.m. to 15:30 p.m.

Aleksandar Boskovic

(Serbia)

Salma Siddique

(Scotland)

An exploration of headnotes on how meaning is created and ways meaning is communicated during a psychotherapeutic encounter of transitioning meanings is evoked in the context of clinical supervision. In exploring the ways in which the golden hour (therapeutic) is, polysemic meaning through psychotherapy takes the self as its object. The clinical frames take reference of meaning. Psychotherapy takes the self as its object, and utilises certain clinical frames of reference as its basis. Practitioners should be aware of the shifting recognition and transcending differences to co-creating new cultural forms of moving thoughts in the expression of figures.

WS 20 – WHEN ACADEMIC LIVES GO PRECARIOUS

UFSC – CFH, bloco B, térreo, sala 310/ Block B, ground floor, Room 310 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 14:00 p.m. to 15:30 p.m.

Vinicius Ferreira

(France)

Bruna Klöppel

(Brazil)

This workshop seeks to promote the debate on academic precarity and its impact on scholars' lives. The last two decades have seen the adoption by universities and other research institutions worldwide of managerial practices based on notions such as flexibility, excellence, competitiveness, and productivity. One of the concrete expressions of this lexicon is the proliferation of short-term contracts as a prevailing model of employment at the same time that secure jobs become scarcer and drive people to erratic mobility. In this context, the term "precarity" has been employed by a growing body of literature interested not only in the institutional and historical transformations leading to this situation, but also in its subjective consequences for scholars' careers and more generally lives. Besides, it is now noticeable the growing number of newspaper and blog forums where scholars share their struggles in trying to build a life in such a context. More recently, anthropological associations have also engaged in these discussions.

WS 21 – WOMEN’S LETTERS IN PRISON: A METHODOLOGICAL EXPERIENCE.

UFSC – CFH, bloco B, térreo, sala 311/ Block B, ground floor, Room 311 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 14:00 p.m. to 15:30 p.m.

Marinês da Rosa

(Brazil)

Ceres Victora

(Brazil)

Isadora de Assis

(Brazil)

Fanir Neves Ayres Andrade

(Brazil)

The proposal of this workshop is to problematize the imprisonment of women currently in the world, as well as anthropological methodologies for the study in prisons. Brazil ranks fourth in the position of imprisoning women in the world, behind the United States, China and Russia. According to data from the Brazilian Statistical Information System (INFOPEN, 2018) and the studies on imprisoned women are important fields of research today. The workshop aims to allow participants to share female imprisonment data in different national contexts and research experiences with this group of women. At the first moment of the workshop we will present statistical data on the female prison system in Brazil, inviting participants to present data from their countries. In the second moment, we will present to the participants the research developed with the female prison system in Brazil, the “jail letters”. This methodology consisted in allowing the imprisoned women to write letters to women out of the prison and to receive replies back to their letters, allowing interlocution between different groups of women. The intention of this moment will be to read the letters, to reflect on their content and to write letters to imprisoned women, sharing different experiences of life. The purpose of the workshop is to share methodological strategies for field research in total institutions.

WS 22 – WRITING GRANTS FOR THE WENNER-GREN FOUNDATION

UFSC – CFH, bloco B, segundo andar, sala 331 / Block B, 2nd floor, Room 331 – Tuesday, July 17, 2018/Terça-Feira 17 de Julho de 2018 – 14:00 p.m. to 15:30 p.m.

Danilyn Rutherford

(USA)

Judith Kreid

(USA)

The Wenner-Gren Foundation is a key supporter of anthropology worldwide. Danilyn Rutherford, the Foundation's new president, and Judy Kreid, a long time reviewer who manages the Foundation's international programs, will offer a workshop designed to help anthropologists from different countries and traditions of scholarship navigate the process of getting a grant. They'll describe the various funding opportunities Wenner-Gren offers for international graduate students, faculty and institutions, say something about the review process, and offer helpful tips on how to write a winning proposal. There will be plenty of time for questions.

WS 23 – XIRÊ EXPERIENCE – SENSES CREATED IN THE MAKING.

Espaço Cultural Gênero e Diversidade – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 14:30 p.m. to 17:30 p.m.

Alexandra Alencar

(Brazil)

Birgit Suhrbier

(Germany)

The proposal is to develop a series of bodily activities that refer to the archetypal characteristics of the orixás, thus proposing a promotion of a notion of well-being based on Afro-Brazilian values such as respect for ancestry, religiosity, orality, the community, among others. According to Cacciatore (1998), the term xirê means the order in which the invocations to the orixás are sung and danced, at the beginning of festive or internal ceremonies within some religious practices of African matrix.

WS 24 – AN INTRODUCTION TO THE EUROPEAN RESEARCH COUNCIL AND ITS RESEARCH GRANTS SCHEMES

UFSC – CFH, bloco B, térreo, sala 301/ Block B, ground floor, Room 301 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 08:30 a.m. to 10:00 a.m.

Inês Pio

(Pan-European)

The European Research Council (ERC) is the first pan-European funding body for frontier research. The ERC funding schemes are open to top researchers of any nationality or age who wish to carry out their research in a public or private research organisation located in one of the EU Member States or in associated countries.

This workshop will introduce the ERC and its grant schemes, provide tips for applicants, and will count with ERC grantees who will share with prospective applicants their experiences in applying and being funded by the ERC.

WS 25 – GLOBAL FEMINIST ANTHROPOLOGY'S NETWORK – A MOMENT FOR ALL WOMEN'S GATHERING

UFSC – CFH, bloco B, térreo, sala 307/ Block B, ground floor, Room 307 – Wednesday, July 18, 2018/Quarta-Feira 18 de Julho de 2018 – 08:30 a.m. to 10:00 a.m.

Mariane Pisani

(Brazil)

Virginia Squiziani Rodrigues

(Brazil)

Isadora Assis Bandeira

(Brazil)

Francine Rebelo

(Brazil)

Aparecida Takigawa

(Brazil)

Alana Aragão Ávila

(Brazil)

Camila Rocha Firmino

(Brazil)

Edilma Monteiro

(Brazil)

Matilde Quiroga Castellano

(Brazil)

Gabriela Pedroni

(Brazil)

Giovana Barros Gomes

(Brazil)

Kalena Pacheco

(Brazil)

“Gostaríamos de convidar as mulheres do 18º Congresso Mundial a participar, no dia 18 de julho, da Rede Global de Antropologia Feminista – Um momento para o encontro de todas as mulheres). Desejamos estabelecer um espaço de troca e reconhecimento entre todas as mulheres, pesquisadoras, feministas, com o intuito de nos fazer conhecer e partilhar de nossas múltiplas e diversas experiências. Acreditamos que o 18º Congresso Mundial é uma excelente oportunidade de atualizarmos os debates acerca de nossas diferentes causas e lutas, além de promover um contato que amplie os diálogos da Antropologia Feminista de modo interseccional. Venha participar da nossa manhã de conversas e debates.”

WS 26 – QUILOMBOLA NARRATIVES, SOCIAL CARTOGRAPHIES AND TERRITORIAL AUTONOMIES

UFSC – CFH, bloco B, térreo, sala 310/ Block B, ground floor, Room 310 – Wednesday July 18, 2018/Quarta-Feira 18 de Julho de 2018 8:30 a.m. – 10:00 a.m. and 10:30 a.m. – 12:00 p.m.

Johana Herrera Arango

(Colombia)

Rosa Acevedo

(Brazil)

Alfredo Wagner Almeida

(Brazil)

Raquel Mombelli

(Brazil)

Emmanuel Farias Júnior

(Brazil)

The workshop aims to promote a space for exchanging research experiences on the production of social cartography that are carried out among rural black communities in Colombia (comunidades negras) and in Brazil (comunidades quilombolas). Based on interdisciplinary dialogue, the production of such social cartographies focuses on the black community narratives asserting collective identities and territorial autonomies. In this way, the works that have been achieved by the Observatory of Ethnic and Peasant Territories of the Javeriana University, in Colombia, and by the New Social Cartography of the Federal University of Amazonas (UFAM), in Brazil, are successful experiences in the South America. These experiences bring together research projects and cartographic productions that, although distinct, have the same focus on the memory records and current ways of living and producing, as well as on the identification of social, environmental and territorial conflicts. The social cartographies also aimed at strengthening the forms of social and political organizations, devoted to recognition of the territorial rights and the free access to natural resources. The workshop expectation is to promote substantive reflections on the implications, reaches and limitations of the social cartography production in terms of community territorial right claims. The aim is also to strengthen the networks of researches and dialogue between academics and Afro-Colombian and quilombolas communities.

AE

**EXPERIÊNCIAS
ANTROPOLÓGICAS**
Anthropological Experiences

[VOLTA AO SUMÁRIO]

EA1 – MARACATU ARRASTAILHA

The BaqueVirado Maracatu or Maracatu-nação (Maracatu-nation) is a black cultural practice that has existed over more than 300 years in Brazil. Its cortege brings as striking feature a percussive orchestra containing musical instruments such as “gonguê”, “caixa”, “tarol”, “mineiro” or “ganzá”, “alfaias” and sometimes “agbê” and “atabaques”. The Maracatu ArrastaIlha Project has existed in the city of Florianópolis since 2002 and has the goal to propagate the Maracatu-Nação or Maracatu of BaqueVirado culture. Since its foundation, the group’s work has been contributing to support the fight for visibility and valorization of the black population and black culture as well as respect for African matrix religions. It also defends the right and access to the city as a collective, public and democratic project by valorizing the cultural and artistic performances that have as its main stage the street, the environmental preservation and the valorization of the workers. The performances generally occur in the streets as parades like during Brazil’s Carnival as well as stage presentations. Besides, the group has been maintaining for 16 years a permanent event: rehearsal meetings performed at the public space of the Federal University of Santa Catarina (UFSC) on Sundays. This experience will be held on Sunday, July 15th, 2018 during the afternoon at UFSC with the rehearsal open to the participation of the congress’ participants.

- Date of realization: July 15th, 2018.
- Beginning time: from 4 p.m. to 7 p.m.
- Location: Kiosco de Arte-Ocupación, al lado del Centro de Convivencia de la UFSC.
- Recommended for adults and children.
- In case of rain the activity will occur the same way and at the same location and time.
- Spontaneous Contribution.

EA1 – MARACATU ARRASTA ILHA

O Maracatu de Baque Virado ou Maracatu-Nação é uma prática cultural negra existente há mais de 300 anos no Brasil. Seu cortejo traz como característica marcante uma orquestra percussiva contendo instrumentos como o gonguê, caixa, tarol, mineiro ou ganzá, alfaias e, por vezes, agbê e atabaques. O projeto Maracatu Arrasta Ilha existe na cidade de Florianópolis desde 2002 e tem por objetivo difundir a cultura do Maracatu-Nação ou Maracatu de Baque Virado. Desde a sua fundação, o trabalho do grupo tem contribuído para o apoio na luta pela visibilidade e valorização da população e cultura negra e ao respeito às religiões de matriz africana. Também se coloca em defesa do direito e acesso à cidade enquanto projeto coletivo, público e democrático, valorizando as manifestações artístico-culturais que têm como palco principal a rua, a preservação ambiental, a valorização dos/das trabalhadores/as. As apresentações acontecem geralmente na rua, em forma de cortejo, como no carnaval, assim como também apresentações de palco. Além disso, o coletivo mantém, há dezesseis anos, uma atividade permanente: encontros para ensaios, realizados no espaço público

da Universidade Federal de Santa Catarina, sempre aos domingos. Esta experiência será realizada no domingo, 15 de julho de 2018, no período da tarde, na UFSC, durante o ensaio aberto para a participação de das/dos participantes do congresso.

- Data de realização: 15/07 (domingo)
- Horário de início: das 16h às 19h.
- Local: Banca de Arte-Ocupação ao lado do Centro de Convivência da UFSC.
- Em caso de chuva no dia, a atividade acontecerá da mesma forma e no mesmo local e horário.
- Roteiro recomendado a todos os públicos (crianças e adultos).

EA2 – SÃO BONIFÁCIO, HOMELAND OF EGON SCHADEN

This anthropological experience will take place in São Bonifácio, city located in the mountains of Santa Catarina, homeland of Egon Schaden, one of the pioneers in Anthropology in Brazil. The goal is to know more about Egon Schaden's legacy (highlight to the visit to the Egon Schaden Institute and the Prof. Francisco Schaden Museum); property and cultural aspects of the German colonization, such as enxaimel architecture, handcraft, and gastronomy; natural landscapes of the city which received the title of "Catarinense Capital of Waterfalls"; talk to the local people and producers of organic agriculture. The activity will take place on Sunday, July 15, 2018, and it will last for 10 hours (from 8 a.m. to 7 p.m.).

For more information on Egon Schaden and the Egon Schaden Institute, go to: www.institutoegonschaden.com.br.

To know more about São Bonifácio, go to: <http://saobonifacio.sc.gov.br/turismo/>

- Date: July 15, 2018 (Sunday).
- Time of departure and expected return: From 08 a.m. to 19 p.m.
- Departure: UFSC (Campus Trindade).
- In case of rain, the activity will continue.
- Accessibility: There will be no transportation for wheelchair users. Those with special needs are preferable to attend with a companion.

EA2 – SÃO BONIFÁCIO, TERRA DE EGON SCHADEN

Esta experiência antropológica será realizada em São Bonifácio, município localizado na serra catarinense, distante 80 quilômetros de Florianópolis, terra natal de Egon Schaden, um dos pioneiros da Antropologia no Brasil. O objetivo é conhecer o legado de Egon Schaden (em destaque a visita ao Instituto Egon Schaden e ao Museu Prof. Francisco Schaden); aspectos patrimoniais e culturais da colonização alemã como arquitetura enxaimel, artesanato e gastronomia; paisagens naturais do município que recebeu o título de "Capital Catarinense das Cachoeiras"; dialogar com a população local e com algumas produtoras de agricultura orgânica. A atividade será realizada no domingo, dia 15 de julho de 2018, terá a duração de 10 horas (das 8 às 18 horas).

Para saber mais sobre Egon Schaden e o Instituto Egon Schaden, acesse: www.institutoegonschaden.com.br

Para saber mais sobre São Bonifácio, acesse: <http://saobonifacio.sc.gov.br/turismo/>

- Data de realização: 15 de julho de 2018 (domingo).
- Horário de saída e previsão de retorno: 08h às 19h.
- Local de encontro: UFSC (Trindade).
- Em caso de chuva no dia, o roteiro permanecerá.
- Acessibilidade: não teremos transporte adaptado para cadeirantes. Pessoas com necessidades especiais, preferencialmente com acompanhante.

EA3 – HISTORICAL ITINERARY FROM THE “PROGRAMA SANTA AFRO CATARINA”

This experience is a historic roadmap from the “Programa Santa Afro Catarina” (Santa Afro Catarina Program) which was a project that aimed at giving visibility to the presence of the enslaved population of African origins in the city of Desterro – current Florianópolis. The experience will emphasize aspects of the Afro-Brazilian religiosity and culture of the 19th century through the Irmandade de Nossa Senhora do Rosário’s (Fraternity of Our Lady of Rosario)’s history in Desterro and the records of African festivities and batuques in the city. The participants will get to know places of history and of transformations occurred in the city space and will realize the repression afrodescendant cultural manifestations faced (and are still facing) for being considered a threat to the “order” and the “civility”. The itinerary will also pass through important spaces of trade in foodstuffs during the 19th century emphasizing the participation of enslaved and freed women and men in this activity. The port, the old Praça de Mercado (Trade Square) and the streets of Desterro emerge as representative places of work and sociability of the time.

The activity has an average duration of 2 hours and will be conducted by the historians Cássila Cavaler Pessoa de Mello and Míriam Machado, who acted as scholarship holders from the Santa Afro Catarina Program. The roadmap will end by Rosario’s stairway, where the Feira Afro-Artesanal (Afro-Craft Fair) happens, an event that holds crafting, music, stories and poetry evidencing and valorizing the black culture.

- Date: July 17th, 2018 (Tuesday).
- Beginning time: 9 a.m.
- Ending time: 11 a.m. After this time the participants will be able to join the Feira Afro-Artesanal.
- Departure: UFSC (Campus Trindade).
- In case of rain the activity will be cancelled.
- Accessibility: There will be no transportation for wheelchair users. Those with special needs are preferable to attend with a companion.

EA3 – ROTEIRO HISTÓRICO PROGRAMA AFRO SANTA CATARINA

Esta vivência é um roteiro histórico fruto do Programa Santa Afro Catarina, projeto que teve como objetivo dar visibilidade à presença da população escravizada e de origem africana na cidade de Desterro, atual Florianópolis. A vivência enfatizará aspectos da religiosidade e da cultura afro-brasileira do século XIX, através da história da Irmandade de Nossa Senhora do Rosário em Desterro e dos registros de festas africanas e de batuques na cidade.

As/os participantes conhecerão lugares de história e transformações ocorridas no espaço da cidade e perceberão a repressão que as manifestações culturais de afrodescendentes enfrentaram (e seguem enfrentando) por serem consideradas uma ameaça à “ordem” e à

“civildade”. O itinerário também passará por importantes espaços do comércio de gêneros alimentícios ao longo do século XIX, enfatizando a participação de mulheres e homens escravizados e libertas/os nessa atividade. O porto, a antiga Praça de Mercado e as ruas de Desterro emergem como lugares representativos de trabalho e de sociabilidade da época.

A atividade tem duração média de 2 horas e será conduzida pelas historiadoras Cássila Cavaler Pessoa de Mello e Míriam Machado, que atuaram como bolsistas do Programa Santa Afro Catarina. O roteiro finalizará na escadaria do Rosário, onde acontece a Feira Afro-Artesanal, evento que conta com artesanato, música, história e poesia evidenciando e valorizando a cultura negra.

- Data de realização: 17 de julho de 2018 (terça-feira)
- Horário de início: 09h00.
- Horário de término: 11h00. Após esse horário as/os participantes poderão participar da Feira Afro-Artesanal.
- Local de encontro: UFSC, Centro de Convenções.
- Em caso de chuva no dia, a atividade será cancelada.
- Acessibilidade: Não teremos transporte adaptado para cadeirantes. Pessoas com necessidades especiais, preferencialmente com acompanhante.

EA4 – COMMUNITY EXPERIENCE AT THE PIRAJUBAÉ MARINE EXTRACTIVE RESERVE

The Pirajubaé Marine Extractive Reserve was created in 1992 and was the first marine extractive reserve in Brazil. It has the finality to valorize the traditional population's knowledge, culture and economy. It holds the greatest and most well preserved mangrove of the island of Santa Catarina and its conservation is fundamental to ensure the biodiversity and the way of life of fishermen of all region. Located in the city's south bay in an urban area contiguous to the center of the State Capital and along with the access roads to the airport and to the Island's South, it suffers great anthropic pressure. It is continually threatened by the city's structural constructions and urbanization processes. The Community Experience at PirajubaéResex seeks conditions to promote environmental education and interpretation, recreation in contact with nature and ecologic tourism as well as to help in the protection of the natural resources necessary to the traditional population's subsistence. With visit to natural and historical sites, boat tour on the South Bay, see Florianópolis through another angle, get to know the traditional way of life and try out fish with pirão which is a tasty islander dish!

- Date: July 17 of 2018 (Tuesday).
- Duration/time: from 8:30 a.m. to 2:30 p.m.
- Departure/arrival location: Events Center (Centro de Eventos)
- Institutions/responsible persons: ICMBio/Resex (Daiany Guero), Giro do Horizonte Turismo Comunitário (Alcir Albano Martins – Environmental Conductor).
- Orientations: The participants must wear closed shoe that can get wet, a coat, take sunscreen, hat/cap, drinkable water and individual snack.
- The field output will depend on the tide and on wind conditions of the RESEX on the day of the event.

EA4 – EXPERIÊNCIA COMUNITÁRIA NA RESERVA EXTRATIVISTA MARINHA DO PIRAJUBAÉ

A Reserva Extrativista Marinha do Pirajubaé foi criada em 1992, sendo a primeira reserva extrativista marinha do Brasil. Tem por finalidade valorizar o conhecimento, cultura e a economia da população tradicional. Possui o maior e mais bem preservado manguezal da ilha de Santa Catarina e sua conservação é fundamental para assegurar a biodiversidade e o modo de vida dos pescadores de toda a região. Localizada na baía sul da cidade, em uma área urbana contígua ao centro da Capital do Estado, e junto às vias de acesso ao aeroporto e ao Sul da Ilha, sofre grande pressão antrópica. Está continuamente ameaçada pelas obras estruturais e processos de urbanização da cidade. A Experiência Comunitária na Resex Pirajubaé busca condições de promover a educação e interpretação ambiental, a recreação em contato com a natureza e o turismo ecológico, assim como auxiliar na proteção dos recursos naturais necessários à subsistência de população tradicional. Com visita a sítios naturais e

históricos, passeie de barco pela Baía Sul, veja Florianópolis de outro ângulo, conheça o modo de vida tradicional e experimente peixe com pirão, um saboroso prato ilhéu!

- Data: 17 de Julho (Terça-feira).
- Duração/Horário: das 8:30h às 14h30. A saída a campo dependerá da maré e condições de vento na RESEX, no dia do evento.
- Local de saída/chegada: Saída: Centro de Eventos UFSC.
- Instituições/pessoas responsáveis: ICMBio/Resex (Daiany Guero), Giro do Horizonte Turismo Comunitário (Alcir Albano Martins – Condutor Ambiental).

EA5 – ANTHROPOLOGICAL EXPERIENCE AT COMMUNITY PONTA DO LEAL, RESISTANCES ON STILTS

Ponta do Leal's community is located in the middle of Estreito's neighborhood, a prime area in Florianópolis. Its formation is related to the arrival of migrant families from various regions of the State of Santa Catarina, that came in search of better living conditions, since the 1950s. In this place, these families settled the pillars of their houses, their fishing ranches and erected corridors in a narrow strip of sand by the sea and stones. Without any access to basic public policies, these families connected stories and ended up building a place of unique social identity in Florianópolis. Attempts to evict these families from this place are frequent. The most recent attempt comes from the duplication project of Beira Mar Continental Avenue, a way to "vent" the traffic of the city of Florianópolis. The family ties and the solidarity network are the foundation of the social organization of these 96 families who are waiting for the implementation of a housing policy where they can build other projects for the future of their community. Objectives of the experience: to familiarize with the way of life, as well as with the problems and forms of the community's organization; to observe the processes of spatial organization and distribution; to get to know the proposed housing project for community relocation.

- Date: July 17th (Tuesday).
- Duration / Schedule: from 09 a.m. to 12 p.m.
- Place of departure/arrival: UFSC.
- Guidelines: in case of rain, the route will be maintained.
- Accessibility: we will not have transportation adapted for wheelchair users. People with special needs, preferably with a companion.

EA5 – EXPERIÊNCIA ANTROPOLÓGICA COMUNIDADE PONTA DO LEAL, RESISTÊNCIAS EM PALAFITAS

A comunidade Ponta do Leal está localizada em meio a uma área nobre do balneário Estreito, em Florianópolis. A sua formação está relacionada à chegada de famílias de migrantes vindos de várias regiões do Estado de Santa Catarina a partir dos anos de 1950 em busca de melhores condições de vida. Naquele lugar, estas famílias assentaram as colunas de suas casas, seus ranchos de pesca e ergueram corredores numa estreita faixa de areia à beira mar e pedras. Sem qualquer acesso às políticas públicas básicas, estas famílias conectaram histórias e construíram um lugar com uma identidade social única em Florianópolis. As tentativas de despejo dessas famílias deste lugar são frequentes. A mais recente vem do projeto de duplicação da Avenida Beira Mar Continental, uma via para "desafogar" o trânsito da cidade de Florianópolis. Os laços familiares e a rede de solidariedade são os alicerces da organização social das 96 famílias que aguardam pela efetivação de uma política habitacional onde poderão construir outros projetos para o futuro da comunidade. Objetivos da experiência: conhecer o modo

de vida, os problemas e as formas de organização da comunidade; observar os processos de organização e distribuição espacial; conhecer a proposta de projeto habitacional para relocação da comunidade.

- Datas: 17 de julho (terça-feira)
- Duração/Horário: das 09h às 12h.
- Local de saída/chegada: UFSC.
- Orientações: em caso de chuva, o roteiro será mantido.
- Acessibilidade: não teremos transporte adaptado para cadeirantes. Pessoas com necessidades especiais, preferencialmente com acompanhante.

EA6 – COMMUNITY EXPERIENCE AT THE PIRAJUBAÉ MARINE EXTRACTIVE RESERVE

The Pirajubaé Marine Extractive Reserve was created in 1992 and was the first marine extractive reserve in Brazil. It has the finality to valorize the traditional population's knowledge, culture and economy. It holds the greatest and most well preserved mangrove of the island of Santa Catarina and its conservation is fundamental to ensure the biodiversity and the way of life of fishermen of all region. Located in the city's south bay in an urban area contiguous to the center of the State Capital and along with the access roads to the airport and to the Island's South, it suffers great anthropic pressure. It is continually threatened by the city's structural constructions and urbanization processes. The Community Experience at PirajubaéResex seeks conditions to promote environmental education and interpretation, recreation in contact with nature and ecologic tourism as well as to help in the protection of the natural resources necessary to the traditional population's subsistence. With visit to natural and historical sites, boat tour on the South Bay, see Florianópolis through another angle, get to know the traditional way of life and try out fish with pirão which is a tasty islander dish!

- Dates: July 18 of 2018 (Wednesday).
- Duration/time: from 8:30 a.m. to 2:30 p.m.
- Departure/arrival location: Events Center (Centro de Eventos)
- Institutions/responsible persons: ICMBio/Resex (Daiany Guero), Giro do Horizonte Turismo Comunitário (Alcir Albano Martins – Environmental Conductor).
- Orientations: The participants must wear closed shoe that can get wet, a coat, take sunscreen, hat/cap, drinkable water and individual snack.
- The field output will depend on the tide and on wind conditions of the RESEX on the day of the event.

EA6 – EXPERIÊNCIA COMUNITÁRIA NA RESERVA EXTRATIVISTA MARINHA DO PIRAJUBAÉ

A Reserva Extrativista Marinha do Pirajubaé foi criada em 1992, sendo a primeira reserva extrativista marinha do Brasil. Tem por finalidade valorizar o conhecimento, cultura e a economia da população tradicional. Possui o maior e mais bem preservado manguezal da ilha de Santa Catarina e sua conservação é fundamental para assegurar a biodiversidade e o modo de vida dos pescadores de toda a região. Localizada na baía sul da cidade, em uma área urbana contígua ao centro da Capital do Estado, e junto às vias de acesso ao aeroporto e ao Sul da Ilha, sofre grande pressão antrópica. Está continuamente ameaçada pelas obras estruturais e processos de urbanização da cidade. A Experiência Comunitária na Resex Pirajubaé busca condições de promover a educação e interpretação ambiental, a recreação em contato com a natureza e o turismo ecológico, assim como auxiliar na proteção dos recursos naturais necessários à subsistência de população tradicional. Com visita a sítios naturais e

históricos, passeie de barco pela Baía Sul, veja Florianópolis de outro ângulo, conheça o modo de vida tradicional e experimente peixe com pirão, um saboroso prato ilhéu!

- Data: 18 de Julho (Quarta-feira).
- Duração/Horário: das 8:30h às 14h30. A saída a campo dependerá da maré e condições de vento na RESEX, no dia do evento.
- Local de saída/chegada: Saída: Centro de Eventos UFSC.
- Instituições/pessoas responsáveis: ICMBio/Resex (Daiany Guero), Giro do Horizonte Turismo Comunitário (Alcir Albano Martins – Condutor Ambiental).
- Orientações: Os participantes deverão calçar sapato fechado que possa molhar, agasalho, levar protetor solar, chapéu/boné, água potável e lanche individual.

EA7 – URBAN ANTHROPOLOGY: HISTORIC CENTER OF FLORIANÓPOLIS GUIDED TOUR

During the tour of approximately two hours, we will walk through the historic streets of downtown, passing through old houses, the architecture of the time, squares and heritage-listed buildings. We will also pass through allegorical monuments, evoking the transformations from the old seascape, and the new shapes and appropriations of its urban network.

In each mandatory stop, it will be possible to interact before the imponderables of everyday. The tour will be guided by anthropologist and architect Alicia N.G. de Castells, accompanied by the researchers Simone Herger, architect specialized in the restoration and management of Historic Centers, and Fernanda Luiza Godinho, Social Anthropology undergrad at UFSC.

- Date of the tour: July 19, Wednesday.
- Departure: UFSC (Campus Trindade).
- Time: 10 a.m. to 12 noon.
- Departure: UFSC (Campus Trindade).
- In case of rain, the acti

EA7 – ANTROPOLOGIA URBANA: VISITA GUIADA AO CENTRO HISTÓRICO DE FLORIANÓPOLIS

Durante o percurso aproximado de duas horas se caminha pelas ruas históricas do centro da cidade, passando pelo seu casario, a sua arquitetura de época, praças e bens patrimoniais tombados. Também passando por monumentos alegóricos, evocando as transformações da antiga paisagem marítima e as novas configurações e apropriações de sua trama urbana. Em cada parada obrigatória, a possibilidade de interagir ante os imponderáveis do cotidiano. O percurso será guiado pela antropóloga arquiteta Alicia N. G. de Castells em companhia das pesquisadoras Simone Herger arquiteta especialista em restauração e gestão dos Centros Históricos e Fernanda Luiza Godinho graduanda em antropologia Social, UFSC.

- Data do roteiro: 19 de julho (quarta-feira).
- Horário: 10h às 12h.
- Local de encontro: UFSC, Centro de eventos.
- Em caso de chuva, a atividade será cancelada.
- Acessibilidade: não teremos transporte adaptado para cadeirantes. Pessoas com necessidades especiais, preferencialmente com acompanhante.

EA8 – ANHATOMIRM ENVIRONMENTAL PROTECTION AREA

The Environmental Protection Area of Anhatomirim (APA Anhatomirim) is a multi-purpose preservation unit created in 1992, which aims to balance the conservation of dolphins (*Sotaliaguianensis*) with artisanal fishing, as well as to protect the native forest and watercourses. Its main regulation is defined in the Management Plan, implemented in the year 2013. Its headquarters, in the municipality of Governador Celso Ramos, is the result of Azorean colonization, a former center of whaling and has one of the best preserved historical fortresses in Brazil. Artisanal fishers account for approximately 75% of the local population and face the risks (and opportunities) of tourism growth, expansion of urban infrastructure, the emergence of large real estate developments, privatization of public areas and changes in environmental legislation daily. The experience includes a meeting with artisanal fishermen, a boat trip in search of dolphins, and glimpsing the native forest, coastlines and beautiful beaches, and also stopping at Anhatomirim Island and its 18th-century fortress. We will end the experience with a no-host lunch.

- Date: July 18, 2018 (Wednesday).
- Duration / Schedule: 08:00 to 15:00.
- Departure / arrival place: Departure – UFSC Convention Center.
- Institutions / persons responsible: APA Anhatomirim-ICMBio / Edson Gracindo, Heitor Macedo, Paulo Flores.
- Guidelines: Weather and Meteorological conditions may vary during the period. We suggest that participants take and wear, or carry in light backpacks, sunscreen and lip balm, a raincoat or a sweater, a cap or a hat, sunglasses, comfortable and versatile footwear for land and boat, photographic equipment, drinking water and individual snacks.
- Sailing will depend on the tide and wind conditions of the place on the day of the event.
- Accessibility: There will be no transportation for wheelchair users. Those with special needs are preferable to attend with a companion.

EA8 – ÁREA DE PROTEÇÃO AMBIENTAL DO ANHATOMIRIM (APA ANHATOMIRIM)

A Área de Proteção Ambiental do Anhatomirim (APA Anhatomirim) é uma unidade de conservação de uso múltiplo criada em 1992, que tem entre seus objetivos conciliar a conservação dos golfinhos (*Sotalia guianensis*) com a pesca artesanal, além de proteger floresta nativa e cursos de água. Sua principal regulamentação está definida no Plano de Manejo, efetivado no ano de 2013. Seu município sede, Governador Celso Ramos, é fruto de colonização açoriana, antigo centro de caça de baleias e possui uma das fortalezas históricas melhor preservadas do Brasil. Os pescadores artesanais representam aproximadamente 75% da população local e enfrentam cotidianamente os riscos (e, as oportunidades) do crescimento do turismo, da

ampliação da infraestrutura urbana, do surgimento de grandes empreendimentos imobiliários, da privatização de áreas públicas e das mudanças da legislação ambiental. A vivência inclui reunião com pescadores artesanais, saída de barco em busca dos golfinhos e vislumbrando floresta nativa, costões e belas praias, parada na Ilha de Anhatomirim e em sua fortaleza do século XVIII. Encerramos com almoço por adesão.

Saiba mais nas páginas da APA Anhatomirim

<http://www.icmbio.gov.br/portal/unidadesdeconservacao/biomas-brasileiros/marinho/unidades-de-conservacao-marinho/2239-apa-de-anhatomirim>

E vídeo-documentários:

Baía dos Golfinhos <https://www.youtube.com/watch?v=u1ze6B3VS8g> e <https://www.youtube.com/watch?v=1OvRzSK4u3A>

Baía dos Conflitos

https://www.youtube.com/watch?v=ek_yilyHyu0

- Data: 18 de julho de 2018 (4ª feira).
- Duração/Horário: das 08:00h às 15h00.
- Local de saída/chegada: Saída – Centro de Eventos UFSC.
- Instituições/pessoas responsáveis: APA Anhatomirim-ICMBio / Edson Gracindo, Heitor Macedo, Paulo Flores.
- Orientações: As condições meteorológicas e climáticas podem variar durante o período. Sugerimos aos participantes levarem e usarem, ou transportarem em mochilas leves, protetores solar e labial, capa para chuva, moletom ou agasalho, boné ou chapéu, óculos para sol, calçado confortável versátil para terra e barco, equipamento fotográfico, água potável e lanche individual.
- A saída ao mar dependerá da maré e condições de vento do local no dia do evento.
- Não teremos transporte adaptado para cadeirantes. Pessoas com necessidades especiais, preferencialmente com acompanhante.

EA9 – VISIT TO THE COMMUNITY LIBRARY “BARCA DOS LIVROS”

Barca dos Livros is a community library situated in Lagoa da Conceição, Florianópolis. In 2014, it was elected “best library in the country” by the Ministry of Education and Culture of Brazil. Besides books for adults, Barca dos Livros has the largest collection of children’s books in Santa Catarina. In ten years, the library has served over 160,000 people and promoted more than 2000 cultural events.

Barca dos livros is also a culture spot: it offers free or low-cost courses on photography, drama, graffiti, creative writing, among others. Both public and private schools take their students to Barca dos Livros for storytelling sessions and on boat trips that delight people of all ages. Our aim, thus, is to strengthen knowledge towards a freer, more cultured society.

For more information, go to
www.barcadoslivros.org
[www.facebook.com/ barcadoslivros2](https://www.facebook.com/barcadoslivros2)
[www.youtube.com/watch?v= qV5kXmm6pRs](https://www.youtube.com/watch?v=qV5kXmm6pRs)
www.barcadoslivros.org
[www.facebook.com/ barcadoslivros2](https://www.facebook.com/barcadoslivros2)
[www.youtube.com/watch?v= qV5kXmm6pRs](https://www.youtube.com/watch?v=qV5kXmm6pRs)

During the 18th IUAES Congress, **Barca dos Livros will offer two special activities for the participants of the event.** A guided tour to the community library Barca dos Livros with Tânia Piacentini, creator and coordinator of the project.

- Date: July 18 (Wednesday).
- Time of departure and expected return: From 13.30 pm to 15 pm.
- There will be no transport.
- Meeting point: Sede da Biblioteca Comunitária, Av. Afonso DelambertNeto, 885 – sala 02, Lagoa da Conceição.
- In case of rain, the activity will continue.

EA9 – VISITA A SEDE DA BIBLIOTECA COMUNITÁRIA BARCA DOS LIVROS

A Barca dos Livros é uma biblioteca comunitária que funciona em Florianópolis, na Lagoa da Conceição. Em 2014, em concurso promovido pelos Ministérios da Educação e da Cultura, foi eleita a melhor biblioteca do Brasil, entre outros 998 projetos de bibliotecas públicas, privadas e comunitárias.

Além de livros para adultos, a Barca tem o maior acervo de literatura infantil e juvenil de Santa Catarina. Em dez anos de funcionamento, o projeto atendeu cerca de 160 mil pessoas e promoveu mais de 2 mil eventos culturais. Mais do que uma biblioteca, a Barca é um ponto de cultura ininterrupto: periodicamente são oferecidos cursos de teatro, fotografia, grafite,

escrita criativa, entre outros, gratuitos ou a preços acessíveis. Toda semana, ao menos três escolas públicas ou privadas levam seus alunos à Barca para sessões de leitura e narrações de histórias. Sem falar nos passeios literários pela Lagoa da Conceição que encantam crianças de todas as idades. Nossa missão – de construir pontes de conhecimento, investindo numa sociedade mais culta, mais livre, mais educada e mais humana – não pode parar.

Para mais informações, acesse
www.barcadoslivros.org
[www.facebook.com/ barcadoslivros2](https://www.facebook.com/barcadoslivros2)
[www.youtube.com/watch?v= qV5kXmm6pRs](https://www.youtube.com/watch?v=qV5kXmm6pRs)

Durante o 18º Congresso IUAES, será realizada uma **visita Orientada à sede da barca dos Livros** (Lagoa da Conceição), com Tânia Piacentini – idealizadora e Coordenadora do projeto.

- Data: 18 de julho (quarta-feira)
- Horário: das 13h30 às 15h.
- Local de encontro: Sede da Biblioteca Comunitária, Av. Afonso Delambert Neto, 885 – sala 02, Lagoa da Conceição.

EA10 – “MARACATU BAQUE MULHER FLORIPA”

Maracatu Baque Mulher Florianópolis consists in a group of women that has been together since 2016, through the cultural practice of Maracatu de BaqueVirado to promote their protagonism and empowerment. This group meets weekly at the Rainbow Institute of Human Rights every Thursday. The movement of Maracatu BaqueMulher from Recife is conducted and coordinated by Mestre Joana D’Arc, ialorixá and Master of the Maracatu Nation Encanto do Pina. This initiative counts nation members and affiliated groups other states of Brazil. Several women have identified with the proposal, adding forces to the movement that today, has more than 200 batuqueiras, most of them are concentrated in Recife-PE and the rest are spread in more than 20 cities throughout Brazil, Argentina and Germany.

Mestra Joana encourages the reflection on all types of violence against women, whether if they are psychological, verbal or physical; about racism against black women, and the valorization of matriarchs in the traditions of the African and indigenous mother religions, about women’s power, and the legacy of women who fought for basic rights during practice.

BaqueMulher Movement prioritizes the feminine protagonism. In that space, women are invited to play and dance, and men are welcome to take part of the dance and also to be together, supporting the empowerment processes of those women, and that we all must be aware of. During the experience, besides the conversation circle, the participants of the experience can play and dance. The spontaneous contribution is to maintain the work of the group. Children over 10 years old are also welcome and their participation in the experience, will be in the same terms of women and men.

- When: 07/18 (Wednesday).
- Time: 7pm to 10pm.
- The meeting can be at the Gender Space and Diversity of UFSC (must book). We will not make transportation available for this activity.
- In case of rain, the activity will be maintained.

EA10 – MARACATU BAQUE MULHER FLORIPA

O Maracatu Baque Mulher Florianópolis consiste num grupo de mulheres que se unem desde 2016, por meio da prática cultural do maracatu de baque virado para promover seu protagonismo e empoderamento. Tal grupo se encontra semanalmente no Instituto Arco-Íris de Direitos Humanos, todas as quintas-feiras. O movimento do Maracatu Baque Mulher originário de Recife é regido e coordenado pela Mestre Joana D’ Arc, ialorixá e mestra da Nação de Maracatu Encanto do Pina. Tal iniciativa conta hoje com mulheres integrantes da nação e de grupos filiados de outros estados. Diversas mulheres têm se identificado com a proposta somando forças ao movimento que hoje conta com mais de 200 batuqueiras, sendo que a maioria se concentra em Recife-PE e as demais estão distribuídas em mais de 20 cidades por todo o Brasil, Argentina e Alemanha. Mestre Joana fomenta durante a prática a importância de refletir sobre todos os tipos de violência contra a mulher, seja psicológica,

verbal ou corporal, sobre o racismo contra a mulher negra, sobre a valorização das matriarcas nas tradições da religião de matriz africana e indígena, sobre o poder feminino e o legado das mulheres que lutaram por direitos básicos.

O Movimento Baque Mulher prioriza o protagonismo feminino, assim neste espaço as mulheres são convidadas a tocar e dançar, já os homens são bem vindos para compor a dança e também estarem juntos apoiando esse empoderamento que deve ser uma consciência de todos/todas nós. Durante a vivência além da roda de conversa, as participantes da vivência poderão tocar e dançar e os homens são bem vindos a dançar. Crianças a partir de dez anos também são bem vindas e sua participação se dará na vivência, nos mesmos termos de mulheres e homens.

- Qual data: 18/07(quarta-feira).
- Horário de início e término: das 19h às 22h.
- O encontro pode ser diretamente: Espaço de Gênero e Diversidade da UFSC.
- Em caso de chuva, a atividade será mantida.

EA11 – “TERRITORIES OF AXÉ” – SOCIEDADE ESPÍRITA SÃO LÁZARO

This anthropological experience emphasizes the cultural heritage related to the religions of African origin as a result of the project “Territories of Axé: mapping religions of African origins in Florianópolis and neighboring municipalities”, developed by the Nucleus of Studies of Identities and Interethnic Relations – NUER / UFSC, financed by IPHAN. This project aimed to unveil the current situation of religious communities in the region, contributing directly and indirectly to increase the respect and appreciation of the religions that integrate Catarinense Society in the big Florianópolis and a part of southern Brazil. As a result, two hundred and ten institutions were mapped and seventy religious denominations were identified, pointing to the diversity of these terreiros in “their choices, their values, their ways of experiencing their spirituality” (Territories of Axé, 2017, p.45).

“Territórios of Axé” – Sociedade Espírita São Lázaro

São Lázaro Spiritist Society, under the religious leadership of Tamanaka, Father Pedro Paulo, is one of the institutions that participated in the project. It is located near UFSC and has operated since 1975. It is a house which religious practice is called Cabula, classified as caboclo candomblé, a religion derived from the Angolan nation that incorporated the cult of indigenous ancestors, and is considered a precursor of the Umbanda. The activity will last 3 hours and will be guided by anthropologists and monitors who are part of the Commission of Anthropological Experiences and have worked together with the Axé Territories Project. The itinerary will start at 7:00 pm with a conversation and presentation of the house and at 8:00 pm will start attending with passes (spiritual blessings) and consultation with the entities called PretosVelhos, an activity open to the community on Wednesdays.

- Date: July 18, 2018 (Wednesday).
- Departure: UFSC Convention Center at 6:30 p.m.
- Starts: 7:00 p.m.
- Ends: 9:30 p.m.
- Arrival: UFSC Convention Center at 10:00 p.m. (approx.)
- An orientation of the house: wear light and discreet clothes, avoiding short and low-cut clothing.
- In case of rain, the activity will be carried out normally.
- More information: <http://kadila.net.br>
- Home Page on Facebook: Sociedade Espírita São Lázaro – Tamanaka
- Accessibility: We will not have transportation adapted for wheelchair users and the house does not have accessibility for people with reduced mobility or wheelchair users.

EA11 – “TERRITÓRIOS DO AXÉ” – SOCIEDADE ESPÍRITA SÃO LÁZARO

AE

Esta experiência antropológica enfatiza o patrimônio cultural relacionado às religiões de matriz africana fruto do projeto “Territórios do Axé: mapeamento das religiões de matriz africana de Florianópolis e municípios vizinhos”, desenvolvido pelo Núcleo de Estudos de Identidades e Relações Interétnicas – NUER/UFSC, com financiamento do IPHAN. Este projeto teve como objetivo desvendar a atual situação das comunidades religiosas na região, contribuindo direta e indiretamente para ampliar o respeito e a valorização das religiões que integram a Sociedade Catarinense na grande Florianópolis e parte do sul do Brasil. Como resultado, foram mapeadas duzentas e dez instituições e identificadas setenta denominações religiosas, apontando para a diversidade desses terreiros quanto às “suas escolhas, seus valores, seus modos de vivenciar sua espiritualidade” (Territórios do Axé, 2017, p.45).

Roteiro “Territórios do Axé” – Sociedade Espírita São Lázaro

A Sociedade Espírita São Lázaro, sob a liderança religiosa de Tamanaka, Pai Pedro Paulo, é uma das instituições que participaram do projeto, sendo que está localizada próximo à UFSC e tem atuado desde 1975. Trata-se de uma casa com a prática religiosa autodenominada Cabula, classificada como candomblé de caboclo, uma religião derivada da nação angola que incorporou o culto dos antepassados indígenas e é considerada como precursora da Umbanda. A atividade terá duração média de 3 horas e será guiada por antropólogos (as) e monitores (as) que integram a Comissão de Experiências Antropológicas e atuaram junto ao Projeto Territórios do Axé. O roteiro iniciará às 19h00 com uma conversa e apresentação da casa e às 20h00 iniciará o atendimento com passes e consulta com as entidades, denominadas Pretos Velhos, atividade aberta à comunidade nas quartas-feiras.

- Data de realização: 18 de julho de 2018 (quarta-feira).
- Local de saída: Centro de Eventos UFSC às 18h30.
- Horário de início: 19h00.
- Horário de término: 21h30.
- Local de chegada: Centro de Eventos UFSC às 22h00 (aproximadamente).
- Orientação da casa: vestir roupas claras e discretas, evitando roupas decotadas e curtas.
- Em caso de chuva no dia, a atividade será realizada normalmente.
- Site da pesquisa: <http://kadila.net.br>
- Página da casa no facebook: Sociedade Espírita São Lázaro – Tamanaka
- Acessibilidade: Não teremos transporte adaptado para cadeirantes e a casa não conta com acessibilidade para pessoas com mobilidade reduzida ou cadeirantes.

EA12 – ECOTOURISM IN PINHEIRA

Pinheira is a beach of Santa Catarina and is located on the Continent, approximately an hour towards south. It belongs to the county of Palhoça/SC. In this itinerary the participants will get to know the Centro de Visitantes do Parque Estadual da Serra do Tabuleiro (Visitors Center of Serra do Tabuleiro State Park – at the Atlantic Forest, Restinga) which is the largest conservation unit of Santa Catarina encompassing 1% of the state's territory and it is distributed in nine cities. The Park was created practically inside UFSC in 1975 and the priest Raulino Reitz and the anthropologist Silvio Coelho dos Santos had an important role in its creation. Unfortunately, the park never had a management plan and the people who lived there before the creation of the Park were never indemnified for their land. In 2009 a state law pulverized the Park in a called “Mosaic of APAS” (Environmental Protection Areas). This law faces a Direct Action of Unconstitutionality. The Tabuleiro Park is being “eaten by the edges” (Brazilian popular saying) by the real estate speculation.

Another visit will be done at the Pinheira Radio which is a communitary radio that counts with the voluntary work of approximately 50 local residents, among them are presenters, producers and directors. The activities and schedules will happen 24 hours a day and will be transmitted over internet and FM (emission within a radius of 30 kilometers). The radio went on air after 12 years of grant attempts. It does not count with sum of any public agency, only with monthly contributions of the local trade. There is still the alternative communication such as the Espinheira and Espinheira-santa newspapers which are local printed newspapers. The last visit will be done at the Centro de Triagem de Resíduos Sólidos (Solid Waste Sorting Center) which is a social work of referral of materials for recycling, a work of recuperation for drug users, Conscious Consumption thrift store, transformation of kitchen oil in biodiesel and soap. The project is nationally awarded and it is carried out all over the Baixada of Maciambu in different neighborhoods. The collected material in this region dismiss Biguaçu's sanitary landfill and moves the region's solidarity economy once the materials forwarded for recycling generate work and income for approximately 30 families. It is the only initiative of its kind inside Palhoça.

Lunch will be at the restaurant Ora Pro Nobis with the chef Gabriel Nassif and typical food of Santa Catarina's Coast. Walk at Praia de Cima (beach).

Academic references about the recycling work:

<https://repositorio.ufsc.br/handle/123456789/169555>

http://rexlab.unisul.br/sistemas/doc_pro/projeto_57f52dfcc95e0.pdf

http://www.portaldeperiodicos.unisul.br/index.php/gestao_ambiental/article/view/2166

About the Pró-Crep – Centro de Triagem da Pinheira (Screening Center of Pinheira)

<https://www.facebook.com/associacaoprocrep/>

About Pinheira's Radio

www.radiopinheira.com.br

About the Visitors Center of the Park of the Tabuleiro

<https://www.facebook.com/cvtabuleiro/>

- Date of the itinerary: July 19th, 2018 (Thursday).
- Departure: UFSC, Convention Center.
- Schedule: 9 a.m. to 3 p.m.
- In case of rain the itinerary will be normally followed.
- Accessibility: We will not have transportation adapted for wheelchairs. People with special needs preferably with companion. At Pinheira's community radio there is a staircase without another accessible alternative.

EA12 – ECOTURISMO NA PINHEIRA

Pinheira é uma praia de Santa Catarina e fica a cerca de 1h em direção ao sul, no Continente. Pertence ao município de Palhoça/SC. Nesse roteiro, os/as participantes conhecerão o Centro de Visitantes do Parque Estadual da Serra do Tabuleiro (na Mata Atlântica, Restinga), maior unidade de conservação de Santa Catarina, que abrange 1% do território do estado, distribuído em nove cidades. O Parque foi criado praticamente dentro da Ufsc, em 1975, tendo importante papel na sua criação o padre Raulino Reitz e o antropólogo Silvio Coelho dos Santos. Infelizmente o parque nunca teve um plano de manejo e as pessoas que moravam ali, anteriormente à criação do Parque, nunca foram indenizadas pelas suas terras e, em 2009, uma lei estadual pulverizou o Parque, num chamado “Mosaico de APAS” (Áreas de Proteção Ambiental). Essa lei enfrenta uma Ação Direta de Inconstitucionalidade. O Parque do Tabuleiro está sendo “comido pelas beiradas” pela especulação imobiliária.

Outra visita será feita na Rádio Pinheira, uma rádio comunitária que conta com o trabalho voluntário de cerca de 50 moradores locais, entre eles apresentadores, produtores, diretores. As atividades e programações acontecem 24 horas por dia, sendo transmitidas pela internet e FM (emissão até um raio de uns 30 quilômetros). A rádio foi ao ar depois de 12 anos de tentativas de outorga. Não conta com verba de nenhum órgão público, apenas com contribuições mensais do comércio local. Ainda há a comunicação alternativa, o jornal Espinheira e Espinheira-santa, que são jornais impressos locais.

A última visita será feita no Centro de Triagem de Resíduos Sólidos, trabalho social de encaminhamento de materiais para reciclagem, trabalho de recuperação de usuários de drogas, brechó Consumo Consciente, transformação de óleo de cozinha em biodiesel e sabão. O projeto é premiado nacionalmente e é realizado em toda a Baixada do Maciambu, em diversos bairros. O material coletado nessa região desonera o aterro sanitário de Biguaçu e movimenta a economia solidária da região, uma vez que os materiais encaminhados para reciclagem geram trabalho e renda para cerca de 30 famílias. É a única iniciativa do gênero, dentro de Palhoça.

Almoço no Restaurante Ora Pro Nobis, com o chef Gabriel Nassif, comida típica do Litoral catarinense. Passeio na Praia de Cima.

Referências acadêmicas sobre o trabalho de reciclagem:

<https://repositorio.ufsc.br/handle/123456789/169555>

http://rexlab.unisul.br/sistemas/doc_pro/projeto_57f52dfcc95e0.pdf

http://www.portaldeperiodicos.unisul.br/index.php/gestao_ambiental/article/view/2166

Sobre a Pró-Crep – Centro de Triagem da Pinheira

<https://www.facebook.com/associacaoprocrep/>

Sobre a Rádio Pinheira

www.radiopinheira.com.br

Sobre o Centro de Visitantes do Parque do Tabuleiro

<https://www.facebook.com/cvtabuleiro/>

- Local de encontro: UFSC, Centro de Convenções.
- Data do roteiro: 19 de julho de 2018 (quinta-feira).
- Horário: 09h00 às 15h00.
- Em caso de chuva o roteiro será realizado normalmente.
- Acessibilidade: Não teremos transporte adaptado para cadeirantes. Pessoas com necessidades especiais, preferencialmente com acompanhante. Na rádio comunitária da Pinheira há uma escada, sem outra alternativa acessível.

EA13 – COMMUNITIES OF THE “MACIÇO DO MORRO DA CRUZ”

The “Maciço do Morro da Cruz” officially integrates the city of Florianópolis’ tourist itinerary as part of the advertising propaganda of the island as a paradisiac place. However, this advertising speech hides another landscape of the city which is woven by the communities since its occupation in the 19th century. Although the hill (Morro) is located near the urban city center, the communities that integrate it were historically excluded from the access to basic public policies. These communities resist and elaborate multiple forms of organization to mark their importance to the city formation even before the negligence of the public authorities and the attempts to “erase” their existence through an official hegemonic speech. The itinerary is an invitation to meet and understand these forms of resistance that print another version of landscape in the city of Florianópolis.

Goals of the activity:

- 1- To demonstrate the contradictions between the city of Florianópolis’ advertising propaganda and the local reality of families that integrate the place’s communities;
- 2- To present the forms of social and political organization of the communities before the deletion produced by official agencies of these social reality;
- 3- To get to know the existing social projects and their claims for basic public policies;
- 4- To get to know places of ancient occupation by the African population and their descendants, as well as their relation with the current ethnic-racial inequalities of that place;

- Date: July 19th, 2018 (Thursday)
- Departure: UFSC Convention Center.
- Schedule: 9 a.m. to 11 a.m.
- In case of rain the itinerary will be normally followed.
- Accessibility: There will be no transportation for wheelchair users. Those with special needs are preferable to attend with a companion.

EA13 – COMUNIDADES DO MACIÇO DO MORRO DA CRUZ

O Maciço do Morro da Cruz integra oficialmente o roteiro turístico da cidade de Florianópolis, como parte da propaganda publicitária da Ilha como lugar “paradisiaco”. Este discurso publicitário, entretanto, esconde outra paisagem da cidade, tecida pelas comunidades desde a sua ocupação a partir do século XIX. Apesar do Morro estar situado muito próximo ao centro urbano da cidade, as comunidades que o integram historicamente foram excluídas do acesso as políticas públicas básicas. Mesmo diante do descaso dos poderes públicos e das tentativas de ‘apagamento’ de suas existências por um discurso hegemônico oficial, estas comunidades resistem e elaboram múltiplas formas de organização para marcarem a sua importância na formação da cidade. O roteiro é um convite para conhecer e compreender estas formas de resistências que imprimem outra versão da paisagem da cidade de Florianópolis.

Objetivos da atividade:

- 1- Demonstrar as contradições entre a propaganda publicitária da cidade de Florianópolis e a realidade local das famílias que integram as comunidades do lugar;
- 2- Apresentar as formas de organização social e políticas das comunidades diante do apagamento produzido pelos órgãos oficiais destas realidades sociais;
- 3- Conhecer os projetos sociais existentes e suas reivindicações por políticas públicas básicas;
- 4- Conhecer os lugares de ocupação antiga pela população africana e seus descendentes e sua relação com as atuais desigualdades étnico-raciais naquele lugar;

- Local de encontro: em frente ao Mercado Imperatriz, Av. Mauro Ramos, 982 – Centro, Florianópolis/SC.
- Data do roteiro: 19/07, quinta-feira
- Horário: 09h00 às 11h00.
- Em caso de chuva o roteiro será realizado normalmente.
- Recomenda-se o roteiro para crianças maiores de seis anos.

EA14 – DIALOGUING WITH THE ANTHROPOLOGY AND THE INDIGENOUS KNOWLEDGE

The indigenous land Morro dos Cavalos is situated in the municipality of Palhoça in the state of Santa Catarina. With a limit of 1988 hectares and demarcated in 2008, the community still awaits its homologation by the the President. The population is of 210 people of which 60% are kids and teenagers. The Mbya Guarani community is situated inside the Indigenous Land and it is composed by two villages. The guarani people is the the largest indigenous people in Brazil, spread in their territories which cross borders and states. The greatest resistance and struggle is for the permanence in the territory. The language and belief keep alive the strong guarani tradition. The women and children are the culture's guardians because they are responsible for the sustainability at the tekoa (village). The women are also responsible for the sacred seeds that keep alive not only the physical part but mainly the Mbya people's spiritual state.

Mbya is the true name of the people, the name Guarani is a denomination given by anthropologists who wrote and recorded the stories of the indigenous peoples for the non-indigenous man, thus bringing through their research with these people, scientific knowledge according to their understandings. Our sages have always had the wisdom to resist in order to survive, thus letting history be registered, so that we, being the history together with the knowledge of scientific studies, today could register the other side of the page of the Brazilian book.

We have own organizations in our territory: from Ayvu Rapyta leaderships, Kunhangue Rembiapó women, and from Itaty school teachers. The organizations and articulations are very active, mainly from women in all spheres. As for the sustainability part, mainly including the struggle for the land political issue.

The experience, Dialogando with the anthropology and with the original knowledge, will be realized in the Training Center Tataendy Rupa in the Indigenous Land Morro dos Cavalos. It will be a moment of greatness and reunion, to dialogue with the science of anthropology and with the knowledge of the original Mbya people. It will be a moment of great reflection on the current conjuncture and in the processes of advances and setbacks in history.

A whole day turned to this experience with Conversation Circles, a typical Guaraní lunch, workshops and a confraternization with our fruit and medicinal herbs, celebrated on a meditation and senses ritual conducted with sacred songs Mbya Guarani by a young leader Daniela Djatchuka Moreira and closing.

Some activities:

- Presentation of the space, of the indigenous people and of the participants, the Nhandereko and Eko System concepts – With the leaders and pre-candidate for Federal Deputy KerexuYxapyry;
- The 04 elements: earth, water, air and fire, experiences and senses – With Pottery artists Rita Canemba.

Conversation Circle about anthropological experiences – with the scholar Guarani, bachelor in Anthropology, Vanderlei Kuaray Gonçalves.

- Confraternization in a circle. Seasonal fruits, medicinal herbs and sacred guarani singing ritual led by young Mbya Leaders, Daniela Djatchuka Moreira. and Karai Rokaju Moreira.

NOTE: Throughout the day we will have activities in parallel with exhibitions of crafts, body painting of the Mbya people and other activities of the group of women KUNHANGUE REMBIAPÓ.

- Date: 07/19/2018 (Thursday).
- Time: 8 a.m. to 5 p.m.
- Departure: UFSC Convention Center.
- Accessibility: we do not have transportation adapted for wheelchairs. People with special needs preferably with companion.

EA14 – DIALOGANDO COM A ANTROPOLOGIA E OS SABERES ORIGINÁRIOS

A Terra Indígena Morro dos Cavalos está situada no município de Palhoça, no estado de Santa Catarina. Em um limite de 1988 hectares, demarcada em 2008, a comunidade ainda aguarda sua homologação pelo Presidente da República. A população é de 210 pessoas nas quais 60% são crianças e adolescentes. A comunidade Mbya Guarani está situada dentro da Terra Indígena e é composta por duas aldeias. O povo guarani é o maior povo indígena do Brasil, espalhado em seus territórios que ultrapassam fronteiras e estados. A maior resistência e luta é pela permanência no território. A língua e a crença mantêm viva a forte tradição guarani. As mulheres e as crianças são as guardiãs da cultura pois são as responsáveis pela sustentabilidade na tekoa (aldeia). As mulheres também são as responsáveis pelas sementes sagradas que mantem viva não só a parte física, mas principalmente o estado espiritual do povo Mbya.

Mbya é nome verdadeiro do povo, o nome Guarani é uma denominação dada pelos antropólogos que escreveram e registraram as histórias dos povos indígenas para o homem não indígena trazendo assim através de pesquisa com os povos seus conhecimentos científicos de acordo com seus entendimentos. Nossos sábios sempre tiveram a sabedoria de resistir para sobreviver deixando que assim se registrasse a história, para que nós mesmo sendo a história juntos com o conhecimento dos estudos científicos hoje pudéssemos registrar o outro lado da página do livro Brasileiro.

Temos na nossa Terra nossas próprias organizações: de lideranças Ayvu Rapyta, de mulheres Kunhangue Rembiapó, e de professores da escola Itaty, as organizações e articulações são muito ativas principalmente a das mulheres em todas as esferas, na parte sustentável, incluindo principalmente a questão política da luta pela terra.

A vivência, **Dialogando com a antropologia e com os saberes originários**, será realizado no Centro Formação Tataendy Rupa na Terra Indígena Morro dos Cavalos. será de um momento de muita grandeza do reencontro para dialogar com a ciência da antropologia com os saberes do povo originário Mbya. Momento esse de grande reflexão sobre a conjuntura atual nos processos dos avanços e dos retrocessos da história.

Um dia todo voltado para essa vivência com roda de conversas, um típico almoço guarani, oficinas e uma confraternização com nossas fruta e ervas medicinais celebrado por um ritual

de meditação e sentidos conduzido com cantos sagrados Mbya Guarani por uma jovem líder Daniela Djatchuka Moreira e encerramento.

Algumas atividades que estão programadas:

- Apresentações do espaço, do povo indígena e dos participantes, conceito Nhandereko e Eko Sistema – Com a Lideranças e pré-candidata a Deputada Federal Kerexu Yxapyry;
- Os 04 elementos: Terra, água, ar e fogo experiências e sentidos – Com a Ceramista Rita CanembaRoda de Conversa sobre experiências antropológicas- com o guarani acadêmico graduando antropologia na UFSC, Vanderlei Kuaray Gonçalves.
- Confraternização em círculo. Com frutas da estação, ervas medicinais e ritual do canto sagrado guarani- conduzido pelos jovens Líderes Mbya, Daniela Djatchuka Moreira. e Karai Rokaju Moreira.

OBS: Durante todo o dia de atividades teremos em paralelos as exposições dos artesanatos, das pinturas corporais do povo Mbya entre outras atividades do grupo de mulheres KUNHANGUE REMBIAPÓ.

- Data: 19/07/2018 (quinta-feira).
- Horário: 08h às 17h.
- Local: Centto de Convenções da UFSC.
- Acessibilidade: não teremos transporte adaptado para cadeirantes. Pessoas com necessidades especiais, preferencialmente com acompanhante.

EA15 – VISIT TO THE MORRO DO FORTUNATO QUILOMBOLA COMMUNITY

The anthropological experience will be carried out from a visit to the Morro do Fortunato Community which has a history of more than one century and the residents identify themselves as quilombolas because of their historical and cultural past in this location as well as because of the history of oppression and racial discrimination directly connected to the lack of policies for local development. At the beginning of the 90's the first anthropological researches about this social group, their form of social organization and fights for their right to land access emerged. In 2006, the community decided to fund the Quilombola Association which legally represents their interests and their fight for improvements and local development. In 2007, the community received the certification of Quilombo Remaining Community by the Palmares Cultural Foundation. After decades of social exclusion the community saw the necessity to actively participate in its own destiny through an organization formed by the community and from that moment on to seek the achievements of projects, firstly cultural ones. Since that time the community of Morro do Fortunato coordinated projects, some in conjunction with other entities such as the Unified Black Movement of Santa Catarina with federal and state resources. The Grupo DoceDafurtuna (2009) Project is a highlight which has the goal to generate jobs and income, having as target public a group of twelve women that produced and still produce sweets and jams, besides quilombolas farmers of Morro do Fortunato. The community is small with about 40 families, located at the top of a hill with a view to the Lagoon and to the Siriú beach. Among all the difficulties it has faced and still faces it seeks the harmony between nature and the human being, always offering a great reception to visitants and well-being appreciators.

- Date: 07/19/2018 (Thursday).
- Time: 8 a.m. to 5 p.m.
- Location: UFSC.
- Accessibility: we do not have transportation adapted for wheelchairs. People with special needs preferably with companion.

EA15 – VISITA AO QUILOMBO MORRO DO FORTUNATO

A experiência antropológica será realizada a partir de uma visita à Comunidade do Morro do Fortunato possui uma história de mais de um século e os/as moradores/asse auto identificam como quilombolas por seu passado histórico e cultural nesta localidade, assim como o histórico de opressão e discriminação racial diretamente ligada à ausência de políticas para desenvolvimento local. No início dos anos 90, surgiram as primeiras pesquisas antropológicas sobre este grupo social, sua forma de organização social e lutas pelo direito ao acesso à terra. Em 2006, a comunidade decidiu fundar a Associação Quilombola que representa legalmente seus interesses e luta por melhorias e o desenvolvimento local. Em 2007, a comunidade recebeu a certificação de Comunidade Remanescente de Quilombo pela Fundação Cultural Palmares.

Após décadas de exclusão social a comunidade se viu necessária a participar ativamente de seu próprio destino através de uma organização formada pela comunidade e a partir desse momento, buscar a realização de projetos, primeiramente de cunho cultural. Desde lá a comunidade do Morro do Fortunato coordenou projetos, alguns em conjunto com outras entidades, como o Movimento Negro Unificado de Santa Catarina, com recursos federal e estadual. É destaque o Projeto Grupo Doce Dafurtuna (2009), cujo objetivo é geração de emprego e renda, tendo como público alvo um grupo de doze mulheres que produziam e ainda produzem doces e geleias, além de agricultores quilombolas do Morro do Fortunato. A comunidade é de pequeno porte, com cerca de 40 famílias, localizada no alto de uma colina, com vista para a Lagoa e praia do Siriú. Dentre todas as dificuldades que já enfrentou, e que ainda enfrenta, busca a harmonia entre a natureza e o ser humano, oferecendo sempre uma ótima recepção às suas (seus) visitantes e apreciadores de bem-estar.

- Data: 19 de julho (quinta-feira).
- Horário: 08h às 17h.
- Local de saída: Centro de Convenções UFSC.
- Não teremos transporte adaptado para cadeirantes. Pessoas com necessidades especiais, preferencialmente com acompanhante.

EA16 – VISIT IN THE BOAT-LIBRARY WITH LOCAL STORYTELLING OF THE BARCA DOS LIVROS

Barca dos Livros is a community library situated in Lagoa da Conceição, Florianópolis. In 2014, it was elected “best library in the country” by the Ministry of Education and Culture of Brazil. Besides books for adults, Barca dos Livros has the largest collection of children’s books in Santa Catarina. In ten years, the library has served over 160,000 people and promoted more than 2000 cultural events.

Barca dos livros is also a culture spot: it offers free or low-cost courses on photography, drama, graffiti, creative writing, among others. Both public and private schools take their students to Barca dos Livros for storytelling sessions and on boat trips that delight people of all ages.

Our aim, thus, is to strengthen knowledge towards a freer, more cultured society.

For more information, got to:

www.barcadoslivros.org

www.facebook.com/barcadoslivros2

www.youtube.com/watch?v=qV5kXmm6pRs

During the 18th IUAES Congress, Barca dos Livros will offer a special activitie for the participants of the event:

The Visit in the Boat-Library with local storytelling of the “Barca dos Livros” will be held aboard a boat, in Lagoa da Conceição, will be held storytelling working the local culture through its collection of books.

- Date: July, 19 (Thursday).
- Duration / Schedule: from 2 p.m. to 4 p.m.
- Place of departure/arrival: UFSC.
- Accessibility: we will not have transportation adapted for wheelchair users. People with special needs, preferably with a companion.
- Script suitable for children.

EA16 – ROTEIRO NO BARCO-BIBLIOTECA COM CONTAÇÃO DE HISTÓRIAS DA BARCA DOS LIVROS

A Barca dos Livros é uma biblioteca comunitária que funciona em Florianópolis, na Lagoa da Conceição. Em 2014, em concurso promovido pelos Ministérios da Educação e da Cultura, foi eleita a melhor biblioteca do Brasil, entre outros 998 projetos de bibliotecas públicas, privadas e comunitárias.

Além de livros para adultos, a Barca tem o maior acervo de literatura infantil e juvenil de Santa Catarina. Em dez anos de funcionamento, o projeto atendeu cerca de 160 mil pessoas e promoveu mais de 2 mil eventos culturais. Mais do que uma biblioteca, a Barca é um ponto de cultura ininterrupto: periodicamente são oferecidos cursos de teatro, fotografia, grafite,

escrita criativa, entre outros, gratuitos ou a preços acessíveis. Toda semana, ao menos três escolas públicas ou privadas levam seus alunos à Barca para sessões de leitura e narrações de histórias. Sem falar nos passeios literários pela Lagoa da Conceição que encantam crianças de todas as idades. Nossa missão – de construir pontes de conhecimento, investindo numa sociedade mais culta, mais livre, mais educada e mais humana – não pode parar.

Para mais informações sobre a Biblioteca Comunitária Barca dos Livros, acesse:

www.barcadoslivros.org

[www.facebook.com/ barcadoslivros2](https://www.facebook.com/barcadoslivros2)

[www.youtube.com/watch?v= qV5kXmm6pRs](https://www.youtube.com/watch?v=qV5kXmm6pRs)

A Experiência Antropológica **Roteiro no barco-biblioteca com contação de histórias da Barca dos Livros** será realizada a bordo de um barco, na Lagoa da Conceição, será realizada contação de histórias trabalhando a cultura local através de seu acervo de livros.

- Data: 19 de julho (quinta-feira).
- Horário: das 14h às 16h.
- Local de encontro: Centro de Convenções da UFSC. Um transporte disponibilizado pela UFSC fará o traslado ida e volta até Lagoa.
- Roteiro adequado para crianças.

EA17 – CULTURAL PATRIMONY IN SANTO AMARO DA IMPERATRIZ: THERMAL WATERS

The city of Santo Amaro da Imperatriz, 30 km from Florianópolis, is located in a region cutted by the River Cubatão do Sul, river that limits the north of the Serra do Tabuleiro State Park. Santo Amaro is known for the rafting practice but especially for the thermal waters. The visit will be carried out at the thermal spa of the Hotel Caldas da Imperatriz, historical patrimony preserved for over 150 years. Its history began when King João VI issued a decree in March 18th of 1818 determining the construction of a hospital. It was the first law for the creation of a thermal spa in Brazil. The therapeutic properties credited to thermal waters are from the combat against stress and chronic diseases to rejuvenescence.

During the visit the participants will be able to enjoy the thermal waters of this structure with immersion baths and complementary alternative therapies. According to a study done by doctors of the german city Baden-Baden the region's water is considered the second best in the world, ahead of it is only Vichy in France. The visitors will also have the opportunity of knowing a little more about the nature at the Tabuleiro Park from a conversation with a local biologist.

References of the hotel

<https://ndonline.com.br/florianopolis/noticias/aguas-termiais-de-santo-amaro-da-imperatriz-recebem-turistas-o-ano-inteiro>

- Date of the itinerary: July 20th, 2018 (Friday).
- Departure: UFSC, Convention Center.
- Schedule: 8 a.m. to 3 p.m.
- In case of rain the itinerary will be normally followed.
- Accessibility: There will be no transportation for wheelchair users. Those with special needs are preferable to attend with a companion.

EA17 – PATRIMÔNIO CULTURAL EM SANTO AMARO DA IMPERATRIZ: ÁGUAS TERMAIS

A cidade de Santo Amaro da Imperatriz, a 30km de Florianópolis, está situada em uma região cortada pelo Rio Cubatão do Sul, rio que limita o Parque Estadual da Serra do Tabuleiro ao norte. Santo Amaro é conhecida pela prática do rafting, mas especialmente pelas águas termais. A visita será realizada na estância termal do Hotel Caldas da Imperatriz, patrimônio histórico preservado há mais de 150 anos. Sua história começou quando o Rei João VI baixou um decreto em 18 de março de 1818, determinando a construção de um hospital, a primeira lei de criação de uma estância termal no Brasil. As propriedades terapêuticas creditadas às águas termais vão desde o combate ao estresse e às doenças crônicas até o rejuvenescimento. Durante a visita, os/as participantes poderão usufruir das águas termais neste complexo, com banhos de imersão e terapias alternativas complementares. De acordo com um estudo realizado por médicos da cidade alemã Baden-Baden, a água da região é considerada a

segunda melhor do mundo, ficando à frente dela apenas a localidade de Vichy, na França. Os visitantes também terão a oportunidade de saber um pouco mais sobre a natureza do Parque do Tabuleiro a partir de uma conversa com um biólogo da região.

Referências do hotel tombado

<https://ndonline.com.br/florianopolis/noticias/aguas-termais-de-santo-amaro-da-imperatriz-recebem-turistas-o-ano-inteiro>

- Data do roteiro: 20 de julho de 2018 (sexta-feira).
- Local de encontro: UFSC
- Horário: 08h00 às 15h00.
- Em caso de chuva o roteiro será realizado normalmente.
- Acessibilidade: não teremos transporte adaptado para cadeirantes. Pessoas com necessidades especiais, preferencialmente com acompanhante.

EA18 – VISIT TO THE FISHERMEN COMMUNITY IN RIBEIRÃO DA ILHA

Ribeirão da Ilha was inhabited by the Carijós Indians. The first Portuguese and Spanish explorers arrived around 1506. However, between 1748 and 1756, the effective colonization of the island took place with the arrival of 6.000 Azoreans. Out of these Azoreans, about 50 couples established themselves in Ribeirão da Ilha.

The district houses the communities of Alto Ribeirão, Barro Vermelho, Caiacangaçu, Caieira da Barra do Sul, Carianos, Costeira do Ribeirão, Naufragados Beach, Praia da Tapera and Sertão do Peri.

With an area of roughly 51,54 km² and about 28.237 residents, the fishermen community in Ribeirão da Ilha is currently Brazil's biggest producer of oysters, besides the production of bobbin lace, canoes, balaíos, and vine baskets. From the 70s onwards, the place has attracted many vacationers and, like Santa Catarina Island as a whole, has been the stage of a growing real estate speculation. The introduction of corporate mariculture, in the 80s, has been causing many social and environmental impacts.

The itinerary goes through the small communities of Ribeirão da Ilha district, with a stop at Caieira da Barra do Sul, second-to-last neighborhood in the district. There, a walking tour will be promoted and guided by a local leadership, who will talk about the history of the place and the inhabitants way of life, with visits to fishing and mariculture farms.

Lunch will be served with local traditional food and, upon return, the tour includes a stop at Freguesia do Ribeirão, where there are cafes and craft shops, and it will be possible to appreciate the local architecture.

- Meeting spot: UFSC
- Tour date: July 20, 2018 (Friday).
- Time: 9 a.m. to 11 a.m.
- In case of rain, the activity will take place normally.
- This itinerary is recommended for children older than 10.
- The field output will depend on the tide and on wind conditions of the RESEX on the day of the event.

EA18 – VISITA A COMUNIDADES DE PESCADORES DO RIBEIRÃO DA ILHA

O Ribeirão da Ilha foi habitado no século XVI pelos índios Carijós. Os primeiros navegadores portugueses e espanhóis chegaram por volta de 1506. No entanto, entre 1748 e 1756, houve a colonização efetiva da Ilha, quando desembarcaram mais ou menos 6.000 açorianos. Desses açorianos, cerca de 50 casais estabeleceram-se no Ribeirão da Ilha. O distrito abriga as comunidades do Alto Ribeirão, Barro Vermelho, Caiacangaçu, Caieira da Barra do Sul, Carianos, Costeira do Ribeirão, Praia dos Naufragados, Praia da Tapera e Sertão do Peri.

Com uma área de 51,54 km² e uma população estimada de 28.237 residentes em 2016, a comunidade de pescadores do Ribeirão da Ilha é o maior produtor atual de ostras do Brasil, além de contar com a produção de renda de bilro, de canoas, balaios e cestos de cipó. A partir da década de 1970, a localidade atraiu muitos veranistas e, assim como a Ilha de Santa Catarina de modo geral, foi palco de uma especulação imobiliária crescente. A introdução da maricultura de caráter empresarial, a partir dos anos 1980, vem provocando muitos impactos sociais e ambientais. O roteiro percorrerá as pequenas comunidades do distrito do Ribeirão da Ilha, com parada na Caieira da Barra do Sul, penúltimo bairro do distrito. Ali será feito um passeio a pé, guiado por uma liderança local que contará a história do lugar e sobre os modos de vida das pessoas que vivem ali, com visita a ranchos de pescadores e maricultores. Será oferecido um almoço com a comida tradicional do lugar e, na volta, o passeio inclui uma parada na Freguesia do Ribeirão, onde há cafés e lojas de artesanato, podendo ser apreciada a arquitetura local.

- Local de encontro: Centro de Eventos da UFSC
- Data do roteiro: 20 de julho (sexta-feira)
- Horário: 08h30 às 16h00
- Em caso de chuva o roteiro será realizado normalmente.
- Acessibilidade: não teremos transporte adaptado para cadeirantes. Pessoas com necessidades especiais, preferencialmente com acompanhante.

EA19 – TERRITORIES OF AXÉ – “TENDA ESPÍRITA OF UMBANDA JURACIARA”

This anthropological experience emphasizes the cultural heritage related to the religions of African origin as a result of the project “Territories of Axé: mapping religions of African origins in Florianópolis and neighboring municipalities”, developed by the Nucleus of Studies of Identities and Interethnic Relations – NUER / UFSC, financed by IPHAN. This project aimed to unveil the current situation of religious communities in the region, contributing directly and indirectly to increase the respect and appreciation of the religions that integrate Catarinense Society in the big Florianópolis and a part of southern Brazil. As a result, two hundred and ten institutions were mapped and seventy religious denominations were identified, pointing to the diversity of these terreiros in “their choices, their values, their ways of experiencing their spirituality” (Territories of Axé, 2017, p.45).

Territories of Axé – “Tenda Espírita of Umbanda Juraciara”

The Spiritist Tent of Umbanda Juraciara, under the religious leadership of Omobaomi, Father Apolônio, is one of the institutions that participated in the project. It is located near UFSC and has operated since 1972. It is a house which religious practice is called Omolokô nation of the tribe Arolêgi, originated in Rio de Janeiro, which also served as a cradle for the emergence of Umbanda. It is classified as a syncretic practice based on Africanist elements, spiritists, and Amerindians. The activity will last 3 hours and will be guided by anthropologists and monitors who are part of the Commission of Anthropological Experiences and have worked together with the Axé Territories Project. The script will begin at 7:00 pm with a conversation and presentation of the house. The activity of Gira de Caboclo e Desenvolvimento will begin at 7:30 pm, the activity is open to the community on Fridays.

- Date: July 20, 2018 (Friday).
- Departure: UFSC Convention Center at 6:30 p.m.
- Starts: 7:00 p.m.
- Ends: 10:00 p.m.
- An orientation of the house: wear light and discreet clothes, avoiding short and low-cut clothing.
- Arrival: UFSC Convention Center at 10:30 p.m. (approx.)
- In case of rain, the activity will be carried out normally.
- More information: <http://kadila.net.br>
- Home Page on Facebook: <http://www.teujuraciara.xpg.com.br/>
- Accessibility: We will not have transportation adapted for wheelchair users and the house does not have accessibility for people with reduced mobility or wheelchair users.

EA19 – “TERRITÓRIOS DO AXÉ” – TENDA ESPÍRITA DE UMBANDA JURACIARA

Esta experiência antropológica enfatiza o patrimônio cultural relacionado às religiões de matriz africana fruto do projeto “Territórios do Axé: mapeamento das religiões de matriz africana de Florianópolis e municípios vizinhos”, desenvolvido pelo Núcleo de Estudos de Identidades e Relações Interétnicas – NUER/UFSC, com financiamento do IPHAN. Este projeto teve como objetivo desvendar a atual situação das comunidades religiosas na região, contribuindo direta e indiretamente para ampliar o respeito e a valorização das religiões que integram a Sociedade Catarinense na grande Florianópolis e parte do sul do Brasil. Como resultado, foram mapeadas duzentas e dez instituições e identificadas setenta denominações religiosas, apontando para a diversidade desses terreiros quanto às “suas escolhas, seus valores, seus modos de vivenciar sua espiritualidade” (Territórios do Axé, 2017, p.45).

Roteiro Territórios do Axé – Tenda Espírita de Umbanda Juraciara

A Tenda Espírita de Umbanda Juraciara, sob a liderança religiosa de Omobaomi, Pai Apolônio, é uma das instituições que participaram do projeto, sendo que está localizada próximo à UFSC e tem atuado desde 1972. Trata-se de uma casa com a prática religiosa autodenominada Nação Omolokô da tribo Arolêgi, é originária do Rio de Janeiro, que também serviu de berço para o surgimento da Umbanda e classificada como prática sincrética tendo como base elementos africanistas, espíritas e ameríndios. A atividade terá duração média de 3 horas e será guiada por antropólogos (as) e monitores (as) que integram a Comissão de Experiências Antropológicas e atuaram junto ao Projeto Territórios do Axé. O roteiro iniciará às 19h00 com uma conversa e apresentação da casa e às 19h30 iniciará a atividade de Gira de Caboclo e Desenvolvimento, atividade aberta à comunidade nas sextas-feiras.

- Data de realização: 20 de julho de 2018 (sexta-feira).
- Local de saída: Centro de Eventos UFSC às 18h30.
- Horário de início: 19h00.
- Horário de término: 22h00.
- Local de chegada: Centro de Eventos UFSC às 22h30 (aproximadamente).
- Limite de participantes: 10 (crianças são bem vindas)
- Acessibilidade: Não teremos transporte adaptado para cadeirantes, mas a casa está localizada no térreo, não comprometendo a participação de pessoas com mobilidade reduzida ou cadeirantes.
- Orientação da casa: vestir roupas claras e discretas, evitando roupas decotadas e curtas.
- Em caso de chuva no dia, a atividade será realizada normalmente.
- Site da pesquisa: <http://kadila.net.br>
- Site da casa: <http://www.teujuraciara.xpg.com.br/>

EA20 – FAMILIAR AGRICULTURE: EXPERIENCE WITH AGROECOLOGICAL FARMERS OF IMBUIA

On July 21st the 18th IUAES participants are invited to a rural and agroecological experience in the interior of Santa Catarina in the county of Imbuia, next to farms, vegetable gardens and tables of agriculturists participants of the AGRODEA – Agroecology, Development and Environmental Education Association.

This Association is involved with the Células de Consumo Responsável (Responsible Consumption Cells – CCRs) at UFSC and in the Sul da Ilha (south of the island) which are groups that approach rural producers that choose ecologically based farming of consumers who choose organic products. This relation promotes cooperation and proximity relations, besides creating markets for local producers and access to consumers. The CCRs project is promoted by LACAF/UFSC – Essa relação promove cooperação e relações de proximidade, além de criar mercados para produtores rurais e acesso a consumidores. O projeto das CCRs é promovido pelo LACAF/ UFSC – Marketing Laboratory of Family Agriculture.

In this experience, which begins in Florianópolis' exit, we will pass through extensive areas of monoculture and conventional agriculture. When arriving in Imbuia we will be welcomed by agriculturists at a family rural property that cultivates organic and agroecological food. We will prepare together our meal from the harvest of some items of our lunch. We will be at the farms and at vegetable gardens, at the houses and spaces of these families and agriculturist groups that resist and make ecologically based farming their way of production and life against a background of markets and productions that devalue work and rural life. Before going back to Florianópolis we will enjoy a colonial cafe prepared with local products. There will be the possibility of buying some agroindustrial and in natura products.

- Date: July 21th, Saturday.
- Departure: UFSC (Campus Trindade), 8 a.m.; Return to UFSC 7 p.m. (foreseen time).
- Accessibility: we will not have transportation adapted to wheelchairs. People with special needs preferably with companion.

EA20 – AGRICULTURA FAMILIAR: EXPERIÊNCIA COM AGRICULTORES AGROECOLÓGICOS DE IMBUIA

No dia 21 de julho, participantes do 18º IUAES estão convidados a uma experiência rural e agroecológica no interior de Santa Catarina, no município de Imbuia, junto às roças, hortas e mesas de agricultores/as participantes da AGRODEA – Associação Agroecologia, Desenvolvimento e Educação Ambiental.

Essa Associação está envolvida com as Células de Consumo Responsável (CCRs) na UFSC e no Sul da Ilha, grupos que aproximam produtores rurais que optam pela agricultura de base ecológica e consumidores que optam por consumir orgânicos. Essa relação promove cooperação e relações de proximidade, além de criar mercados para produtores rurais e acesso a consumidores. O projeto das CCRs é promovido pelo LACAF/ UFSC – Laboratório de Comercialização da Agricultura Familiar.

Nessa Experiência, que começa já na saída de Florianópolis, passaremos por extensas áreas de monocultivos e agricultura convencional. Chegando em Imbuia, seremos recebidos pelos agricultores e agricultoras em uma propriedade rural familiar que cultiva alimentos agroecológicos e orgânicos. Participaremos da colheita de alguns itens do nosso almoço, prepararemos juntos nossa refeição. Estaremos durante o dia todo nas roças e hortas, nas casas e espaços dessas famílias e grupos de agricultores que resistem e fazem da agricultura de base ecológica seu modo de produção e de vida, frente a contextos de mercados e de produção voltados à desvalorização do trabalho e da vida rural. Antes de voltarmos à Florianópolis, desfrutaremos de um café colonial preparado com produtos locais. Haverá possibilidade de comprarmos alguns produtos agroindustriais e in natura.

- Data: 21 de julho, sábado
- Saída: UFSC, Centro de eventos, 08:00 da manhã; Retorno à UFSC 19:00 (horário previsto)
- Acessibilidade: não teremos transporte adaptado para cadeirantes. Pessoas com necessidades especiais, preferencialmente com acompanhante.

EA21 – TERRITORIES OF AXÉ – “TENDA OF UMBANDA CABOCLO TUPINIQUIM”

This anthropological experience emphasizes the cultural heritage related to the religions of African origin as a result of the project “Territories of Axé: mapping religions of African origins in Florianópolis and neighboring municipalities”, developed by the Nucleus of Studies of Identities and Interethnic Relations – NUER / UFSC, financed by IPHAN. This project aimed to unveil the current situation of religious communities in the region, contributing directly and indirectly to increase the respect and appreciation of the religions that integrate Catarinense Society in the big Florianópolis and a part of southern Brazil. As a result, two hundred and ten institutions were mapped and seventy religious denominations were identified, pointing to the diversity of these terreiros in “their choices, their values, their ways of experiencing their spirituality” (Territories of Axé, 2017, p.45).

Territories of Axé – “Tenda of Umbanda Caboclo Tupiniquim”

Umbanda Tent Caboclo Tupiniquim, under the religious leadership of Father Carlos d ‘Oxaguiã, is one of the institutions that participated in the project, being located in the mainland of the city of Florianópolis. It has been operating since 1977. It is a house which religious practice is called Almas and Angola, in which there are internal rituals called “feituuras de orixás” or camarinhas. In these activities the medium is “shaved”, “catulado” and as it happens in candomblé, it leaves to the public in a special session denominated “saída de camarinha” (end of the ritualistic reclusion). The activity will last 3 hours and will be guided by anthropologists and monitors who are part of the Commission of Anthropological Experiences and have worked together with the Axé Territories Project. The itinerary will begin at 7:00 pm and will consist of the “saída de camarinha” of mediums of the house that will be confined in the terreiro throughout the week, this activity is open to the community and weekly meetings of the religious house usually take place on Saturdays at the same time.

- Date: July 21, 2018 (Saturday).
- Meeting: UFSC.
- Starts: 7:00 p.m.
- Ends: 10:00 p.m.
- An orientation of the house: wear light and discreet clothes, avoiding short and low-cut clothing.
- In case of rain, the activity will be carried out normally.
- More information: <http://kadila.net.br>
- Home Page on Facebook: TucTupiniquim.
- Accessibility: We will not have transportation adapted for wheelchair users and the house does not have accessibility for people with reduced mobility or wheelchair users.

EA21 – TERRITÓRIOS DO AXÉ: TENDA DE UMBANDA CABOCLO TUPINIQUIM

Esta experiência antropológica enfatiza o patrimônio cultural relacionado às religiões de matriz africana fruto do projeto “Territórios do Axé: mapeamento das religiões de matriz africana de Florianópolis e municípios vizinhos”, desenvolvido pelo Núcleo de Estudos de Identidades e Relações Interétnicas – NUER/UFSC, com financiamento do IPHAN. Este projeto teve como objetivo desvendar a atual situação das comunidades religiosas na região, contribuindo direta e indiretamente para ampliar o respeito e a valorização das religiões que integram a Sociedade Catarinense na grande Florianópolis e parte do sul do Brasil. Como resultado, foram mapeadas duzentas e dez instituições e identificadas setenta denominações religiosas, apontando para a diversidade desses terreiros quanto às “suas escolhas, seus valores, seus modos de vivenciar sua espiritualidade” (Territórios do Axé, 2017, p.45).

Roteiro “Territórios do Axé” – Tenda de Umbanda Caboclo Tupiniquim

Tenda de Umbanda Caboclo Tupiniquim, sob a liderança religiosa de Pai Carlos d’ Oxaguiã, é uma das instituições que participaram do projeto, sendo que está localizada na parte continental da cidade de Florianópolis e tem atuado desde 1977. Trata-se de uma casa com a prática religiosa autodenominada Almas e Angola, na qual existem rituais internos denominados “feituras de orixás” ou camarinhas. Nessas atividades o médium é “raspado”, “catulado” e como ocorre no candomblé, sai ao público em sessão especial denominada “saída de camarinha”. A atividade terá duração média de 3 horas e será guiada por antropólogos (as) e monitores (as) que integram a Comissão de Experiências Antropológicas e atuaram junto ao Projeto Territórios do Axé. O roteiro iniciará às 19h e consistirá na saída de camarinha de médiuns da casa que estarão durante toda a semana recolhidos no terreiro, esta atividade é aberta a comunidade e os encontros semanais da casa religiosa acontecem em geral aos sábados no mesmo horário.

- Data de realização: 21 de julho de 2018 (sábado).
- Horário de início: 19h00.
- Horário de término: 22h00.
- Local de encontro: UFSC, Centro de eventos.
- Orientação da casa: vestir roupas claras e discretas, evitando roupas decotadas e curtas.
- Em caso de chuva no dia, a atividade será realizada normalmente.
- Site da pesquisa: <http://kadila.net.br>
- Pagina da casa no facebook: Tuc Tupiniquim

PP

PRÉ E PÓS EVENTOS

Pre and Post events

[[VOLTA AO SUMÁRIO](#)]

► JULY 4 TO 15 / 4 A 15 DE JULHO, 2018

XIX ESCOLA DOUTORAL FÁBRICA DE IDÉIAS: TERRITORY, MOBILITY AND HERITAGE AT THE BORDERS / TERRITÓRIO, MOBILIDADE E FRONTEIRAS

Organized by:
Livio Sansone

(Escola Doutoral Fábrica de Ideias: Território, mobilidade e patrimônio nas fronteiras – Macapá/AP)

A Escola Doutoral Fábrica de Ideias (www.fabricaideideias.ufba.br) foi iniciada em julho de 1998. Tem sido reconhecida como experiência única no mundo acadêmico, no sentido de sua contribuição ao debate, em nível de pós-graduação e a formação de redes entre docentes e estudantes das mais variadas regiões e países do mundo, principalmente, entre os países da América Latina e da África. Trata-se de um curso intensivo constituído por aulas expositivas, grupos de estudos e leitura, palestras e seminários temáticos, bem como aulas abertas ao público. Sua primeira edição ocorreu no Centro de Estudos Afro-Asiáticos (CEAA), da Universidade Candido Mendes, no Rio de Janeiro. Em 2002, o curso transferiu-se para o Centro de Estudos Africanos e Afro-Orientais (CEAO), da Universidade Federal da Bahia, sendo realizado em Salvador e Cachoeira, na Bahia. Em 2015, o seminário ocorreu em Lisboa e em 2017 na cidade de São Luis do Maranhão.

Nos últimos 18 anos, a Fábrica de Ideias tem tido como palestrantes alguns dos principais pesquisadores e estudiosos do campo dos estudos étnicos e africanos.

A XIX edição da Fábrica de Ideias ocorrerá, pela primeira vez, no extremo norte do país, zona fronteira, na cidade de Macapá/AP. Trata-se de um novo desafio desse curso avançado, que, graças a uma parceria entre um conjunto de IES do Brasil (UFBA, UNIFAP, UEAP, UNICAMP) e o Centro de Estudos Africanos da Universidade de Bayreuth (Alemanha), será continuado em 2019 na Alemanha, em 2020 em Moçambique e, em 2021, no Brasil (em Salvador).

Com o tema “TERRITÓRIOS, MOBILIDADES E FRONTEIRAS”, a XIX Fábrica de Ideias se conecta a uma série de iniciativas, consistindo numa Escola Internacional de Pesquisa e Pós-graduação, apresentando-se tanto como uma disciplina acadêmica planejada e ministrada de forma interinstitucional com alto potencial de internacionalização quanto como um curso avançado com momentos de abertura ao público.

ETHNIC COLLECTIONS AND SHARED MUSEOLOGY

COLEÇÕES ÉTNICAS E MUSEOLOGIA COMPARTILHADA

Organized by

Manuel Ferreira Lima Filho

(Museu Antropológico Programa de Pós-Graduação em Antropologia – FCS – Universidade Federal de Goiás / Goiânia /GO)

Os estudos da temática a respeito da cultura material têm sido retomados nos últimos anos com certo vigor. A discussão sobre a noção de identidade agora, pela perspectiva da diferença, impulsionada por fluxos informacionais, viabilizadas pelas redes tecnológicas de informação, que colocam em interação permanente pessoas, coletivos sociais e étnicos e, portanto culturas diferenciadas, produzem um movimento de valorização da memória social e étnica. Nesse sentido, a materialidade (objetos, coleções, artefatos, documentos) em suas diferentes temporalidades é recolocada no arcabouço teórico e de políticas públicas internacionais e brasileiras e relacionados ao tema do patrimônio cultural em suas dimensões materiais e imateriais. Dessa forma, as coleções historicamente salvaguardadas nas reservas técnicas dos museus têm sido objeto de reflexão do que se denominou Museologia Social. Dentro desse arcabouço conceitual e de políticas públicas as sociedades indígenas e quilombolas ganham um novo protagonismo cada vez mais consistente que é o de intervir nos processos museais-antropológicos no que diz respeito às suas memórias provocando a revisão de protocolos museológicos e nova perspectiva antropológica de promover o olhar sobre as coleções visando a interculturalidade e a museologia compartilhada. A meta principal é promover a cidadania.

Studies of the subject regarding material culture have been revisited in recent years with some vigor. The discussion about the notion of identity now, through the perspective of difference, driven by information flows, made possible by the technological information networks, which put people, social and ethnic collectives, and therefore differentiated cultures into permanent interaction, produce a valorization movement of social and ethnic memory. In this sense, the materiality (objects, collections, artifacts, documents) in their different temporalities is put back into the theoretical framework and international and Brazilian public policies and related to the theme of cultural heritage in its material and immaterial dimensions. Thus, the collections historically safeguarded in the technical reserves of the museums have been object of reflection of what was denominated Social Museology. Within this conceptual framework and public policies, indigenous and quilombola societies gain a new and more consistent protagonism, which is to intervene in the museological-anthropological processes with regard to their memories, provoking the revision of museological protocols and a new anthropological perspective to promote the look at the collections aiming at interculturality and shared museology. The main goal is to promote citizenship.

► JULY 12 TO 13 / 12 A 13 DE JULHO, 2018

PP

5º REUNIÃO INTERNACIONAL NEPESS (ESTUDOS E INVESTIGAÇÕES ESPORTE E GRUPOS SOCIAIS)

5TH NEPESS INTERNATIONAL MEETING (THE STUDIES AND INVESTIGATIONS IN SPORT AND SOCIETY GROUP)

Organized by

Luiz Fernando Rojo

(Universidade Federal Fluminense – Niterói – Rio de Janeiro/RJ)

The Studies and Investigations in Sport and Society Group (NEPESS) will realize its V International Meeting in 2018, which will also be an IUAES pre-event. The Organization Committee invites all investigators of sports to participate at our round tables about “Sports in Interdisciplinary Studies”, “Comparative Perspectives about Sports”, and “Sports and Public Policies”, as well as, to send papers to our work groups.

► JULY 12 AND 13 / 12 E 13 DE JULHO, 2018

PP

INTERSECTIONALITY AND BOUNDARIES

INTERSECCIONALIDADE E FRONTEIRAS

Organized by
Angela Souza

(Universidade Federal de Integração Latino Americana (UNILA) – Foz do Iguaçu/PR)

The PPG IELA – Interdisciplinary Graduate Program in Latin American Studies of UNILA – Federal University of Latin American Integration will hold the Pre-Event: Intersectionality and Borders on July 12 and 13, 2018 (Campus Jardim Universitário). The meeting is the result of the organization of the 18th IUAES World Congress – International Union of Anthropological and Ethnological Sciences *Mundo de Encontros: o passado, presente e futuro do conhecimento antropológico* that will take place between July 16 and 20, 2018 at the UFSC – Federal University of Santa Catarina. The Pre-Event has as objectives to increase the relationships and academic networks, between Institutions, teachers and students; to stimulate the theoretical-methodological dialogue and to discuss on theoretical specificities common to the border context in which UNILA is involved. As a result, it is considered that the Pre-Event will build an important space for interaction between the various research projects, by enabling exchanges of knowledge and ideas, which will contribute to the production of a critical reflection on issues pertinent to the border region. Intersectionality and Boundaries

O PPG IELA – PROGRAMA DE PÓS-GRADUAÇÃO INTERDISCIPLINAR EM ESTUDOS LATINO-AMERICANOS DA UNILA

Universidade Federal da Integração Latino-Americana, realizará nos dias 12 e 13 de julho de 2018 (Campus Jardim Universitário), o Pré-Evento: Interseccionalidade e Fronteiras. O encontro é resultado da realização do 18º Congresso Mundial IUAES – International Union of Anthropological and Ethnological Sciences – Mundo de Encontros: o passado, presente e futuro do conhecimento antropológico, que acontecerá entre os dias 16 e 20 de julho de 2018 na UFSC – Universidade Federal de Santa Catarina. O Pré-Evento possui como objetivos: Intensificar as relações e redes acadêmicas entre Instituições, docentes e discentes; estimular o diálogo teórico-metodológico e debater sobre especificidades teóricas comuns ao contexto de fronteira no qual a UNILA está inserida. Como resultado, acredita-se que o Pré-Evento construirá um importante espaço de interação entre os diversos projetos de pesquisa, ao possibilitar as trocas de conhecimentos e saberes, que contribuirão para a produção de uma reflexão crítica a respeito dos temas pertinentes a região fronteiriça.

► JULY 12-13 / 12 A 13 DE JULHO DE 2018

PP

MAPPING CONTEMPORARY CONTROVERSIES: ECOLOGY, HEALTH AND BIOSAFETY

MAPEANDO CONTROVÉRSIAS CONTEMPORÂNEAS: ECOLOGIA, SAÚDE E BIOSEGURANÇA

Organized by
Jean Segata

(Universidade Federal do Rio Grande do Sul (UFRGS) – Porto Alegre/RS)

Os seminários “Mapeando Controvérsias Contemporâneas”, tiveram início em 2013 e desde então têm promovido a consolidação, a manutenção e a expansão de uma rede nacional e internacional de pesquisa, afeita à discussão de tópicos emergentes na antropologia, incluindo campos concernentes à ciência, tecnologia, cibercultura e relações entre humanos e animais, ambientes, direitos e moralidades. Nesta quinta edição, ele é organizado pelo Grupo de Estudos Multiespécie, Microbiopolíticas e Tecnosocialidades – GEMMTE (PPGAS-UFRGS) e pelo Grupo de Pesquisa em Ciberantropologia – GrupCiber (PPGAS-UFSC) e tem como tema central as emergências sanitárias e ambientais. Doenças zoonóticas e zoonoses, epidemias, pandemias, desastres e contaminações ambientais e alimentares, são algumas das situações que estão no foco de ações de Estado para o controle, a prevenção ou a vigilância de humanos, animais, artefatos e ambientes. Assim, esta edição do evento tem o objetivo de discutir o modo como políticas e práticas de biossegurança têm sido produzidas a partir de da relação entre infraestruturas globais da ciência, da tecnologia e de suas corporações internacionais e conhecimentos e práticas locais entre natureza, sociedade, direitos, negligências e poderes.

► JULY 13TH / 13 DE JULHO, 2018 -SÃO PAULO/SP

PP

EGON SCHADEN ON THE ANTHROPOLOGY OF BRAZIL AND GERMANY

EGON SCHADEN NA ANTROPOLOGIA DO BRASIL E ALEMANHA

Organized by
Tânia Welter

com a presença de
João Baptista Borges Pereira
(*professor-emérito da Universidade de São Paulo*),

Renate Brigitte Viertler
(*professora da Universidade de São Paulo*)

Birgit Suhrbier
(*curadora do Weltkulturen Museum, Alemanha*)

Coordenação: Pedro Martins (professor da UDESC)

Debatedora: Tânia Welter (secretária do Instituto Egon Schaden – IES)

Data: 13 de julho de 2018, das 15 as 18 horas

Local: Sala 8, FFLCH-USP

Faculdade de Filosofia Letras e Ciências Humanas da Universidade de São Paulo – USP

► JULY 11 TO 13 / 11-13 DE JULHO, 2018

MIGRAÇÃO, CIDADANIA E SAÚDE

MIGRATION, CITIZENSHIP AND HEALTH

Organized by

Maria Catarina Chitolina Zanini

(Universidade Federal de Santa Maria (UFSM) – Santa Maria/RS)

As questões migratórias, sejam as históricas ou as contemporâneas, são fenômenos extremamente ricos para se pensar Estados, sociedades, culturas, grupos e suas variadas dinâmicas. Já tendo estudos consolidados na área da Antropologia, nossa proposta de pré-evento pretende refletir acerca de novas possibilidades e diálogos entre temas migratórios, bem como contribuir para uma melhor formulação de políticas públicas para migrantes no Brasil. Para nosso workshop foi convidada a Prof. Judith Freidenberg, da Universidade de Maryland (USA), quem tem larga experiência em estudos migratórios. Busca-se, igualmente, por meio da experiência da professora, conhecer o desenvolvimento dos estudos migratórios e suas interfaces entre cidadania/nacionalidade/saúde e a forma como estas questões podem ser estudadas academicamente e também contribuir para a formulação de políticas públicas mais eficazes.

► JULY 9 TO 11/ 9 A 11 DE JULHO, 2018

DEBATES SOBRE O TIMOR LESTE

DEBATING ABOUT TIMOR-LESTE

Organized by

Kelly Silva

(Brasília/DF - GO, at Universidade de Brasília – UnB)

PÓS EVENTOS

POST EVENTS

PP

V CICLO DE ANTROPOLOGIA E ETNOGRAFIA EM CONTEXTOS URBANOS E II ENCONTRO INTERNACIONAL DE CULTURA E ALIMENTAÇÃO

V ANTHROPOLOGY AND ETHNOGRAPHY CYCLE IN URBAN CONTEXTS AND THE II INTERNATIONAL MEETING ON CULTURE AND FOOD

► 23 TO 26 DE JULHO / JULY 23 A 25, 2018, PORTO ALEGRE/RS

Organized by

Maria Eunice Maciel and Cornelia Eckert

(Universidade Federal do Rio Grande do Sul)

Programme: V Anthropology and Ethnography Cycle in Urban Contexts

Monday, 23th July 2018

9 am: Opening with Coordenação do PPGAS UFRGS, Prof. Emerson Giumbelli

9:30 am: Roundtable

- Cristiana Bastos (ICST, Portugal)
- Carmen Rial (Brasil UFSC, Brasil)
- Manuel Ferreira Filho (UFG, Brasil)
- Cornelia Eckert (UFRGS coordinator)
- Ana Luiza Carvalho da Rocha, Ruben George Oliven (UFRGS debater)

Programme: II International Meeting on Culture and Food

Monday, 23th July 2018

2 pm: Roundtable

- Teresa Pedregão (Portugal e Açores)
- Carmen Rial (UFSC)
- Equipe de Patrimonialização dos doces pelotenses (UFPEL, Brasil)
- Maria Eunice Maciel (UFRGS coordinator) Cristiana Bastos (ICST, Portugal)

IMIGRAÇÃO E CULTURA MATERIAL

IMMIGRATION AND MATERIAL CULTURE

Organized by
Patrícia Reinheimer

(Universidade Federal Rural do Rio de Janeiro)

► JULY 23 A 26 / 23 TO 26 DE JULHO, 2018 – RIO DE JANEIRO/RJ

Every 4 years, the IUAES organizes a congress in a European or American country. This year Brazil will be the first Latin American country to receive to conference, in Florianópolis. The congress is always accompanied by pre and post events related to it. These are events that enable the contact of international researchers with other Brazilian universities in order to establish partnerships institutions, in addition to disseminating to a larger audience the results of their researches. The event will be held at Rio de Janeiro in a post congress event format at the Universidade Federal Rural do Rio de Janeiro with the title “Immigration and Material Culture: matters on the movement of people and objects” from July 23 to 28, 2018, under the coordination of the professor Dr. Patricia Reinheimer of the Department of Social Sciences of UFFRJ. The event will feature a mini-course about contemporary art viewed by an ethnographic perspective and a seminar.

E AS MULHERES NA HISTÓRIA DA ANTROPOLOGIA?

WHAT ABOUT WOMEN IN THE HISTORY OF ANTHROPOLOGY

Organized by
Felipe Fernandes

(Universidade Federal da Bahia)

► JULY 24 A 26 / 24 TO 26 DE JULHO, 2018 – SALVADOR/BA

Anthropology suffered in the 1960s an important shift. The approaches that were positioned as neutral or distant from the object studied, as well as those colonialist positions, came to live with perspectives engaged in which there was adhesion of the researcher with the struggles for justice and social transformation involving the movements studied, particularly, popular and subalternized groups. This turnaround was made possible, to a great extent, by the contribution of women to the discipline that, by theorizing subjectivity, agency and power constructed the conditions of this displacement.

Women are present throughout the history of anthropology, despite the more widespread versions that make them invisible and that assume their contributions as less relevant. Nowadays, in spite of the various initiatives of Feminist Anthropology in refocusing anthropological thinking from the lens of gender and sexuality, the discipline still shapes itself as an androcentric dimension of reality. The anthropological canon recognizes few women and undergraduate and postgraduate courses have a predominantly male bibliography. Rarely, in a course of anthropological theory, there is a woman other than Margaret Mead or Ruth Benedict.

Currently, in world anthropology, women are the majority in associations. Many are presidents, such as the American Anthropological Association (AAA) presided by Alisse Waterston, the International Union of Anthropological and Ethnological Sciences (IUAES) presided by Faye Harrison and the Brazilian Anthropological Association (ABA) presided by Lia Zanotta Machado. Even so, when speaking of “anthropological theory”, there is not enough recognition of the production of women. Based on this, we ask: what about women in the history of anthropology?

The participation of women in anthropology is an invisible genealogy, to use a term from Regna Darnell. Anthropology, which since its emergence as an area of knowledge invests in relations of proximity between the researcher and his/her interlocutors, already signaled the questioning of the neutrality of science, dictated from categories such as “positionality”, brought to Brazil by the feminist anthropologist Cecília Sardenberg. According to Marylin Strathern, anthropology was “colonized” by the feminist conceptual field in the 1970s, generating a specialty concerned with “women” and “gender”, called Feminist Anthropology. However, the feminist conceptual field and its later specialty were not able to produce displacements in the anthropological discipline as a whole. For Guita Debert, feminist anthropology becomes a relevant subfield by requiring the researcher to self-declare her/himself as a feminist. Based

on this, the event will allow the construction of a dense reflection on the impacts of feminism on the history of anthropology, as well as the recognition and appreciation of the contributions of women, indigenous, trans *, black and other subalternized groups in the history of this discipline. This will directly impact on the field's theoretical framework, expanding the participation of more symmetrical and decolonial reflections in the world anthropological canon, since it envisages the participation of the main specialists in the theme of Asia (with an emphasis in the South), North America, Central America, Africa, and Brazil.

CA

ATIVIDADES
ARTÍSTICO-CULTURAIS
Cultural and Artistic Activities

[VOLTA AO SUMÁRIO]

As atividades artístico-culturais compõem-se de diferentes espaços e momentos dentro da programação geral do evento, proporcionando o convívio dos participantes com a arte produzida em Santa Catarina e no Brasil. Todas as atividades são gratuitas!

16/07 – 19h – Hall do Centro de Convenções da UFSC: “Quermesse de Abertura”: na noite de abertura, os participantes serão recepcionados com um coquetel com comidas típicas de junho e a apresentação musical de Paola Gibram (SP), Tião Carvalho (MA) e músicos convidados. Tião Carvalho é um dos principais representantes das tradições maranhenses e mestre de cultura popular brasileira através do Prêmio de Culturas Populares de 2007. Paola Gibran é doutoranda em antropologia, acordeonista e tecladista, e atua na performance e pesquisa de gêneros populares da música brasileira. Tião e Paola trazem em sua apresentação um passeio por diversos ritmos populares como xote, baião, bumba-meu-boi, carimbó, maracatu e reggae. Sua musicalidade equilibra acentos regionais com a linguagem contemporânea, viajando pelas raízes dos quilombos brasileiros. Para esta apresentação, Paola e Tião convidam os músicos florianopolitanos Pedro Cury, Osvaldo Pomar e Neno Moura.

17/07 12h – Varandão do CCE/UFSC: “Choro Xadrez”: O choro é um dos gêneros que compõem a vasta diversidade da música brasileira. Nesta apresentação, a tradição das rodas de choro da ilha e do Brasil através dos arranjos e da interpretação do grupo Choro Xadrez, de Florianópolis-SC.

17/07 13h – Varandão do CCE/UFSC: “DJ Chiara”: A DJ e antropóloga Chiara apresenta um set de músicas brasileiras e do mundo para relaxar no intervalo das atividades do IUAES Congress.

17/07 10h – Sala 206 Bloco B – CSE/UFSC: Performance “Medusa enredada: como lembrar? Mas...como esquecer?: Performance feminista com a atuação da atriz e musicista Camila Durães. Sinopse: Em “Medusa enredada: como lembrar?... Mas... como esquecer?”, labor em processo, improvisação-gambiarra, Camila Durães, violoncelista em (re)construção, busca rascunhar rastros e percursos de vida, afetos e memória guiados por um (re)encontro com Medusa (a górgona da Antiguidade Grega).

17/07 – 19h30 Parte externa do Centro de Convenções da UFSC: “Bloco de Maracatu Arrasta Ilha”: Cortejo músico-coreográfico explorando o maracatu-de-baque-virado e a visibilidade da cultura negra em Florianópolis em um bloco formado por orquestra de instrumentos depercussão e dança afro.

18/07 – 12h30 / 15h Teatro da Igrejinha UFSC: Peça Teatral “Guerreiras Donzelas”: Guerreiras Donzelas tece em sua trama os fios das histórias de duas guerreiras: a francesa Joana d’Arc e a chinesa HuaMulan. A peça narra por meio de dança, canto, música pentatônica, artes marciais e teatro de animação a jornada heroica desses mitos de libertação feminina. A música ao vivo recria a estética do teatro oriental mesclando-a à narrativa ocidental. Estes ingredientes cativam a atenção da audiência infanto-juvenil e envolvem emocionalmente o público adulto. Direção: Brígida Miranda. Concepção e Dramaturgia: JussyanneEmidio e Luane Pedroso. Direção Musical: Massashi Murahara. Elenco: JussyanneEmidio, Luane Pedroso, MassashiMurahara

18/07 19h30 – Palco do Auditório Guarapuvu/Centro de Convenções da UFSC – Show “Dandara Manoela, François Muleka e MarissolMwaba”: Dandara Manoela é reconhecida por sua música autoral, política, de resistência negra e feminista. Os irmãos François Muleka e MarissolMawaba trazem a influência da música da República Democrática do Congo, onde nasceram seus pais, também músicos. Para a apresentação programada, Dandara, François e Marissol prepararam um repertório que mistura a música africana e brasileira com o jazz e a música contemporânea, além das composições autorais e de outros compositores e compositoras da ilha de Santa Catarina.

19/07 12h – Varandão do CCE/UFSC “Leticia Coelho”: A nova geração da música autoral catarinense em um projeto que passeia pela música rural e urbana com poéticas cotidianas.

19/07 13h -Varandão do CCE/UFSC: “DJ Chiara”: A DJ e antropóloga Chiara apresenta um set de músicas brasileiras e do mundo para relaxar nos intervalos das atividades do IUAES Congress.

19/07 20h – Festa do Congresso na Escola de Samba Consulado – Além de propiciar um espaço de interação aos/as participantes do 18th IUAES World Congress, nosso objetivo principal com a Festa de Encerramento, que acontece quinta-feira dia 19 de julho de 2018, é compor uma proposta que some entretenimento com intercâmbio cultural. Para tanto em parceria com o Grêmio Recreativo Escola de Samba Consulado, fundado em 05 de maio de 1986, realizaremos nosso encontro na sede da escola, localizada no bairro do Saco dos Limões, a partir das 20h. E a atração da noite será por conta da própria escola, que promete uma noite de gala com o melhor do seu samba aos/as presentes. O evento é restrito aos/as participantes do congresso. Haverá apresentação da Bateria Show da Escola. Vai ser uma grande noite!

20/07 Parte externa do Centro de Convenções da UFSC

Encerramento do Congresso com:

17h30 – “Danças Circulares dos Povos”: “Danças Circulares dos Povos” é um termo nativo usado para designar a prática compartilhada da dança em “roda”, com o objetivo de celebrar a vida em todos os sentidos e dimensões. A dança realizada em círculo nos leva a um profundo mergulho dentro de nós mesmos, tornando-nos UNOS uns com os outros.

18h00 – “Bloco Cores de Aidê”: O grupo, formado somente por mulheres, apresenta uma performance músico-coreográfica com orquestra de percussão baseada na sonoridade negra e brasileira aliada à temática feminista.

Cultural and artistic activities will be held in various spaces and moments of the IUAES congress, using art produced in Santa Catarina and Brazil to enhance conviviality among participants. All of the activities are free of charge!

16/07 – 19:00 – Hall of the Centro de Convenções [Convention Center] at UFSC: “Quermesse de Abertura” on opening night, participants will be greeted with a cocktail party with foods typical to Brazilian winter festivals, known as “festas juninhas”. There will be a musical presentation by Paola Gibram (SP), Tião Carvalho (MA) and invited guests. Tião Carvalho is one of the leading representatives of traditions from the state of Maranhão, a master of Brazilian popular culture, in 2007 he received a Popular Cultural Award. Paola Gibran is a doctoral student in anthropology, who plays accordion and keyboards and studies and performs Brazilian popular music genres. Their presentation offers an excursion through various popular styles such as *xote*, *baião*, *bumba-meu-boi*, *carimbó*, *maracatu* and reggae. Their musicality balances regional accents with contemporary languages, traveling through the roots of Brazilian *quilombos*. For this show, Paola and Tião are inviting other musicians from Florianópolis: Pedro Cury, Osvaldo Pomar and Neno Moura.

17/07 12h – The Varandão at CCE/UFSC: “Choro Xadrez”: Choro is one of the musical genres that compose the vast diversity of Brazilian music. In this presentation, the tradition of the choro circles from Santa Catarina Island and throughout Brazil permeates the arrangements and interpretation of the group Choro Xadrez, from Florianópolis-SC.

17/07 13h – The Varandão at CCE/UFSC: “DJ Chiara”: The DJ and anthropologist Chiara presents a set of music from Brazil and throughout the world during a moment for relaxation and a break from activities at the IUAES Congress.

17/07 15h30 – Sala 206 Bloco B – CSE/UFSC: Performance “Medusa enredada: como lembrar? Mas... como esquecer? [Medusa entangled: how to remember? But... how can one forget?]: This is a feminist performance with actress and musician Camila Durães. Synopsis: In “Medusa enredada: como lembrar?... Mas... como esquecer?”, a work in progress, improvisation-*gambiarra*, Camila Durães, a cellist in (re)construction, scratches out tracks and trails of life, affections and memories guided by a (re)encounter with Medusa (the Gorgon of Ancient Greece).

17/07 – 19h30 Outdoor space of the Centro de Convenções at UFSC: “Bloco de Maracatu Arrasta Ilha”: This is a musical-choreographic procession exploring the genre of *maracatu-de-baque-virado* and the visibility of black culture in Florianópolis in a “block” formed by an orchestra of percussion instruments and an Afro dance troupe.

18/07 – 12h30 / 15h (presentation for children at the IUAES Congress) Theater of the Igrejinha UFSC: The play “Guerreiras Donzelas”: Guerreiras Donzelas weaves the threads of histories of two women warriors: Joan of Arc of France and Hua Mulan of China. The play uses dance, song, pentatonic music, martial arts and animated theater to narrate the heroic journeys of these mythic figures of female liberation. The live music recreates the aesthetic of oriental theater, combining it with western narrative. These ingredients captivate the young audience and emotionally engage adults. Director: Brígida Miranda. Conceived and staged

by: Jussyanne Emidio and Luane Pedroso. Musical Direction: Massashi Murahara. Cast: Jussyanne Emidio, Luane Pedroso, Massashi Murahara

18/07 19h30 – The Guarapuvu auditorium/Centro de Convenções – UFSC – Show “Dandara Manoela, François Muleka and Marissol Mwaba”:Dandara Manoela’scomposes music that is political and addresses black and feminist resistance. The siblings François Muleka and Marissol Mawaba are influencedby music from the Democratic Republic of the Congo where their parents – also musicians – were born. For this presentation, Dandara, François and Marissol have prepareda repertoire that combines African and Brazilian music with jazz and contemporary musicin authorial compositions and those of other composers from Santa Catarina Island.

19/07 12h – Varandão at CCE/UFSC “Leticia Coelho”: The new generation of Santa Catarina composers is represented in a show that combines rural and urban music with poetics of daily life.

19/07 13h -Varandão do CCE/UFSC: “DJ Chiara”:The DJ and anthropologist Chiara presents a set of music from Brazil and throughout the world during a moment for relaxation and a break from activities at the IUAES Congress.

19/07 20h – Party for the Congressat the Escola de Samba Consulado – This is an opportunity for congress participants to socialize. The party will be held at the site of the samba school Consulado do Samba, in the neighborhood of Saco dos Limões. There will be a presentation of the school’s percussion group.

20/07 Outside the Centro de Convenções at UFSC

Closing ceremony for the congress:

17h30 – “Circular Dances of the Peoples”: “Danças Circulares dos Povos” is a native term used to designate the shared practice of dancing in a “roda” (circle dance), to celebrate life inall senses and dimensions. The circle dances take uson a deep plunge inside ourselves, making us ONE with each other.

18h00 – “Bloco Cores de Aidê”: This group, formed solely by women, presents a musical-choreographic performance with a percussion orchestra based on black and Brazilian rhythms allied to a feminist theme.

OP

PAINÉIS ABERTOS

Open Panels

[[VOLTA AO SUMÁRIO](#)]

OP 002 – “GENDER IDEOLOGY” AND KNOWLEDGE POLITICS ON GENDER THEORY

Beginning as a reaction to the proposal of the use of “gender” by the Declaration and Platform for Action of the Fourth World Conference on Women (Beijing, 1995) an impressive political movement aiming to cancel or to stop sexual and reproductive rights agenda, to stop the rights of sexual diversity and to weaken the equality between men and women, is spreading through several countries in Europe and Americas. In its pace, an influential theoretical perspective (‘social constructionism’) and a significant amount of anthropological knowledge on gender and sexuality are being contested as a ‘mere’ ideology, intending to destroy the family and the moral order. The objective of this panel is to discuss different aspects of this movement (global, national and regional organization, constituency, agenda, local and legislative impact, rhetoric, use of religious values etc.) and how anthropologists and anthropological associations, as well as social movements are reacting (or can react) to it and intending to spread a knowledge politics towards gender and sexuality rights.

Convenor:

Lia Zanotta Machado

(Universidade de Brasília) Brasil

Mara Viveros Vigolla

(Universidad Nacional de Colombia) – Colombia

Comissão/Comission: Comitê de Gênero e Sexualidade da ABA and by Commision (IUAES) Marginalization and Global Apartheid

Languages accepted for paper presentations: English, Portuguese, French, Spanish

Keywords: “Gender Ideology”; “Gender and sexuality Knowledge”; “Sexual and Reproductive Rights”; “Conservative Movements”; “Progressive Movements”.

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

GENDER AND SEXUALITY: POLITICAL DISPUTES FOR KNOWLEDGE

Session chair:

Regina Facchini

CONHECIMENTO E PRÁTICAS CIENTÍFICAS NA ESFERA PÚBLICA: ANTROPOLOGIA, GÊNERO E SEXUALIDADE

Isadora Lins França

(Universidade Estadual de Campinas) – Brasil

Sérgio Carrara

(Universidade do Estado do Rio de Janeiro) – Brasil

Júlio Assis Simões

(Universidade de São Paulo) – Brasil

Nas últimas décadas, gênero e sexualidade circunscreveram um inovador campo de crescente produção intelectual e, tornando-se ao mesmo tempo foco significativo de incidência política para antropólogas e antropólogos no Brasil. Com vistas a iluminar disputas em jogo no contexto brasileiro atual, em que o conhecimento que produzimos vem sendo duramente atacado, revisitaremos alguns documentos de posicionamento público, divulgados pelo Comitê de Gênero e Sexualidade da Associação Brasileira de Antropologia (ABA) ao longo dos últimos anos. Propomos uma reflexão sobre o tipo de conhecimento que temos produzido sobre gênero e sexualidade, como ele tem impactado o debate público acerca dessas questões e como tem afetado os modos como nossa própria prática científica vem sendo socialmente percebida e avaliada.

CARTOGRAPHIES OF GENDER AND SEXUALITY IN THE COLOMBIAN SOCIO-POLITICAL SPACE

Mara Viveros Vigolla

(Universidad Nacional de Colombia) – Colombia

In this paper I seek to identify some of the forms of organization of gender and sexuality in the Colombian sociopolitical space. Making use of what could be called a scales game, ranging from the global to the local and vice versa, it refers to the questioning that has been done to the gender approach in one of the most dense periods of recent Colombian history. To this end, three forms of relation of the actors with the politics of gender and sexuality are explored: the intersections and interfaces that take place between the logics and interests of the religious dogmatism and the conservative social sectors, in opposition to those who defend the democratization of the society; the peripheries that account for the areas and social actors that are left out of the nucleus of sexual politics; and the heterotopias, those other places that lodge in the reality, either temporarily, challenges of social and sexual order.

A LEI DO NOME E SUBJETIVIDADES TRANS: MOVIMENTOS CONSERVADORES NO LEGISLATIVO BRASILEIRO E A UNIVERSIDADE PÚBLICA COMO ESPAÇO DE AFIRMAÇÃO DE CORPOS DIVERGENTES.

Crishna M. de Andrade Correa

(Universidade Estadual de Maringá) – Brasil

Análises de projetos de Lei conservadores existentes no Legislativo Brasileiro voltados à mudança de nome civil de pessoas trans mostram, em geral, uma demanda de enquadramento do corpo, nome e desejo das/os sujeitas/os trans a estereótipos de gênero que seguem, especificamente, discussões que ocorrem dentro da área médica. Os discursos de retrocesso se corporificam em alguns desses projetos que mostram nas entrelinhas uma completa negação das travestilidades. Paralelo a isso, conforme pesquisa de campo que realizei em pesquisa de doutorado defendida em 2017, 70% das universidades públicas do país regulamentaram o direito ao uso do nome social, com isso estabelecendo uma espécie de direito precário à existência trans, mas demarcando e reconhecendo um espaço de transição sem exigências de adequação do corpo. Nesse sentido, a partir da etnografia que realizei dentro de duas universidades públicas do Brasil, o objetivo desta análise é perceber como os discursos conservadores sobre os corpos trans se corporificam em projetos legislativos no Brasil, a partir da década de 1990, ao mesmo tempo que as universidades se tornam uma arena de luta pelo direito de usar o nome sem grandes formalidades e presenciam a emergência de corpos divergentes da compulsoriedade sexo-gênero tradicional nesses espaços.

PUBLIC POLICIES ON GENDER AND SEXUALITY AND RELIGIOUS ACTIVISM

Session chair:

Sergio Carrara

POLÍTICAS PÚBLICAS PARA POPULAÇÃO LGBT NO RECIFE: O HIATO ENTRE A DEMANDA E A EFETIVIDADE DAS POLÍTICAS

Josigles Junior

(International Union of Anthropological and Ethnological Sciences) – Brasil

Cecilia Barreto de Santana

(International Union of Anthropological and Ethnological Sciences) – Brasil

Este trabalho buscou entender a efetividade das políticas públicas para a população LGBT na cidade do Recife/ Pernambuco, propondo questionamentos que versam sobre sexualidade e gênero. Diante disso, foi pensada a problemática as quais os mecanismos de mobilização da rede de proteção social estão sendo constituídos para assegurar a efetividade das políticas públicas para a população LGBT, a fim de entender os processos do desenvolvimento dessas políticas, foi desenvolvido um estudo com abordagens quali-quantitativas, desenvolvidas através da técnica de análise documental. Sendo assim, frente aos avanços e retrocessos que as políticas públicas para a população LGBT sofrem, podemos verificar os caminhos via dependência político-administrativa e cidadania de consolação, que acabam por refletir nos próprios mecanismos que estão sendo construídos para a garantia de sua efetividade. Portanto, desvelando os principais entraves para seu desenvolvimento, são apontadas alternativas julgadas necessárias visando à superação das problemáticas que permeiam o pleno funcionamento das políticas públicas para a população LGBT. No mais, reflexões sobre as dinâmicas entre o movimento LGBT – Estado – sociedade civil, devem ser instrumentos de entendimento das atuais políticas públicas e das estruturas contraditórias que as envolvem. Esse acúmulo teórico de reflexões é um caminho importante e possibilitador de novas estratégias no que concerne à efetivação cotidiana dessas políticas públicas.

O GÊNERO COMO CATÁSTROFE: NOTAS PARA COMPREENSÃO DO ATIVISMO RELIGIOSO CONTRA A “IDEOLOGIA DE GÊNERO”

Flávia Melo

(Universidade de São Paulo) – São Paulo/SP

Em continuação a trabalhos anteriores (Melo da Cunha, 2016a; 2016b; Melo da Cunha e Candotti, 2017), essa proposta oferece alguns aportes para compreender o ativismo religioso contra a “ideologia de gênero”. Para isso, analisa-o como uma fábula de fim do mundo e explora a performatividade catastrófica desse ativismo. A fábula anuncia uma catástrofe provocada pela “ideologia de gênero”: uma teoria “pseudocientífica” e “autodestrutível” que rechaça a natureza humana; legitima-se por políticas de Estado financiadas pela ONU; e tem nas crianças as suas principais vítimas. Essa ideologia, promovida por “insensatos ativistas sexuais, feminazis e esquerdopatas”, destruirá a família. Há três anos persigo diferentes acontecimentos e discursividades em que tenho observado muitas variações da mesma fabulação catastrófica: uma mensagem natalícia do sumo pontífice católico em 2008; audiências sobre os planos de educação na Câmara de Manaus e Assembleia Legislativa do Amazonas em 2015; discursos de parlamentares federais no processo de impeachment presidencial em 2016; atos contra a filósofa Judith Butler no Sesc Pompéia/SP em 2017; e finalmente, um curso sobre ideologia de gênero oferecido pela Igreja Católica de Anápolis/GO em 2018. A pesquisa considera, ainda, a crescente bibliografia cristã sobre esse tema e analisa o abundante e diversificado material em diálogo com os trabalhos de Butler, especialmente em *Vidas precárias* (2009), *Quadros de guerra* (2015) e *O clamor de Antígona* (2014).

"GÊNERO, VAI PRA CUBA": ARTICULAÇÕES ENTRE POLÍTICA, RELIGIÃO E CIÊNCIA A PARTIR DA CATEGORIA "IDEOLOGIA DE GÊNERO" NO BRASIL

Regina Facchini

(Núcleo de Estudos de Gênero Pagu/Universidades Estadual de Campinas) – Brasil

Este trabalho tem por objetivo oferecer elementos que contribuam para o conhecimento dos modos de atuação, da retórica mobilizada e dos efeitos sobre vários atores sociais em torno da mobilização da categoria "ideologia de gênero" a partir de 2013 no Brasil. Para tanto, retoma o manejo de argumentos religiosos e científicos em textos e pronunciamentos de políticos e/ou de religiosos e o modo como articula e implica noções de política, partidos políticos, representatividade e direitos humanos a partir de duas situações. A primeira se relaciona ao processo de aprovação dos planos nacional e municipal de educação em casas legislativas entre 2013-15, neste último caso na cidade de São Paulo. A segunda diz respeito ao debate em torno de vídeos do Pastor Henrique Vieira (pastor da Igreja Batista do Caminho, militante do partido Socialismo e Liberdade – PSOL do Rio de Janeiro e colunista da Mídia Ninja, veículo de mídia identificada ao campo da "esquerda") em sites e páginas religiosas na internet entre 2017-8. A análise articula reflexões do âmbito dos estudos de religião, como as críticas à noção de "secularização" e as compreensões acerca do conceito de "politização reativa", e dos estudos sobre movimentos sociais, considerando as "teias político-comunicativas" que constituem "campos discursivos de ação" e os repertórios dos atores em disputa.

GENDER, CULTURAL DIVERSITY AND PERCEPTIONS ON FEMINISM

Session chair:

Lia Zanotta Machado

RETHINKING DISCOURSES OF GENDER, FEMINIST THEORIES AND GLOBALIZATION IN EDUCATIONAL SYSTEMS

Carolina Melchor

(Oregon State University) – United States

This paper examines the potential role of feminist critical pedagogy in reshaping debates around gender ideology in Brazil. It first assesses the recent politicization of gender discourse by the country's right-wing parties and among Catholic and Evangelical sects. Under the provisional government of Michel Temer, Brazil has witnessed the collapse of both women and gender-focused federal departments and initiatives, such as legal protections against violence against women and LGBTQ rights advanced under the previous regimes of Lula da Silva and Dilma Rousseff. A late 2017 incendiary reaction to a visit by feminist philosopher, Judith Butler, illustrated the current backlash against the perceived imposition of 'gender ideology' from abroad. In light of this climate, this paper then interrogates the possibilities and challenges of implementing a multi-pronged public school curricula and popular education model dialoguing with independent social movements and rooted in feminist pedagogies. It considers the importance of deriving terminologies and approaches that align with the unique cultural and historical positionality of gender in Brazilian society. The paper, argues that the integration of focused feminist pedagogies engaging feminist theories in public schools and popular education programs in order to provide a platform for dialogue developing organic conceptualizations and discourses of gender.

MULHERES MEBENGOKRÉ/KAYAPÓ: REFLEXÕES SOBRE GÊNERO DECOLONIAL E FEMINISMOS OUTROS

Maria Alice

(Universidade Federal do Pará) – Brasil

O debate sobre gênero e feminismo é desafiador, principalmente no contexto de mulheres indígenas, cuja imbricação de gênero e etnicidade produz interseccionalidades próprias. Este texto discute a perspectiva de gênero a partir de reflexões decoloniais, partindo do contexto das mulheres da etnia Mebengokré/Kayapó. Esse caminho resulta da reflexão que as teóricas feministas brancas, dos países do centro, de classe média alta, que têm um lugar no mundo diverso não podem fornecer uma base segura para discutir gênero na perspectiva das mulheres Mebengokré. O objetivo é pensar com e a partir das nire Mebengokré, enquanto mulheres e indígenas, sobre como elas se relacionam com sua mulheridade e seus pares homens, onde gênero é uma categoria analisada ontologicamente. Questões como a subalternidade; resistência à colonialidade de gênero; gênero na perspectiva do “mundo-aldeia”; feminismo comunitário e patriarcado de baixa intensidade são caminhos possíveis de se refletir e questionar padrões dentro do próprio feminismo que são impostos a todas as mulheres, ignorando a diversidade de modos de ser, pensar e viver que fazem de cada mulher um universo próprio a ser analisado e compreendido. A interseccionalidade de gênero e etnicidade não visa essencializar ou exotizar a mulher indígena, mas refletir sobre alteridade e diversidade a partir de um olhar desconstruído de padrões colonizadores, etnocêntricos e androcêntricos.

RE-DEFINING GENDER ROLES AND MASCULINITY IN THE KURDISH POLITICAL MOVEMENT

Mustafa Topal

(School of People and Technology) – Danmark

The Kurdish Political Movements view on women has since the 90s created a social movement in the patriarchal and Muslim Kurdish society, where opinion on gender and changes in gender roles and positions has been substantial. Kurdish women have begun to view themselves as political players, who are equal to men. Women from the movement completely reject the patriarchal and capitalistic society's gender roles and want a new relationship with men, which is revolutionary. The Kurdish women are both subjective and objective in their position within the movement. The women are the ones who are deprived of their rights by men, yet at the same time, they are the one leading the revolution and giving men new gender roles. This is a gender struggle, for men too. It is not a fight between the sexes, but for the liberation of both sexes. I will underline how the will of subversion of local gender rules can be realized. I will also show some new developments among Kurdish women and men, and some of the aspects of newly emerging identities and gender roles, which builds on the importance of the inter-sectional perspective and process of subjecting. I mean there is a need for developing more complex theories on how gender is created, and masculinity exchanges with categories as body, sexuality, love, comradeship, nostalgia, history and ecological life. Answers to these questions will be sought in dialogue with Judith Butler and post-human perspectives on gender, agency, and subjectivity.

ESQUISSE D'UNE ÉTUDE SITUATIONNELLE DE FEMME ET DE LA JEUNE FILLE EN RÉPUBLIQUE DÉMOCRATIQUE DU CONGO

Masanga Ndungi José Maria

(Université de Kinshasa) – Democratic Republic of Congo

A travers cette présentation, nous souhaiterons partager les résultats d'une étude situationnelle de la femme et de la jeune fille menée entre novembre 2015 et Novembre 2017 auprès de quatre groupes ethniques en République Démocratique du Congo. Il s'agit de Ngbandi dans le Nord, des Luba et kuba dans le centre et de Lega à l'Est du pays. Notre intérêt sur ces groupes ethniques a tenu compte de leur système filiation. Ce sont des sociétés à filiation patrilinéaire.

Les résultats de nos recherches nous ont poussé à porter une réflexion sur l'opportunité de faire la promotion de l'autonomisation de la femme et de l'égalité homme-femme.

De nos observations de terrain, nous ne pouvons en rien dire que les femmes de ces sociétés ne sont pas épanouies. Mais c'est dans nos entretiens que nous avons pu recueillir des opinions qui démontrent le fossé entre hommes et femme.

En effet, les femmes sont tellement restées opprimées que vivre dans un tel contexte est tout à fait normal. Pour les hommes, l'hégémonie exercée sur les femmes leur donne une sorte des droits de jouir et d'abuser de la femme. En dépit de cela, la cohésion sociale semble harmonieuse et équilibrée. Les femmes ne se plaignent pas de leur sort et les hommes justifient leur attitude hégémonique comme une loi de nature. C'est comme se retrouver dans une jungle où les carnivores dévorent les herbivores mais la nature les contraint à vivre et se partageant un même territoire pour créer l'équilibre écologique.

En ce qui concerne les droits de reproduction, l'homme reste le seul maître à bord. C'est lui qui décide des fréquences des rapports sexuels, du nombre d'enfants -souvent d'ailleurs nombreux- et même du nombre des femmes. Il en est de même pour l'accès de la femme à la contraception. Il faut que l'homme lui en donne la permission.

Dans la perception de ces peuples, une progéniture nombreuse symbolise la virilité de l'homme mais aussi une richesse, car dit-on, les enfants sont une provision pour la vieillesse. Pour la femme, une progéniture nombreuse la place en position avantagée dans la succession et dans l'héritage à la mort du conjoint. En sa nature, la femme n'hérite ni de ses parents, ni de son mari. La femme naît pauvre et meurt pauvre. Elle n'a pas droit à la propriété personnelle, elle n'a pas accès aux ressources et n'a pas la gestion des revenus dont elle-même est productrice. Dans ces sociétés, seuls les garçons héritent de leurs pères.

Pour la femme, elle ne peut bénéficier et hériter de son conjoint que par le biais de ses enfants. Dans ces sociétés, mener des activités de promotion du genre apparaît comme une offense, un outrage, un bouleversement des normes socioculturelles.

EDUCATIONAL POLICIES AND LAW ACTIVISM AGAINST “IDEOLOGY OF GENDER”

Session chair:

Isadora Lins França

A ALCUNHA IDEOLOGIA DE GÊNERO: DA POLÍTICA À MORALIDADE NEOCONSERVADORA

Lia Zanotta Machado

(Universidade de Brasília) – Brasil

Em dezembro de 2015, foi apresentado na Câmara dos Deputados o requerimento 083/2015 de audiência pública, em que se acusa o Estado Brasileiro (Executivo) “de cometer um crime ao induzir a elaboração de planos estaduais e municipais reintroduzindo a ideologia de gênero como diretriz, pois essa terminologia não tem presença no PNE 2014-2024 aprovado pelo Congresso Nacional”. “Ideologia de gênero” é a alcunha atribuída às teorias de gênero, como se as teorias de gênero fossem uma fala autoritária que disciplinaria, de forma contrária ao que rege a natureza. Os que são contrários ao uso da terminologia de gênero entendem que a “ordem da natureza” supõe que o sexo anatômico determinaria as qualidades e funções do que é ser mulher e ser homem. Será que se acredita que todos os homens teriam comportamentos iguais e todas as mulheres teriam comportamentos iguais, negando assim todos os entendimentos antropológicos sobre diversidade cultural e societária na atribuição das relações sociais de sexo e na vivência da sexualidade? Ou se quer a imposição de uma única “moral sexual”? O termo “ideologia de gênero”, está contido num discurso iniciado nos anos noventa, expandido pelo movimento internacional neoconservador “escola sem partido”. Conseguiu adesão no Congresso Nacional. Em nome de suposta tradição familiar brasileira e do suposto poder disciplinar de uma “maioria religiosa”, e da “salvação nacional”, advoga a imposição de uma moralidade obrigatória contrária à ética da diversidade sexual.

DEMYSTIFYING THE “GENDER IDEOLOGY”: SOCIAL ACTIVISM IN #VETAFIRMINO MOVEMENT, IN TERESINA / PI

Clarissa Carvalho

(Universidade Estadual do Piauí) – Brasil

This paper discusses the presentation of a bill, PL 20/2016, in the City Council of Teresina-PI, and some of its developments regarding the discussions of gender content in the city's public schools and the possibilities of resistance. The project was presented and approved at the City Hall in March 2016, without any public discussion about it, which culminated in the strengthening and union of groups in favor of LGBT rights and women's rights, for example, bringing together in one movement activists, researchers, teachers, and the general public, as well as institutions such as the State Public Defender's Office, the State Public Prosecutor's Office and OAB (Brazilian Attorneys' Council). In this work, we present the forms of resistance exerted by the movement #vetafirmino (in allusion to the name of the mayor of the city, Firmino Filho) that managed, finally, that the PL 20/2016 was filed. To do so, we use as empirical data news published in the local press, Twitter posts with the hashtag #vetafirmino, besides our direct participation in the movement, which counted on public classes, occupation of the Chamber, among other actions in the internet environments. Theoretically, we rely mainly on Butler (2010), for the discussion of the concept of gender; Junqueira (2009), to think about issues of gender and diversity in education; in addition to Antoun and Malini (2010) and Arquilla and Ronfeldt (2001, 20130), to reflect on the potential of Internet and ICT activism.

THE DISCURSIVE IMPACT OF “GENDER IDEOLOGY” IN EDUCATION: INITIAL OBSERVATION ON CONFLICTS IN MANAUS

Fátima Weiss

(Universidade Federaldo Amazonas) – Brasil

This paper has as main objective to make some reflections about the conflicts around the category “gender ideology” on education in the city of Manaus. This reflection is part of the monitoring, in the City Council of Manaus, of the process and approval of a bill that he intended to veto “the reproduction of gender ideology in schools.” The center of the analysis is the Bill (that has the same text of the law) and its justification; a set of documents issued by a movement of teachers, researchers, educational professionals and activists of gender and sexuality rights from the city of Manaus who opposed the bill and; a recommendation of the MPF-AM in favor of the gender approach in schools which was published after the creation of the law. In this analysis, I try to understand how categories of understanding are appropriate, reconstituted and powered in the political field, and how the confrontation of the positions of this field based on theories of gender and sexuality and their appropriations around human rights in gender and sexuality.

OP 003 – ‘CATCH ME IF YOU CAN’: ARCHIVES, COLLECTIONS, MEMORIES AND HERITAGE IN ARTS, DESIGN AND FASHION

Aesthetics can be taken as a technology that allows you to transform objects with functions far different from those imagined by and for the artistic world, facilitating the entry of things and people into an enchanted sphere of the sensible world. Things appreciated from this technology go through rankings. Products of social agent's actions can also be taken from the agency they carry on the subjects. Things are thus an important part of the process of objectification of identities, social affiliations and everyday practices, effectively contributing to the social processes of self-creation, identification and understanding of others. Works of art, jewelry, furniture, robes, coins, stamps, among other artifacts, can gain new meanings when they are inserted in domains of the collection and/or inheritance, for example. The inheritance of collections and/or things act, transforming the status of things and reorganizing the perceptions that subjects have of themselves and of their collectives, promoting alliances, exchanges and tensions. Today we live in an impulse of conservation and archiving, which has been translated into diverse archival strategies, heritage and memories. In times of volatility of artistic objects, the impetus for its re-appropriation, canonization and archiving is one of the most relevant challenges of the social sciences and of anthropology in particular.

Convenor:

Patricia Reinheimer

(Universidade Federal Rural do Rio de Janeiro) – Brasil

María Laura Zambrini

(Universidad de Buenos Aires) – Argentina

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Languages accepted for paper presentations: Português, English, Español

Keywords: heritage; objects; memory; collections; image

Thematic lines: 10. Arts/Antropologia das Artes

— Sessão 1 —

A COLLECTION IN PROCESS: CHALLENGES PRESENT IN ETHNOBIOGRAPHY IN IMAGES BY VISUAL ARTIST HÉLIO RÔLA

Flavia Fernandes

(Universidade Estadual do Ceará) – Brasil

Kadma

(Universidade Estadual do Ceará) – Brasil

This article deals with the challenges present in the realization of an ethnobiography, whose fundamental substrate is the images related to the works of the visual artist Hélio Rôla. The research process, which involves a dialogue between the works that constitute the collection of the artist and his biography, highlights the complexity and problems typical of contemporary art, as well as, puts in check the traditional logics of collection organization. As the guiding thread of the research, there is an artist who defines himself as multiple and produces daily, on several fronts and techniques, often creating ephemeral and transforming art over time. In this sense, it is possible to understand that many stories can be told from his collection and that his trajectory, far from being something linear, configures in the end like a kaleidoscope of possibilities, mutants and unstable. The artist escapes from a stylistic definition and launches in various supports, which configures an erratic identity, whose course, can be narrated from different logics of cataloging. The research intertwines image and discourse, with the intention of contributing to a methodology of research in sociology of art, involving the work of art and its complexity, as well as contributing to the understanding of the limits of anthropology and sociology, requiring a thorough analysis of the research process in the field of visual arts.

ALIENABILIDADE E INALIENABILIDADE NA CONSTITUIÇÃO DE UMA MODA BRASILEIRA

Patricia Reinheimer

(Universidade Federal Rural do Rio de Janeiro) – Brasil

Através da história, o tecido impulsionou a organização social e a vida política. Pintado, bordado, manchado ou tingido, o tecido pode ser transformado em cores, formas e padrões distintos ganhando através dessas múltiplas possibilidades um potencial ilimitado para comunicação. Nas sociedades capitalistas, à medida que o tecido perdeu valor econômico, perdeu também valor simbólico. No entanto, se levarmos a sério a metáfora do tecido social, tão comum nas ciências sociais, a maciez e a fragilidade do material continua a capturar a vulnerabilidade humana e a transitoriedade de relacionamentos que estão sujeitos a degeneração, doença e morte. Nessa comunicação pretendo analisar o principal suporte para o trabalho de uma artista teuto-brasileira como metáfora de um período histórico e da simbologia tecida a partir da reclassificação de objetos, até então tratados como etnográficos, como arte. Alienabilidade e inalienabilidade são dimensões constitutivas desse processo no que se refere a coleções de “arte popular”, “arte negra”, “arte indígena” e “arte pré-colombiana”.

ANTHROPOLOGY AND FASHION: REFLECTIONS ON THE NETWORK OF DESIGNERS FROM SALVADOR

Luana Nascimento Vieira

(Universidade Federal da Bahia)

This communication is going to present the questions raised by the research developed within Ufba's Master in Anthropology which theme is: "Anthropology and Fashion: reflections on the network of designers from Salvador". The epistemological constructions were grounded from interactions carried out with fashion professionals in this city. Through the composition of a network that revolves around urban spaces such as itinerant gastronomy and fashion fairs, collaborative shops and cultural events, the ethnographic research has built a knowledge from the correspondence between field work and anthropological literature. The main authors that guided the work were: Agier (2011), Canevacci (2004), Ingold (2015), Latour (2012), Magnani (2002) and Vedana (2008).

The research results point to: a diverse market related to creative work profiles (artisans, fashion designers, stylists and artists), as well as three central themes that conceptualize the creation-confection-marketing processes of these professionals: race, sustainability and collaboration.

— Sessão 2 —

COLECIONAR, PARTILHAR E ADMIRAR: UM ESTUDO DE CASO A RESPEITO DAS PRÁTICAS SOCIAIS POR MEIO DAS TRAJETÓRIAS DE CONSUMO DA CULTURA POP

Deyse Brandão

(Universidade Federal do Rio Grande do Norte)

O presente artigo traz o resultado de um investimento etnográfico sobre as sociabilidades de um coletivo juvenil situado na cidade de João Pessoa (Brasil, PB), em que seus participantes consolidam as afirmações de vínculos com o consumo da cultura pop envolvendo uma série de práticas culturais. Entende-se por cultura pop uma cultura midiática, massiva, globalizada, interessando-nos aqui como essa cultura pop se constrói dentro da noção de cultura e quais são as suas lógicas de apropriação em relação ao grupo estudado, sobretudo no que se referem às práticas do colecionar. O ato de colecionar action figures e revistas em quadrinhos destes jovens surgem como práticas que agregam ao colecionador prestígio, admiração e reconhecimento, além de ativar um conhecimento elaborado sobre estes artefatos quanto à sua estética. Colecionar uma ou outra revista ou boneco é comunicar, manter memórias, construir sociabilidades.

Nesse sentido, demonstramos como essas dinâmicas demarcam as relações sociais entre o grupo, consumidores cultura pop, por meio das contribuições de estudos sobre consumo, pós-modernidade, estetização e teoria do reconhecimento. Finalmente, as reflexões contribuem para entender o consumo como uma experiência comunicativa e simbólica, perpassando pelas afetividades, manutenções e familiaridades daqueles que colecionam suas aquisições materiais.

ASPECTS OF DRESSING IN THE FESTIVITY OF ST. BENEDICT OF BRAGANÇA (PA): AN AFRICAN HERITAGE

Grazi Ribeiro

(Universidade Federal do Pará) – Brasil

Wladilene de Sousa Lima

(Universidade Federal do Pará) – Brasil

This article was produced as part of the PhD research entitled “Costumes of the Amazonian popular scene”, in process in the Postgraduate Program in Arts of UFPA. This study deals with clothing in three festivities in the State of Pará (Brazil): Pássro Junino, Marujada Bragantina and Boi de Máscaras. As part of this research, the present work investigates the dressing of the subjects involved in the Marujada Bragantina, especially in the religious procession and in the presentation of dances that happen during the most important day of the festivity of St. Benedict in Bragança, on December 26th. In terms of analysis, we can observe the presence of the same costume in different contexts, in the procession, as a religious costume, and in dance, as a costume of folklore, based on the classification highlighted by Fausto Viana (ECA / USP). It is also observed the ritual of preparation of the costumes, considering the ancestry that rescues the dress of the niggers enslaved in the past in that region. Another aspect to be intensified in the study, is the use of the game of forces through the colors, red and blue, evident in the conception of the dress as an expression of the political-cultural negotiations that engender the manifestation itself. The ritual of dress as preparation is discussed from Victor Turner’s (1974) conception of liminality. Other authors consulted about Marujada were Ubiratan do Rosário, Dederal Brandão da Silva, Armando Bordallo da Silva and Câmara Cascudo.

BELA(S) NEGRA(S): A MODA COMO DISPOSITIVO DE RECONHECIMENTO E PERTENCIMENTO RACIAL

Lino Gabriel Nascto dos Santos

(Instituto Federal de Santa Catarina) – Brasil

Além da elevada riqueza estética, a moda e seus estilos funcionam como um sistema de formação de identidades sociais/coletivas que têm abertura suficiente para que antigas ordens se modifiquem. A característica de dinamicidade da moda permite que elementos que, se em um dado momento histórico, foram estigmatizados, quando manuseados por outras sujeitas históricas, forjam outros sentidos para/sobre si. Nesse sentido, a moda e o vestuário atuam como um sistema não isolado (mas interligado aos modos, discursos, etc) e incidem no que diz respeito aos papéis de gênero, notadamente, mas também nas representações raciais por sua atuação ao mesmo tempo simbólica e material. Ou seja, a partir de aparatos simbólicos acoplados ao corpo, como a roupa, por exemplo, (que muitas vezes são tratados como “indumentária”) e/ou outras modificações corporais tornam-se dispositivos de reconhecimento e pertencimento racial e passam a disputar o lugar do “bom” e do “belo”.

— Sessão 3 —

CONNECTING THE MINDS: ARTS AND CRAFTS THROUGH TIME IN HAZARIBAGH, INDIA

Suramya Bansal

(University of the Witwatersrand) – Johannesburg, South Africa

A holistic study of our past is incomplete without its relation to our present. The present research explores the various transitions of graphic and illustration production in Hazaribagh, India. The Meso-Chalcolithic rock art of Isco and Thethangi depicted various zoomorphs and anthropomorphs along with various geometrics, non-geometrics and other designs and patterns. This symbolic expression has transcended into the contemporary tribal village murals during the ritual art of marriage (Kohvar) and harvest (Sohrai) seasons, showing a unique matrilineal enculturation. They bear the stamp of inter-connectedness, interrelatedness and inter-dependence between the human cognition and the natural environment. Presently, this impression also finds itself on painted papers and canvases along with exhibition and museum walls across India, thus contributing in the livelihood and identity generation and recognition of the related tribal groups. The various inter-twined aspects of commodification, tourism and commercial preservation showcasing the continuity of such ritual and aesthetic arts and crafts has been a real test reflecting an adaptive strategy, connecting the artistic and creative minds through time.

EL HABITAR, LA ANIMALIDAD Y LO VISIBLE DE LOS OBJETOS. VISIBILIZACIÓN DE LA PERTENENCIA Y ORGANIZACIÓN INTER-ESPECIES A TRAVÉS DE LOS OBJETOS DE USO EN UN HOGAR DE BOGOTÁ

Fabrizio Pineda

(Universidad Autónoma de Colombia) – Colombia

Este artículo explora las relaciones de apropiación de los objetos de uso en la sala del hogar, uno de los espacios del hogar que compone un umbral de interacción entre lo propio, lo privado y lo público, y la construcción y reproducción de significaciones culturales en la vida cotidiana. Se plantea que dicha relación se encuentra atravesada por maneras de hacer visibles esas significaciones culturales e individuales mediante la materialidad de los objetos, con el fin de sostener un proceso creativo por parte del individuo sobre su propia existencia. Para ello, se realiza el análisis de un caso de sala de un hogar en la ciudad de Bogotá haciendo énfasis en una pragmática de lo visible a través del concepto de “acto de visión” con base en las relaciones entre los objetos del caso analizado. El caso analizado permite explorar tanto los signos de pertenencia (las personas que habitan el hogar nacieron en otras ciudades) como las relaciones de organización espacial y praxiológica de las especies (prima una relación entre los humanos, los perros y los gatos que conviven en el apartamento) a través de las características de los objetos usados en la sala y de sus relaciones inter-objetales.

HAITI POPULAR: MATERIALIDADES E SABERES ANTROPOLÓGICOS E ARTÍSTICOS EM CIRCULAÇÃO (1940-1950)

Julia Vilaça Goyatá

(Universidade de São Paulo)

A apresentação busca discutir as relações entre arte e antropologia a partir da constituição de quatro experiências museológicas no Haiti dos anos 1940: o Centre d'Art, o Bureau d'Ethnologie e o Musée du Peuple Haïtien, instituições concebidas em relação umas às outras e inaugurais na criação do que se convencionou chamar a "folkart" haitiana.

A partir da análise de materiais de arquivo e guiada pelo antropólogo francês Alfred Métraux (1902-1963), elo central das relações entre Haiti, Estados Unidos e França na metade do século, busca-se desenhar algumas das redes de circulação presentes na concepção de um imaginário antropológico-artístico do Haiti criado em um momento histórico preciso mas ainda persistente ainda nos dias de hoje.

A ideia é pensar como as noções de objeto ritual, utilitário e artístico se articulam e deslizam umas entre as outras nesse caso e de que forma esse movimento produz uma nova forma de lidar com as materialidades "outras", característica do pós-guerra. Não mais o primitivo clássico, mas o "popular", o "subdesenvolvido" e o "tropical" emergem aqui.

“EU NÃO TERIA CORAGEM DE MANDAR AVALIAR O ANEL DO VÔ”: EMOÇÕES NARRADAS NA CIRCULAÇÃO DE JOIAS DE FAMÍLIA

Aline Lopes Rochedo

Herança e dádiva são temas clássicos na história da antropologia, e ambas as noções são evocadas neste trabalho para explorar a complexidade do entendimento e da transmissão de joias de família. Por joia de família, entendo coisas investidas de valor sentimental, de emoção ou de afeto que se movimentam entre gerações fisicamente, por meio de imagens ou em crônicas familiares. Dentre as propriedades que atuam na cotação desses objetos, identifico a potência das narrativas na construção de uma economia íntima e simbólica e proponho, através da exposição de experiências etnográficas, chamá-las de emoções narradas. Trago exemplos etnográficos que ilustram a circulação desses bens com propriedades valorativas para além da ideia de joia ordinária. Falo sobre artefatos que sobrepõem noções de ancestralidade e descendência e sobre sentimentos e obrigações morais que oscilam conforme critérios subjetivos. Joias de família não são sempre tangíveis nem reluzentes; às vezes, nos chegam como ideias, lembranças, imagens, trechos da vida, metáforas ou mesmo artefatos feitos de madeira ou de quaisquer outras matérias-primas. Porta-joias vazios também podem guardar histórias. Enfim, invariavelmente, são coisas sentidas, recordadas e vividas. Transmitidas e herdadas, reconfiguram-se a partir de relações entre vivos e vivos, vivos e mortos, entre os que já morreram e aqueles que nascerão e entre pessoas e objetos.

— Sessão 4 —

LA POÉTICA DEL COLLAGE EN LA MODA Y EL DISEÑO

María Laura Zambrini

(Universidad de Buenos Aires) – Argentina

Este trabajo propone establecer los vínculos entre las vanguardias, la moda y el diseño, en particular en base a la poética del collage. Desde el campo del arte, se considera que los orígenes del collage como técnica se remontan a principios de la década de 1910, a partir de las experimentaciones Cubistas, Futuristas, Dadaístas y Surrealistas en clara tensión con el advenimiento de la modernidad científico-industrial. En ese sentido, las vanguardias buscaron deconstruir la concepción de imagen tradicional mediante la incorporación de otros puntos de vistas y lenguajes tales como el azar, lo inconsciente y lo onírico. No obstante, los acontecimientos desencadenados por las Guerras Mundiales, la Revolución Rusa y los ascensos del fascismo y nazismo, entre otros, pusieron en crisis esos ideales en sentido amplio. Sin embargo, la impronta de las vanguardistas en el campo de la moda y el diseño son insoslayables. En esa directriz, este trabajo tiene como objetivo por un lado, reactualizar las discusiones sobre los límites y diálogos posibles entre el arte, la moda y el diseño; y por otro, reconstruir dicho legado en base a las poéticas de diseñadores de moda contemporáneos.

O GAÚCHO QUE ERA ÁRABE E NÃO SABIA: NOTAS SOBRE GAÚCHOS E BEDUÍNOS E O TRÂNSITO DAS IMAGENS (E DAS ROUPAS)

Joana Bosak de Figueiredo

A identidade do gaúcho, seja ele brasileiro ou de língua espanhola, é, em grande parte, dada pelo que veste. Entretanto, o trânsito do chiripá, das bragas e da bombacha não tem trajetória “certa” e definitiva. O estudo de Manoelito de Ornellas, de 1948, ia na contra-corrente da história, buscando a origem do gaúcho e de seus *modus vivendi* no elemento árabe que veio junto com o ibérico, decorrente dos 800 anos de Conquista na península. Lendo essa história a contra-pelo, encontramos documentação iconográfica e narrativa que nos permite repensar o gaúcho em sua imagem original, se é que ela ou ele, existem, 70 anos após essa escritura pouco revisitada.

POP DIVAS, HAIR AND TURBANS: THE PARADOXES OF KEEPING WHILE BEING APPROPRIATED

Mylene Mizrahi

(Pontifícia Universidade Católica do Rio de Janeiro) – Brazil

In this communication, I follow female hair extensions, especially those conspicuously artificial, to address a discussion about identity objects, touching on issues of appropriation, propriety and possession. Departing from my research on aesthetics of funk carioca – electronic Brazilian music – I turn myself to pop divas by considering these extensions in processes of ethnic identity. Those “pop extensions” materialize black identity while proposing a discussion about it.

In addition, we cannot consider them as strictly traditional black hair, since they are made of synthetic fibers, not to say about some of its colours – such as pink and blue. They reiterate through their appearance their “artificial” character. We can then suggest taking these extensions as the new Afro turbans, while keeping the tensions between appropriation and patrimonialization; volatility and memory. Not being strictly ethnic goods, since their production is massive and directed to the marketplace, they signal black identity while also signalling to its imminent appropriation. Yet, this appropriation does not seem to signify a necessary loss of symbolic meaning. Those adornments are both traditional and fashion. With them emerge a non-fixed, fluid identity, where being a pop subject allows one to insert political content into extraordinary and/or everyday performances. We propose to apprehend consumption beyond issues of commoditization noting the articulation between race, gender and class.

OP 004 – (IM)MATERIALITIES OF THE DEVELOPMENT IN AFRICA.

OP

In this panel we welcome papers that deal specifically with aspects of materiality and intangible phenomena in relation to development in the African context.

Being developed peculiarly in East Africa today mostly conceived of as expansion and progress of tangible infrastructures and architectures, we intend to trigger a discussion on how and why such vision has historically come to be in the African context. We question development as a social space in which the material and technological meet with the intangible like religion, culture heritage, language, art and identity. We intend to discuss makeshifts, frictions, errors, improvements, fusions or controversies that arise, when the social meets with the technical or material realm. Anthropologists enjoy a particularly favoured vantage point to identify (and mediate in) the space between cultures and paradigms driving projects of development and the real state of things, and between local community and national or transnational power(s). Hence, the panel also aims to consider the present and future role of anthropology and the anthropological knowledge to improve our understanding of the African context and propose the way forward for a more sustainable development.

Convenor:

Piotr Cichocki

(University of Warsaw) – Poland

Dawit Getu

(Addis Ababa University) – Ethiopia

Antonio Allegretti

(Saint Augustine University of Tanzania) – Tanzania

Jimson Sanga

(University of Iringa) – Tanzânia

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Africa; materiality; intangible; development, identity

Thematic lines: 02. Anthropology of Africa and Afro-Diasporic Populations/Antropologia da África e das populações afro-diaspóricas

(IM)MATERIALITIES OF THE DEVELOPMENT

Session chair:

Darwit Getu Kebede

THE SPIRIT OF DEVELOPMENT

Inácio Dias de Andrade

(University of São Paulo) – Brazil

In Tete, Mozambique, people's memories over socialist times are filled with stories of hunger, war, forced labor and exile. However, when asked about the recent times of democracy and development, the majority of Tete's inhabitants say they miss the "discipline" and "order" of the authoritarian government of Samora Machel (1975-1986).

Currently, Tete is home of large mining projects that are investing billions of dollars in the region. Consequently, Tete province is receiving a new flux of people, investments, goods and foreigners. Additionally, countless international NGOs are constantly working in development projects since Mozambican democratization in 1992. For Tete's inhabitants, in opposition to Samora's regime, the current period became known as the "Development Times".

This new denomination could lead to the supposition that the Tetenses are finally experiencing the fulfillment of the long-awaited democratic promises. In fact, for many of development workers, policymakers and foreign mineworkers this is precisely the case. In this sense, along with the mining companies' billions dollars investment plan, hundreds of international development projects has flourished in the rural zone of Tete Province. Promising further improvements of Mozambican democracy, those initiatives engaged peasants in rural associations in order to build grassroots movements capable of controlling and supervise the role of the Mozambican state. In this view, the newly formed associations should improve political participation whilst provide a strong and feasible way of mitigate the effects of the country's inefficient food production system.

However, Tete's inhabitants have a different way of looking at things. Unlike some institutional analyzes could indicate, the people that are being directly affected by the development projects tend to perceive the new times of democracy as days of "disorder". For many, the decline of modernization expectations, frustrated by growing economic inequality, is a clear evidence of the recent disorganization of the spiritual world. In this view, despite Samora Machel authoritarian rule, the socialist times were a period of order that could only be sustained by Samora spiritual knowledge.

According to my interlocutors, the failure of the democratic modernization project can only be explained by a local racialist discourse that addresses the history of Mozambique colonization and the relation of the local populations with foreigners white men and their modernization projects. Considering witchcraft as the black men's burden, people in Tete tend to look at the new "development times" as an exogenous enterprise destined to failure in African lands. In doing so they present us an alternative narrative about modernity and development.

“DEVELOPMENT IS LIKE SLEEPING ON THE MAT OF OTHERS”. REFLECTIONS FROM THE FILM BAMAKO

Marina Berthet

(Universidade Federal Fluminense)

Joseph Ki-Zerbo decided to use the proverb “sleeping on the mat of others” to define development aid in Africa. This proverb forges a metaphorical critique which an efficient perspective (as concepts in social sciences) to understand what means development in Africa and for the Africans. Proverbs and verbal arts (as literature, cinema, and music) can be understood as the mirror of the society and offer freeway or imagination to express feelings. I choose arts to understand what the people, and more specifically artists are saying about development and how arts are a way to bring new problematic for social sciences. I pretend to give an emphasis on Abderrhamane Sissako’s film Bamako (2006) and the fictitious trial where the accused is the International Monetary Fund. I wish to identify the main issues and representations that African artists produce. I try to understand how their productions can be used and allow us to get closer to African representations about everyday life and social changes. Other artistic references will also be cited as additional examples.

SPIRITS FROM MEMBRANOPHONES, ELECTRIC CHRISTIANITY. THE ETHNOGRAPHY OF TECHNOLOGISED RITUAL PRACTICES FROM NORTHERN MALAWI

Piotr Cichocki

(University of Warsaw) – Poland

Referring to notions of technology as a social actor (Latour 2005) and a infrastructure mediating between a global and an intimate, I discuss the role of the music technology in Eastern Africa. The discusses cases regards religious practices of presbyterian christianity and local possession cults.

The comparative analyze of these religious practices highlight the relation between technical innovations (and distractions) with spiritual beings, as understood by practicing believers. These relations are most frequently established through social practice by particular dancing, drumming styles and the assingment of relevant sound technologies: acoustic n’goma (drums) or electronic keyboards. Acoustic drums are most often used within vimbuza rituals as mean of bulding “phonotop” (Sloterdijk 2015) of human and spirits communication. On the other hand the institutionalised imaginary of the presbyterian church builded a strong relation between electricity, electronic instruments and christianity, seen also as, literally and spiritually understood, enlightenment and development.

The presentation links debates of current anthropology of religion (Brigit Meyer, Thomas Kirsch) with sound studies and science and technology studies, being nonetheless rooted in anthropological writing on Eastern Africa.

(IM)MATERIALITIES OF THE DEVELOPMENT: THE ETHIOPIAN PERSPECTIVE

Session chair:

Piotr Cichocki

THE ENCOUNTERS OF DEVELOPMENT AND CULTURAL HERITAGE: THE CASE OF GIBE III DAM AND KATI HALALA KEELA/WALLS OF DAWURO, UPPER OMO VALLEY, ETHIOPIA

Admasu Abebe Haile

(Addis Ababa University) – Ethiopia

Today, Cultural heritages are recognized as (re)sources of sustainable development and knowledge discourses (explicitly to study non-written societies). But in Africa, the rapid infrastructure developments have been critical concerns of cultural heritages survival. This study provides local case on the encounters of the Gibe III dam and the defensive walls of Dawuro ethnic group in southern Ethiopia. It strives to discuss how encounters in between are seen together than apart as main gears of shift maker that is to argue development is not the only threat alone, rather modifies the “dormant capital” of heritage values. The dam has begun to produce 1870 MW power since 2016. The walls, on the other hand, were built between the 16th and 18th c for military purpose. They are counted to have 3-7 rows, each having more than 200 km length. Since 2007, the dam’s impact put local people and the state in dispute relations. To mention some, large parts of the walls were flooded without documentation and compensation. On the dam site, the stone walls were used as raw materials for its related building that instigated ethical concerns. Moreover, the huge coverage of the reservoir (211 km²), the road realignment (rise about 50 km length), and demarcation of buffer zone (50,000 ha land) escalating conflicts between farmers and wildlife’s. Farmers lost their farming and grazing land without compensation, but they continue paying land tax for the lost land. These encounters have been shifting some intangible aspects of the heritage management.

For instance, it drives the knowledge transfer mechanism from oral to text that increased the curiosity to know about the walls. An Archaeological survey was conducted on the walls and designated as national cultural heritage on July 11, 2008. The state initiated to register the walls on UNESCO on October 5, 2008.

But the European Union withdrew from funding the dam relinquished the attempt. Henceforth, it seems the government realized exposing heritage issues to the international community is risky and designed an alternative strategy to legitimize the existing local quarrel as worthless and to bypass the problem unnoticed. The strategy was the building of a cultural center and a museum as mitigation measures through the fundraising campaign that instead triggered a mounting public awareness of the heritage. During the campaign to inspire the society, the walls’ stories were told of the mass people in the form of chant, and folk songs and programs were screened on media that created more mental bondage. In this academic train, as “native” my question is should my anthropological exercise will contribute to solve the social problems happening to the society and the cultural heritage?

MATERIALITY AND IMMATERIALITY OF CULTURAL LANDSCAPE AND DEVELOPMENT ENCOUNTERS IN ETHIOPIA

Woldemichael Abinet Shiferaw
(Wolkite University) – Ethiopia

The paper explores and analyzes cultural landscape locally named, jaforo with regard to development encounter in Ethiopia as manifestation of people's material and immaterial well-being and identities. Jaforo as an indigenous architecture product is part of village design, road networks, provision of sociocultural and communal spaces, livelihood and resource management mechanisms. As multi purpose system of indigenous architecture and socio-cultural spaces, it is evidence of long established material and immaterial aspects of the society since medieval period. Architecturally, it is village or settlement design, of development of village road networks, and source of social network among villagers. Socio-culturally, it is a place for socio-cultural practices and source of well-beings and material and non-material identity of the people. Livelihoods wise, it systematizes socio-economic activities of villages via garden based farming practices including labor sharing and social support. Environmentally, it enables rotating uses of scarce natural resources and support natural resource managements through material and cultural integration and source of aesthetic values. In short, Jaforo incorporate material, social, cultural and spiritual aspects together to ensure human and environment well-beings. However, it has been facing increasing threats due to 'development' intervention and growing overlook of culture among different actors. State and individuals based land graving; growing urbanization, heavy transportations over protected jaforo and decline of customary traditions that work around it are some of the reasons behind the intimidation. These problems have been challenging the sustainability and integrations of tangible and intangible aspects of the indigenous cultural landscape as fabric and marker diverse identities of the people's concerned.

UNNOTICED DEVELOPMENT INDUCED IMPACTS: IMPLICATIONS OF GIBE III DAM AND KURAZ SUGAR PROJECTS ON THE PEOPLE OF BODI AND DIME

Dawit Getu

(Addis Ababa University) – Ethiopia

Among things that characterize the current Ethiopian state, which identified itself as “developmental state”, is its obsession with mega development projects.

The typical example is the transformation of Omo River Basin through a series of development interventions: notably the Gibe dams and the Omo Kuraz Sugar Development projects.

Various agents entertained different views on the contributions and impacts of these projects. The government strongly argues in favor of the projects claiming, besides their contribution to the national economy, they bring an end to the marginalization of the locals. It also asserts that these projects contribute to infrastructures and social services expansion which would improve “the life style” of the locals.

Yet, analysts are condemning the projects for possible adverse social and environmental implications. The Bodi are among the few local ethnic groups who live adjacent to the River and are exposed to the direct impacts of these projects. They are bordered, among others, with the Dime. Traditionally, Dime- Bodi interaction is characterized by the supremacy of the Bodi who killed and raided them. The population of Dime is in constant decline due to pressure from Bodi.

These development interventions, hence, added fuel on already mounting tensions in the area. For instance, Gibe III dam is eliminating the flood of Omo River, which was used by the Bodi for flood retreat cultivation, causing livelihood vulnerability. Moreover, the Bodi land is subject to alteration induced by Omo Kuraz Sugar Plantations. The clearing of land, labor immigration, and villagization schemes have impacted the habitual way of life of the Bodi. This paper, therefore, is not only concerned on the direct impacts of development projects on the Bodi, but also ponders to examine their indirect effects on Dime.

Generally, it strives to bring into attention the discourse over development interventions in the Lower Omo Valley, by taking the implications on Bodi and Dime ethnic groups.

OP 005 – ABOUT THE HOUSE: DISPLACEMENT, EMPLACEMENT AND BELONGING

Places of dwelling and shelter, houses always played other significant social tasks in urban contexts which defy the borders between the private and the public, both in national and transnational contexts. The processes of home making, i.e. transforming houses into homes, are multifaceted and complex since they imply the accommodation of different logics that operate at various levels: emplacement, displacement, belonging, circulation, stasis, empowerment, positioning, identity making, cultural production and reproduction. Based on ethnographic materials, this panel aims at discussing the configurations of present-day houses and homes through the exploration of new and ancient modalities of dwelling, material culture and domestic consumption, ritualized practices and management of memories and patrimonies. More specifically, the panel will contribute to explore:

how the new and highly diverse configurations of movement, network and communication shape homes and redesign the borders between private and public spheres;

the importance of home in contexts of transnational movement and the part it plays in the management of belonging and placement; the processes of home-making, the resources (material and immaterial) used and how they contribute to unfold the everyday, as well as the structural, ongoing social transformations.

Convenor:

Ceres Karam Brum

(Universidade Federal de Santa Maria) – Brasil

Marta Vilar Rosales

(Instituto de Ciências Sociais, University of Lisbon) – Portugal

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, portuguese

Keywords: house; home; movement; materiality; everyday life

Thematic lines: 35. Urban Anthropology/Antropologia Urbana

ABOUT THE HOUSE: DISPLACEMENT, EMPLACEMENT AND BELONGING

Session chair:

Ruben George Oliven

CASAS “DO GOVERNO” E “DA TRADIÇÃO”: UMA ETNOGRAFIA SOBRE MODOS DE HABITAR GUARANI MBYÁ

Tiemi Kayamori Lobato da Costa

(Universidade Federal do Paraná) – Brasil

Este trabalho reflete sobre o processo de construção de uma política habitacional destinada aos indígenas das etnias Kaingang e Guarani, no estado do Paraná, Brasil, e sobre as formas como tais casas estão sendo habitadas na atualidade – mais de 10 anos após sua construção. A pesquisa se debruçou tanto sob os agentes estatais idealizadores de tal política, quanto sob os grupos indígenas que receberam as unidades habitacionais, com o objetivo de explorar perspectivas estatais e indígenas de habitar, construir e morar em casas, aldeias e terras indígenas. Nas instituições de estado, os agentes foram levados a refletir a respeito do que consiste uma política habitacional, bem como o que deve ser uma casa para atender ao contexto indígena. Como resultado, foram elaboradas duas plantas distintas: uma casa para os indígenas Kaingang, e outra para os Guarani. A investigação etnográfica, focada no engajamento entre os indígenas Guarani Mbya e casas em suas vidas cotidianas na aldeia Rio d’Areia, apontou para a coexistência de residências “do governo”, geralmente utilizadas para dormir, e “casas da tradição”, que concentravam todas as atividades diárias. Neste processo, a “casa” deixa de ser uma unidade habitacional, e passa a ser composta por diferentes construções, que atualizam e reinventam o que é ser guarani e seus modos de vida.

END-OF-LIFE AT HOME: DEATH ROMANTICIZED?

Rachel Aisengart Menezes

(Instituto de Estudos em Saúde Coletiva/UFRJ) – Brazil

Historical studies denote changes in attitudes toward death over the centuries. The place of death, as well as that of birth, has changed over time: from house to hospital. Life's entrance and exit have also changed: from a public event to a private one, under the control of medical knowledge. From the second half of the twentieth century on, new proposals for the management of the processes of birth and dying have emerged, with ongoing criticism of what is considered a cold, detached assistance, in which the person is silenced and objectified, due to excessive medical power. Two key issues to propositions formulated initially in English-speaking countries, widely diffused in the Western Hemisphere, are now: autonomy, related to the knowledge of all possible interventions to control pain and other distressing symptoms, both during childbirth and the last period of life; and the choice of the people involved and the place of death – preferably, one's own home. In this presentation we address the theme of family members accompanying the dying process of elders at home. The humanization ideology recommends dying at home. In order for this to become possible, it is necessary to involve social actors in charge of care. From interviews with relatives who accompanied the last days and the death of elderly patients at home, we inquire: what are the pros and cons in this process? Is it possible to produce a “good” death at home?

MOBILITY AND HOUSE AMONG MASTERS AND ENCHANTED OF TERCÔ OF CODÓ (MARANHÃO – BRAZIL)

Martina Ahlert

(Universidade Federal do Maranhão) – Brasil

In the countryside of Maranhão, state located in the Brazilian northeast, the situations of land insecurity are frequent. The absence of documents which testify land property, the lack of warranty of constitutional rights to the traditional inmates of these territories, as well as the wishes of “having a better life” or sticking the neck out take many people to displacement or moving themselves out. This paper aims to discuss this mobility from a specific context, the city of Codó, known by the reference to Afro-Brazilian religions, specifically the Tercô or Tambor da Mata – religion of a likely Bantu origin, where the enchanted are incorporated. In the city, Tercô is organized from rooms or halls dedicated to the enchanted inside the houses or the courtyards of pais-de-santo and mães-de-santo (also called masters). In these rooms happen rituals, consultations and prayers, at the same time in which daily and routine activities are done. In these houses, for instance, live not only humans (family members, customers, filhos-de-santo), but also various agents – such as entities, animals and saints. It is sought to think how these beings coexist and cohabit these rooms; how displacement and mobility impact over the relations among them and over house manufacturing; how ordinary and extraordinary aspects of these relations are intertwined from the house as home and ritual room.

POR QUE OCUPAR? UMA NARRATIVA A PARTIR DOS MORADORES DA OCUPAÇÃO DANDARA, BELO HORIZONTE

Beatriz Ribeiro Machado

(Universidade de Campinas) – Brasil

A formação de ocupações urbanas são cada vez mais comuns em contextos de grandes cidades. Este fenômeno está diretamente ligado ao déficit habitacional e à segregação socioespacial que induz famílias inteiras a uma perspectiva de luta pelo direito de morar e pelo direito de fazer parte da cidade. Os movimentos sociais de reforma urbana possuem protagonismo político neste processo de acompanhamento dos inúmeros prédios e terrenos ocupados para moradia.

Entretanto, por que ocupar? Constituída a ocupação, quais os riscos e os conflitos que passam a fazer parte da rotina destas famílias? Partindo destes questionamentos, o presente trabalho se desenvolve na Ocupação Dandara, localizada na Região Metropolitana de Belo Horizonte, onde mais de 1000 famílias, em meados de 2009, passam a construir suas moradias em um terreno localizado na área nobre da cidade, com mais de 315 mil metros quadrados.

No decorrer de mais de três anos foi possível acompanhar a rotina destes moradores e movimentos sociais envolvidos buscando, na narrativa destes atores, um resgate histórico da construção da ocupação desde seu planejamento e as razões que levaram as diversas famílias a construírem coletivamente seu espaço dentro da cidade.

OP 006 – ACTIVISM OR CHARITY? PRACTICING WELFARE IN PAN-CHINESE SOCIETIES

How has welfare been defined, discoursed, and delivered by civilian actors in China, Taiwan, and the Chinese American communities? Social support by civilian groups has evolved from simply providing altruistic material charity to promoting specific social agenda by non-governmental organizations (NGOs) in the West, and this activism-oriented trend has influenced the development of civil society groups in newly developed societies through international aids or development programs. However, recent development of civilian groups in Taiwan, China, and the Chinese American communities have shown that while adopting the idea and organization format of a universalistic humanitarian principle seen among Western NGOs, these pan-Chinese societies have also creatively revived selected cultural ideas or recourse to provide support to people in need. Such new syncretism may sometimes transcend traditional boundaries of particularism in defining the deservedness of people while at other times illustrating the persistent cultural heritage and the constraints of the state in defining support. Through six in-depth ethnographic studies, this panel examines how ethnicity, religion, technology, and political régime have shaped the ideas and practices of welfare in pan-Chinese societies across space and time.

Convenor:

Shao-hua Liu

(Academia Sinica) – Taiwan

Gonçalo Santos

(University of Hong Kong) – Hong Kong

Shu-Min Huang

(National Tsing Hua University) – Taiwan, ROC

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Welfare, Charity, NGO, Chinese

Thematic lines: 06. Anthropology of Practice and agency/Antropologia da Prática e da Agência

► OP 006 – FRIDAY JULY 20, 2018 8:30 A.M. – 10:00 A.M.

► OP 006 – FRIDAY JULY 20, 2018 10:30 AM – 12:00

ACTIVISM OR CHARITY? PRACTICING WELFARE IN PAN- CHINESE SOCIETIES

DIGITAL HUMANITARIANS: THE POLITICS OF MICRO-CHARITY IN CONTEMPORARY CHINA

Gonçalo Santos

(University of Hong Kong) – Hong Kong

Jun Zhang

(City University of Hong Kong) – Hong Kong

This article focuses on the resurgence of practices of charity and philanthropy in Reform era China. Most existing studies of this process of institutional and cultural transformation focus on the expansion of the country's formal non-profit sector and the number of charity organizations. This article seeks to shift the debate away from this more formal sphere of organized institutions (GONGOs, NGOs and registered religious associations) towards the emerging field of micro-charity and micro-philanthropy. In the last five years, changes in digital technologies have enabled regular micro-donation amongst all strata in society, bringing about significant changes in the country's philanthropic landscape. This paper links the growth of the micro-charity industry to the increasing power of digital corporations like Tencent and the emergence of new political rationalities of public welfare and wealth distribution. We draw on in-depth online ethnographic research materials collected between 2013 and 2017 to discuss some of the strengths and limitations of these new forms of digital humanitarianism.

SOCIAL WELFARE FOR MARGINALIZED ETHNIC GROUPS: CHINESE NGOS IN YUNNAN, SOUTHWEST CHINA

Shu-Min Huang

(National Tsing Hua University) – Taiwan, ROC

This paper discusses the origin and operations of a dozen or so indigenous Chinese NGOs who have been working to promote social welfare for the marginalized ethnic groups in Yunnan, Southwest China. Even though they diverse in specific goals—including poverty reduction, gender equality, community development, environmental conservation, cultural preservation, legal assistance, and so on—these NGOs exhibit several shared characteristics. They were all initiated by community elites with broad based information networks and connections. Most of them also received initial inputs in the forms of funding, operation space, technical training, and advisory supervision from international NGOs. Findings in this study confirm the argument that in spite of the unique governance systems in China, Chinese NGOs in the Mainland are more akin to global NGOs owing to their shared charitable and altruistic concerns. Data from this report is based on the author’s fieldwork in that region over the past decade (circa 2009-2017).

THE NEW RELIGIOUS ORGANIZATION, HINOKISHIN, COSMOLOGY, MORAL TEACHING AND WELFARE: A CASE STUDY OF THE 2016 EARTHQUAKE IN TAIWAN

Yueh-po Huang

(Academia Sinica) – Taiwan

This paper will examine the relief work of Tenrikyo, a Japanese new religious organization, in Taiwan as a response to the 2016 earthquake in Taiwan. It will first show natural disasters as a type of crisis, facilitating a synergetic relationship of coordination for welfare among governmental agencies, NGOs, new religious organizations such as Tenrikyo and local communities. Tenrikyo delivers services that the Taiwanese government and corporate enterprise cannot so easily or effectively provide. The case study shows how the new religious organization of Tenrikyo derives strength from its transnational networks between Japan and Taiwan, cosmology and the logic of world-salvation. The findings will underscore the relative lack of discussion on new religious organizations within civil society in Taiwan. A contribution will therefore be made to the understanding of the ways in which new religious organizations such as Tenrikyo may benefit state welfare by participating in secular activities following disasters such as the 2016 earthquake.

TRANSNATIONALISM IN TAIWAN POLICYMAKING: NGOS' ATTEMPTS, FAILURE, AND TRANSFORMATION

Pin Wang

(National Taipei University) – Taiwan, R.O.C. (Republic of China)

Taiwanese NGOs have been enthusiastically learning elderly-care initiatives and policies from abroad in the past twenty years as Taiwan's population is rapidly aging. And even if ideologically so different, both altruistic-/particularism- and universalism-oriented foreign welfare initiatives have been introduced and experimented in Taiwan. The former includes: (1) "time banking" as a retirement and volunteerism plan (from Switzerland and the United States), and (2) the "soup kitchen" and "food bank" (from the United States). The latter includes: (3) the "all-in-one" model of home-care service delivery (from Denmark), and (4) dementia- and frailty-prevention initiatives (from Japan and the Nordic countries). However, local NGOs taking either approach have encountered unexpected cultural resistance and thus transformed those adopted into something new or a hybrid. This research project sets out to explore how such adaptation attempts and failure have transformed Taiwanese NGOs and society as a whole.

WALKING THE FINE LINE IN CHINA: THE CASE OF CATHOLIC LEPROSY CHARITY

Shao-hua Liu

(Academia Sinica) – Taiwan

This paper uses leprosy as the vantage point of studying Catholic charity and its precarious relationship with the socialist government of China. Since the late 1990s, leprosy charity mainly delivered by overseas Catholic groups has entered China to care for marginalized leprosy victims. The charity work can be seen as the return of Christian philanthropist medicine to China after missionaries were deported when the Communists took over the country in 1949. The Chinese government's attitude toward the return of Catholic care for leprosy victims is ambivalent. On the one hand, the state watches carefully the practices of the foreign Catholic groups. On the other hand, however, the state privately welcomes their charity to the wretched people it no longer cared after the market reform in the 1980s. Sandwiched between the delicate interfaces, the charity groups launched their aid to the leprosy victims and grew their underground Catholic network in China. The state also developed its political strategy to undermine the public impression of the Catholic charity on leprosy. The leprosy case illustrates how charity work in China is enmeshed with socialism, neoliberalism, and Catholicism.

OP 007 – ADDRESSING THE POST CONFLICT SITUATION: THE CASE OF FAIL/WEAK STATES AND THE REHABILITATION PROCESS OFFERED UNDER INTERNATIONAL LAW

The enactment of UN Charter has outlawed the concept of war but the realities of the last decade of the 20th century and early 21st century demands a revision of our global outlook towards the by product of war i.e. Fail/Weak State and Post Conflict Situation. A conflict driven state is an anomaly in the international legal system. International law played a leading role in outlawing war by institutionalizing the rules under UN Charter, but as far as a Post Conflict situation is concerned, International Law provides few alternatives. The panel tends to investigate the concepts of Fail/ Weak States, State Building and Peace Building and the possible role that International Law can play in the rehabilitation of the conflict driven societies. The panel focuses on the novel idea of Responsibility to Protect, especially, Responsibility to Rebuild and how it can help in the concept of State Building and the legal inclusion of Fail/Weak States.

Convenor:

Bhanu Pratap

(University of Lucknow) – India

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Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

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Thematic lines: 37. War/Antropologia da Guerra

ADDRESSING THE POST CONFLICT SITUATION: THE CASE OF FAIL/WEAK STATES AND THE REHABILITATION PROCESS OFFERED UNDER INTERNATIONAL LAW

Session chair:

Bhanu Pratap

LEGITIMACY OF GENDER EMPOWERMENT IN POST-CONFLICT SOCIETIES

Sugandha Singh Parmar

The importance of women's role in post-conflict reconstruction has long been emphasised by feminist groups at local and the global level. Considered as a win, the unanimously adopted UNSC Resolution 1325 is marked as a turning point in this area. It is followed by resolutions 1820,1888,1960, 2106 and 2122 which promoted women in the position of peacebuilders and emphasise on the importance of their role in the post-conflict societies. These resolutions have provided a recognised space for women to actively engage in peacebuilding and also provided a language to women's groups and organisations to advocate for equal participation in peace building processes. At a prima facia level, the resolution seems to recognise and call for an equal participation of women in reconstruction process. However, a closer look at the language and tone of the resolutions show a significant gap that can have a limiting effect on the equal participation of women in reconstruction and nation building process. The lack of an empowering language while claiming an inclusion of women echoes the failure of UN to responsibly include a comprehensive legal approach towards a process to national building and reconstruction.

TACKLING TERRORISM: AN ANTHROPOLOGICAL APPROACH FOR INDIA

Syed Mobarak Abbas

(Ranchi college Ranchi) – India

Violence has been perpetuated in various forms from time immemorial, where greed and creed have been the moving force. However the recent spurt in violence operating under the façade of religious sanction is most inhumanly ruthless menace confronting mankind. Terror with its inherent nature of vast destruction on a large scale has potential to touch every body's life and alter social fabric, already adversely impacted by communal distress. The world is perplexed about ways of dealing with it, multidimensional approach is required for the same. From military operation to police surveillance of real as well as virtual world and public vigilance are some of the important measures that have been taken up with full swing and promptness world over. Indian engagement with terrorism, operational in somewhat amorphous form and very different from the rest of world, dating back to early nineties, had been firm and consistent.

However, terrorism is being tackled at a scale different from communalism, supposed to be entwined together with bearing on each other and perceived to be waged under the pseudo notion of furtherance to the cause of religion. However this lop sided approach is not sufficient in itself to tackle danger posed by believers of non- violence. It should be complemented with dialogue resumption and peaceful manner of conflict resolution to pre-empt and check its growth.

After all, despite varied arguments like economic and political implications reigning supreme to dictate terms and conditions on which terrorism and communalism thrive, and that the issue is too hot and complex to handle; the present national scenario warrants services of Applied and Action Anthropologists. Notwithstanding the vastly spread canvass of the work, micro level work may also be initiated. Anthropological contribution for atmosphere building against terrorism to check drift towards such dangerous organizations and driving home of the point that religious teachings don't permit mindless killings and massacre are crucial. Home ministry of Indian Government has already moved in this direction, qualified professional help on the national resolve may give boost to the very process initiated to develop better understanding on value attitude system and liberal institutions working with in. The paper with an analytical approach on the entire gamut of terrorism and road map of anthropological intervention also come out with communalism as its precursor, calling for similar yard stick on the part of law enforcing agencies.

SELF -SUSTAINING PEACE THROUGH ' RESPONSIBILITY TO REBUILD': A REVIVAL OF TRADITIONAL REPUBLICAN APPROACH OF IMMANUEL KANT

Swati Singh Parmar

(Amity Law School, Amity University) – India

Immanuel Kant has proposed an approach to international relations through which he proposes certain positives and negatives, which when followed, then peace can sustain perpetually in the world. This Perpetual Peace Model suggests the nations to adopt democratic and republican forms of government as, he argues, democracies usually tend not to enter into wars with each other. This premise presents a potent case for the nations to adopt democratic values in present day international order as well. And, the contemporary facets of international law present a platform for the Kantian model to be set in motion. The doctrine of 'Responsibility to Protect' is an important practical application of the Kantian Perpetual Peace Model. The 'Responsibility to Rebuild', one of the responsibilities under the 'Responsibility to Protect', represents a shift in the working of international organisations from establishing negative peace to positive peace. The post-intervention rebuilding of a state includes developing local ownership and instilling the values of democracy. Nevertheless, it is not just narrowly the rebuilding process of a state but in a wider sense, it is integrating national units to the holistic picture of a peaceful world- the actualisation of the Kantian model. This calls for a closer analysis of this political doctrine in context of the Perpetual Peace model of Kant.

THE LEGAL ACUMEN OF RESPONSIBILITY TO REBUILD IN THE INSTANCES OF FAILED STATES

Abhinav Kumar

The discipline of International law must develop a legal infrastructure in the nexus of these failed states whose internal rebellion and rising chaos have led to a great amount of politico-social unrest, thereby rupturing the law and order situation in the state. To a greater deal of disappointment, the 'rebuild' factor in the R2P regime from the 2005 UN World Document have met with a critical eye when it comes to meeting the local crisis and how the indigenous population have responded to this 'help' from the international community at large. The very basic selling idea of the 'rebuild' doctrine is to stop the 'recurrence' of the civilian conflicts (both of national as well as international nature) in the near future. The oddity that the 'rebuild' factor has to offer is its alignment of the international community and its resurrection in bringing together the forces, funds and rescue motives thereby showcasing their ability to react and rebuild effectively. The present paper seeks to deliberate and study the novelty in the idea of the responsibility to rebuild. As a gateway for this, the key international players must indulge in maintaining a long-term, high-level diplomatic presence for the capacity-building exercise as an amicable solution to the crisis. The negotiating efforts must be made with the government for the desirable aid from the local sources which have essentially been a lacuna in rebuilding a broken society. Through this paper, the discussions evolved, the action-plan discussed could serve as a roadmap to the political-legal turbulence which has paralyzed the globe in entirety, seeking a demand for the humanitarian course of action.

ADDRESSING THE POST CONFLICT SITUATION: THE CASE OF FAIL/WEAK STATES AND THE REHABILITATION PROCESS OFFERED UNDER INTERNATIONAL LAW

Session chair:

Bhanu Prataap

TRUTH COMMISSION AND CONVENTIONAL CONFLICT RESOLUTION IN THE SOLOMON ISLANDS: STRAINED RELATIONS BETWEEN GLOBAL AND LOCAL NORMS RELATING TO THE STATEMENT-TAKING OF EXPERIENCES UNDER THE CONFLICT

Shinichi Fujii

(National Museum of Ethnology) – Japan

The Solomon Islands experienced armed conflict from 1998 to 2003, in what is commonly referred to as “ethnic tension.” Attempts to resolve the conflict were made internationally, regionally and locally. The conflict finally ended in July 2003 thanks to the Australian-led Regional Assistance Mission to the Solomon Islands (RAMSI). The RAMSI immediately disarmed the militias, and arrested and prosecuted the perpetrators of the conflict in cooperation with the Royal Solomon Islands Police Force. Meanwhile, reconciliation was addressed by multiple agents. One of them is the Solomon Islands Truth and Reconciliation Commission (TRC)

What I want to consider is the relationship between the institutionalized forms of conflict resolution introduced from the outside and conventional conflict resolutions: namely, the relation between peacemaking from above and that from below. Several studies on the TRC have shown that it incorporated local cultural concepts and norms into its activities, which had a positive influence on the goals of the TRC, including the final reconciliation that was effected.

However, the success of truth commissions as a means of conflict resolution depends on the local context. In this paper, I regard the Solomon Islands TRC as a site of opposition between the conflict resolution style imported from the outside and traditional types of conflict resolution. An inquiry is made into the strained relationship between global and local norms in conflict resolution.

PEACE TERRITORIES IN COLOMBIA: PEDAGOGY TOWARDS OR FROM PEACE-BUILDING? AN ETHNOGRAPHIC ACCOUNT OF A POST-CONFLICT COMMUNITY – DEISSY

Cristina Perilla Daza

(Universidade Federal do Rio Grande do Sul) – Brasil

Since 2016, the Colombian National Government and the FARC (Revolutionary Armed Forces of Colombia), arranged the creation of Transition and Normalization Zones (ZVTN) as non-military areas to carry out the surrender of weapons and the transition into legality of this armed group in the context of the Peace Accords. This presentation will summarize the results of several workshops conducted with FARC ex-combatants in the “Jaime Pardo Leal” ZVTN. These workshops were designed to approach a concrete educational need this community will face once their members reintegrate into civil life. Moreover, I will refer to ex-combatants’ specific learning universes both in times of war and in times of peace. To be sure, ex-combatants’ educational experiences are considered as means to approach and enact reality both critically and proactively from two locus of enunciation: war and peace-building. I will refer to some of the challenges we met before and during the workshops, which in turn obey to specific relationships between different actors – i.e. the Monitoring and Verification Commission, the UN Mission, the National Army, and FARC leaders themselves. Understanding these challenges, then, is paramount to the way peace building operates in the context of the implementation of the Peace Accords in Colombia.

(UN)FORGOTTEN BODIES. SPANISH MASS GRAVES EXHUMATIONS SIXTY YEARS AFTER THE WAR

Alexandra Staniewska

(Adam Mickiewicz University) – Poland

After the Spanish Civil War (1936-39) there are unopened mass graves in the whole country. Since the beginning of XXI century many of such sites are exhumed and the remains are analysed by specialists in order to be identified, returned to families and properly buried. Such actions are part of a bigger process, called “recovery of historical memory”. In the paper I want to focus on relations between different actors of such movement, from the remains itself to families, local associations, regional and national governments. The exhumations and further burials fulfill distinct objectives for each one of such actors, however they remain in extremely complex relations. The difficulty lies not only in the social relations but also in legal and financial opportunities. I want to present how the exhumation movement works on different organisational levels and discuss whether it is or it isn't a reconciliation process.

CONFLICT MANAGEMENT, KANT'S DEFINITIVE ARTICLES OF PERPETUAL PEACE AND INTERNATIONAL LAW: A CASE FOR THE IDENTIFICATION OF FAIL/WEAK STATES

Bhanu Pratap

(University of Lucknow) – India

The paper tends to explore the virgin area of the nexus between Conflict Management and International Law. International Law, through the tool of Responsibility to Rebuild is trying to 'institutionalize' Conflict Management. Fail/Weak states has remained a grey area of international law and so far an inclusive legal definition has not been derived. Part I of the paper will reflect on the three affirmative conditions of Immanuel Kant's Peace model and show that these three articles are relevant in the 21st century. Part II of the paper will explore the relationship between conflict management and International law and reflect on the utility of Responsibility to Rebuild. Part III of the paper will suggest the legal criterion for the identification of the Fail/Weak States.

OP 008 – AFFECT AS KNOWLEDGE IN THE STRUGGLE FOR RIGHTS IN LATIN AMERICA: TOWARD THE BLURRING OF ANTHROPOLOGICAL REASON

This panel proposes to bring together recent debates on affect and anthropological knowledge with studies in governmentality. Anthropologists have explored the effects of rationalising discourses of the State, including those of human rights policy and practice. In taking such an approach, anthropological analyses have often echoed the reason/emotion dichotomy that marks the workings of the State. This panel aims to explore how affect can be incorporated into studies of governmentality and human rights so as to unsettle such dichotomies. We explore how embodied experiences of oppression inform struggles for human rights.

How does affect strengthen the fight for rights or lead to the abandonment of hope? We investigate the ways in which affects are elicited and performed in contexts of violence and racism, as well as in bureaucratic systems. What is the role of affect in processes of authorization, recognition and legitimation of rights? Do certain affects need to be elicited or performed in order to gain recognition? What affective “evidence” is admissible in human rights-related processes? How does affect slip into bureaucratic practices, even whilst officials might deny this is happening? Finally, we address the affective encounter between anthropologists and their interlocutors. How can this be incorporated into ethnographies that recognise and treat affect as knowledge? This panel explores these themes in varying ethnographic contexts of Latin America.

Convenor:

Michele Wisdahl

(University of St Andrews) – Scotland

Catarina Morawska

(Universidade Federal de São Carlos) – Brazil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, Spanish

Keywords: affect; knowledge; human rights; Latin America; governmentality

Thematic lines: 20. Anthropology of Human Rights/Antropologia e Direitos Humanos

SISTEMAS PENAIS/JUDICIÁRIO

EMO-TENSIONES: REFLEXIONES SOBRE EL LUGAR DE LAS EMOCIONES EN UNA CÁRCEL DE MADRES CON HIJOS/AS URUGUAYA Y EN LA CONSTRUCCIÓN DEL VÍNCULO ETNOGRÁFICO

Cecilia Garibaldi

(Facultad de Humanidades y Ciencias de la Educación) – Uruguay

En las últimas décadas varios/as antropólogos/as han hecho énfasis en la importancia de romper con el esquema cartesiano de interpretación de las formas de pensar, sentir y actuar de los seres humanos. En este intento reconocer el lugar del/a antropólogo/a en la investigación y las relaciones de poder que median su vínculo con sus interlocutores/as a través de la reflexividad, y así situar la producción de su conocimiento. A la luz de estos aspectos, es que en esta presentación pretendo reflexionar sobre el lugar que lo emocional se ha ganado en la investigación que he realizado entre octubre de 2016 y junio de 2017 en la cárcel de madres con hijos/as. Si bien el objetivo de la misma era conocer las prácticas y discursos de los diferentes actores sobre la maternidad en la cárcel, lo emocional atraviesa muchas de las dimensiones analizadas en la investigación empezando por mi propio vínculo con las mujeres privadas de libertad.

Aunque las manifestaciones de lo emocional están silenciadas en las políticas de Estado y en los procesos judiciales, las emociones regulan las relaciones sociales en las cárceles y por ende muchas de las dinámicas de su propio funcionamiento. La maternidad, es una construcción sociocultural que adquiere sus significados en la cárcel que están íntimamente ligados a imperativos morales como a factores emocionales. En este sentido, el “miedo” opera como un regulador de las relaciones de poder no sólo entre presas sino también en el vínculo entre funcionarios civiles, policías y autoridades. Las emociones juegan un papel central en la brecha entre lo que estos actores dicen y hacen, y lo que deberían hacer. Por otra parte, la construcción del vínculo etnográfico asume sus particularidades en el contexto carcelario. En este sentido, el propio trabajo de campo me ha llevado como investigadora a “ser afectada” y desde ese lugar reconocer muchas de las sensaciones, miedos, tensiones y alivios que las presas experimentan en su vida en la cárcel.

LIVES ON STANDBY: TIME PERCEPTION AMONG FEMALE PRISONERS IN BRAZIL

Leonardo Alves dos Santos

(Universidade de Brasília) – Brasil

This paper analyses time perception among female inmates and ex-prisoners, from women's prisons in Brazil. The research was conducted at state penitentiaries and social reintegration centers from two different states in Brazil. The main problem of this work was how these women understand their time in prison and how it is meaningful to their lives after they leave. The methods used to answer that question were direct observation, participant observation, life story interviews, and what I named "guided conversations". By crossing perspectives of different women living different times of their lives in and after prison, it was revealed that there are two major perspectives about time shared by these incarcerated women, the "built time" and the "suspended time", which are strictly bonded to the notions of self, memory and emotion. This paper shows how those interpretations of time are created, lived and embodied in a terrible environment marked by awful physical and psychological conditions that violates several human rights, which are not just legitimated, but kept as one of the main characteristics of the prison administration in Brazil.

PRISON AND JUDGMENTS OF ADOLESCENTS AND JUVENILES IN BRAZIL AND GERMANY

Mônica Gusmão

(Universidade Federal de Pernambuco) – Brasil

In 2007, I carried out an anthropological research in one of the State Units responsible for accommodating sentenced adolescents in Pernambuco – Brazil.

Prior to the research, I worked as a lawyer for the same State Institution. I witnessed the death of an adolescent within the State Institution, where he should have been protected by the State. However, he was killed during a rebellion within the institution. This situation shocked me even more because the dead adolescent had no birth certificate. Therefore, I asked myself: How could anyone be prosecuted and judged if he did not even exist legally? Why was this person not a citizen to enjoy rights, but only to answer for responsibilities and offenses? This dividing line made me reflect about the judicial system and the practice of justice and led me to new research, particularly when social groups differentiated from hegemonic society and in a vulnerability situation are judged. Proceeding on the assumption that rebellions are not only present in incidents noticeable for society, but in everyday life of juvenile inmates, this study analyzed a form of daily conflict management in a prison for male adolescents in the Brazilian context and demonstrated a paradox of moralities when a judge, as a legitimate guarantor of legislation guided by the principle of the best interests of children and adolescents, commits adolescents to an inefficacious and often corrupt detention system for social and educational reintegration. Interviews with German judges and a visit to the Court of Berlin Tiergarten, where data on judgments were collected, allowed me to undertake a comparison of the two systems, starting with the underlying categories of punishment.

DISTANCE IS (NOT) NECESSARY: THE AFFECTIVE IMPLICATIONS OF RESEARCH ON HUMAN RIGHTS, PUBLIC SECURITY AND CRIMINAL JUSTICE

Isaac Palma Brandão

(Universidade Federal Fluminense) – Brasil

This paper explores the moral and affective implications of anthropological research, based on data from research on human rights, public security and criminal justice. Considering the lack of reflection on these implications, in research on criminal justice and public security, this work aims to focus, which often appears as something given. That is, the affective and moral place of the researcher. I take into account that research in anthropology has traditionally been based on research undertaken in distant (and colonial) contexts, where the “other” is represented by non-participation in the world of anthropologists. I bring in this context the questions: What are the meanings of anthropological work, when the interlocutors, the institutions – where the research is undertaken – and the contexts are permeated by affective and moral relations? And when such affections are negative? When is distance not only unfeasible but also undesirable? Starting from the discussion of feminist and postcolonial criticism – about the explanation of the position of the actors – what is the consequences of a young man raised in a context exposed to police violence and a critical militant of the violent intervention of these state agents, to research military police trials?

– *Affect* –

THE PEDAGOGY OF THE INDIGNANT: AFFECT & RIGHTS IN A NORTHEAST BRAZILIAN CLASSROOM

Michele Wisdahl

(University of St Andrews) – Scotland

Drawing on a year of participant observation in an emerging middle-class private high school, I outline the ways in which affect served as a teaching tool and produced a kind of embodied knowledge about rights. Powerful emotions (and their accompanying affect in and on the body) did some of the metaphorical heavy lifting in the classroom as teachers engaged in what I call a “pedagogy of the indignant”. Students were encouraged to recognise oppression and feel indignation about social, economic and political injustices. Teachers and students expressed anger, disgust and outrage at situations that (they perceived) denied particular categories of people their rights and dignity. Through a curriculum imbued with a mix of populism, pensamento social brasileiro and Freirean pedagogy, students honed their abilities to recognise (and/or perhaps construct) their own (and others’) oppressions and perform indignation – all the while articulating a relationship with (and sometimes against) o povo. Finally, this paper briefly examines the outcomes of this embodied knowledge; that is, the ways in which indignation was used by some as a catalyst in the fight for rights and by others as verification that nothing could be changed.

ABOUT PEOPLE AND DIAGNOSIS: AN ETHNOGRAPHY ON CITIZENSHIP, PUBLIC POLICIES AND AUTISM IN THE BRAZILIAN LABOUR MARKET

Valéria Aydos

(Universidade Federal do Rio Grande do Sul) – Brasil

This paper aims to analyse the processes of social inclusion policies, which were driven by the promulgation of Law no. 8,213/91 of quotas for people with disabilities in business organizations. Its main focus is the understanding of the systems of thought in which these policies are immersed and their effects on the construction of people's subjectivities. The ethnography findings of my research allowed me to problematize the centrality of psi experts and care relations in the effectiveness of this policy and the de-subjectivation nature of biomedical diagnoses. It was also possible to perceive that the quota policy, despite encountering various resistances and barriers to its implementation, finds as a greater effect the subjective transformation of the people who benefit from it.

On the other hand, the research evoked the sanitizing and individualizing rationalities and moralities present in the construction of an unreachable ideal of "worker", propagated both in educational spaces and in business daily life; the need to rethink the negative character attributed to "care relationships" in the inclusion processes; and the need to take into account the specificities of the diagnosis of autism in the processes of obtaining rights. This paper sheds light on how the various actors and rationalities present in the inclusion processes act in the social construction of new subjects, relationships and social sensibilities in Brazil.

SKIN, THAT WHICH ONE DOES NOT SPEAK OF: AFFECT AND RACISM IN ANTHROPOLOGICAL WRITING

Maíra Vale

(Universidade Estadual de Campinas) – Brazil

In this paper I intend to describe black women's experiences in two different ethnographic contexts – KwaZulu-Natal Province, in South Africa, and Recôncavo Baiano, in Brazil – in order to explore the role of ancestry and spirituality in their struggle for the right to land after forced removals during the apartheid regime and for the right to religious freedom of the afro-Brazilian *peçoas de santo*, or *candomblé* practitioners. How does the connection to ancestors and deities inform their struggle for rights often associated with the dominant white world? If black women's spirituality affects their demands to land and religious freedom, should it not also affect the construction of knowledge in anthropology? What does it entail to be a white researcher working with black women and how is that translated into ethnographic writing? How does an anthropologist talk about struggles for human rights without mentioning the inequality of the anthropologist/interlocutor relation and the hierarchy of their epistemologies? These are some of the issues that have accompanied me throughout my academic career, which I intend to discuss in this comparative and critical effort.

VIOLÊNCIA, DOR E TROCA: UMA ABORDAGEM ANTROPOLÓGICA DE ALGUNS ASPECTOS ESTRUTURANTES DAS RELAÇÕES CONSTITUÍDAS COM O ESTADO EM UMA CIDADE DO INTERIOR DO MARANHÃO

Cayo Cezar de Farias Cruz

(Universidade Estadual do Maranhão) – Brasil

Trata-se aqui de apresentar algumas reflexões consequentes de um trabalho de campo realizado em uma “cidade pequena” do interior do Maranhão. Essas reflexões delineiam dois aspectos distintos e que serão apreendidos como efeitos do Estado. O primeiro aponta para o poder sobre vida e morte, o segundo para o poder de troca. A pesquisa se inscreve inicialmente em um interesse intelectual em apreender os sentidos e significados que articulam e compõem redes, trajetórias, sociabilidades e deslocamentos a partir da relação entre diferentes contextos (cadeias, ruas e bares) com suas moralidades e sociabilidades específicas que relacionam gênero e violência. Nesse ímpeto, busca-se desenvolver uma abordagem antropológica a partir das narrativas de dor, morte, humilhação e sofrimento que apresentam o Estado como agente principal, ou seja, ações nas quais aparecem confundidas legalidade e ilegalidade e os efeitos que essa dinâmica produz. Destacando-se a presença dos rumores como uma importante tecnologia do poder. O segundo aspecto a ser explorado nesse trabalho é o “poder de troca” que a “tutela” do Estado permite, o que acaba por se tornar estruturante não somente das relações constituídas no contexto em questão mas também parecem apontar para um “regime simbólico-político pessoalista” próprio do que é apreendido como “cidade pequena”.

OP 010 – ALTERNATE HISTORIES ABOUT ANTHROPOLOGY: TENSIONS BETWEEN NATIONAL IMPERATIVES AND COSMOPOLITAN IMPERATIVES

The objective of this panel is to stimulate reflection and discussions to think anew some tensions which exist between different perspectives on the history of anthropology. In some cases, the history of this academic field is told from a national perspective (a national-building anthropology) while in others it is the cosmopolitan vocation of the discipline which is highlighted, with an emphasis on the trajectory of its respective actors (empire-building anthropology). We invite scholars to contribute to the exploration on different aspects of the history of anthropology, in the context of both the creation of imperial and national narratives though with a critical angle in relation to a history written from the hegemonic centres of anthropology. From a more inclusive perspective, this panel will discuss questions such as: what are the new sources and archives available in a period of relatively recent decolonization such as in the Portuguese case? What are the new challenges to think a plural history of anthropology? How can we incorporate to our thinking the unexpected political and identity use and abuse of an anthropological knowledge? How can we write a history of anthropology from local, regional and national contexts with a cosmopolitan twist?

Convenor:

Lorenzo Macagno

(Universidade Federal do Paraná) – Brasil

Antonio Motta

(Universidade Federal de Pernambuco) – Brasil

Jorge Freitas Branco

(ISCTE Instituto Universitário de Lisboa) – Portugal

Comissão/Comission: Associação Brasileira de Antropologia/ABA

Languages accepted for paper presentations: English, French, Spanish, Portuguese

Keywords: history of anthropology; cosmopolitanism; alternate histories

Thematic lines: 03. Anthropology of Archives and Documentation/Antropologia de arquivos e documentos

ARCHIVES AND THE COLONIAL LEGACY

Session chair:

Antonio Carlos Mota de Lima
(UFPE)

HISTORIES OF ANTHROPOLOGY IN PORTUGAL: A PERSPECTIVE FROM MISSIONARY ARCHIVES AND COLLECTIONS

Ana Rita Amaral
(University of the Free State) – South Africa

This presentation aims to bring to the debate about the histories of anthropology in Portugal a perspective from missionary archives and collections. It will focus on the case of the Congregation of the Holy Spirit, a Catholic missionary congregation, active in Angola from the second half of the 19th century, throughout the New State period, up until today.

At least since the 1980s, several authors have debated the role of missionaries in the history of anthropology, especially in the anglophone world. However, for reasons that I intend to problematize, the terms of these debates are difficult to transpose to the Portuguese case, and therefore need to be challenged and seen from a different perspective.

I will analyse a collection from Angola assembled by the Spiritan Fathers and donated in 1969 to the National Museum of Ethnology. This museum, officially created as Museum of Overseas Ethnology, is arguably a fundamental institution to understand the history of anthropology in Portugal. The analysis of the missionary collection allows for a critical perspective on the history of the museum and the relationship between Portuguese anthropologists and missionaries in the late colonial period. It was part of a project that aimed to create a national ethnological collection, therefore resonating not only with the perspective held by the anthropologists, namely Jorge Dias, regarding Portuguese national identity and history, but also with their scientific and disciplinary program.

ON SHADOWS & INTERPRETERS: ETHNOGRAPHIC PRACTICE, COLONIAL GOVERNMENT AND ITS VULNERABILITIES

Diego Ferreira Marques

(Universidade Federal da Bahia) – Brazil

In histories about Anthropology as a disciplinary field, the distinction between the work of professional ethnographers and the non-academic ethnographic practices of other subjects, such as missionaries and colonial administrators, has been presented as a turning point. This cleavage is even more prominent in certain particular national traditions, such as in British social anthropology. A closest view and a systematic observation of national contexts equally harassed by the Imperial question, although from a peripheric position, such as in Portuguese anthropology, mainly that concerned its former African colonies, shows, however, that there was a great permeability in descriptions in which the aforementioned distinction is based, as well as the question of the vulnerability of these subjects and their various modes of “colonial agoraphobia” would produce points of view that were often convergent in their analyzes and explanatory models. Focusing the colonial context of Angola, between the 10s and the beginning of the 60s of last century, I observe the production of ethnographic content recorded in periodicals such as the “Mensário Administrativo”, publication of the colonial Civil Administration Services, and the Bulletin of the “Instituto de Angola”, contrasting it with data on the colonial administration of the so-called indigenous stations found in the archives of the General Government of the Province of Angola and with testimonies of former colonial officials, trying to understand to what extent these documents help us to think in alternative ways and from different contexts the practical meanings of the possible distinction between professional ethnographies or not and in what ways the objective conditions of fieldwork, especially in the colonial situation, are keys to address this issue, beyond the revisionist narratives on the compromises between Anthropology and colonialism, but also without neglect the role of colonial contact in the historical conformation of the discipline.

ETHNOGRAPHY IN THE JUDICIAL ARCHIVES OF THE LABOR BOARD OF BREVES, MARAJÓ ARCHIPELAGO, PARÁ

Dione do Socorro de Souza Leão

(Universidade Federal do Pará) – Brasil

The objective of the present article is to present the ethnography carried out in the documentary archives of the Labor Board of Breves, Marajo Archipelago, through the oral narratives of the institution 's employees, interspersed with the analyzes of the labor judicial processes of the 1970s, in order to reflect on the institution's trajectory and the context that circumscribed the discourses of the State and the strategies of struggles of the workers of the wood in favor of their rights and the recognition of the category. In this line, it was possible to rethink ways of inserting in the agenda of the universal discussions the theme of the exploitation of the local labor force, the traces of environmental destruction and unemployment left by the national and international logging companies installed in the municipality since the beginning of the 20th century. Thus, archives were treated as active agents of history, in a present/past/future interlocution, not only as a sovereign source of information, but also new challenges revealers in the field of anthropology in interface with history for the questioning of Westernized and uniform visions responsible for covering up, through universal laws and generalizing terms, the ways of work in the region. In order to carry out such an undertaking, theoretical-methodological dialogues were held with Ladwig (2012); Frehse (2005); Cunha (2004, 2006); Foucault (1969, 1997); Geertz (1926); Marcus (2011); Tsing (2005), among others.

THE COSMOPOLITAN CHALLENGE DURING THE INTER-WAR PERIOD

Session chair:

Eric Morier-Genoud

(Queen's University)

LA « BANDE RIVET » OU L'INTERNATIONALISME SCIENTIFIQUE À L'ÉPREUVE DE LA GUERRE. ENGAGEMENT, THÉORIES ET PREMIERS TERRAINS DE L'AMÉRICANISME FRANÇAIS

Julie Antoinette Cavignac

(Universidade Federal do Rio Grande do Norte) – Brasil

Les contextes historiques de la production des données et l'engagement politique des anthropologues, faits déterminants dans le choix des terrains et des thèmes de recherche, constituent des aspects peu étudiés de l'histoire de l'Anthropologie. Les grands débats intellectuels existants entre les chercheurs européens et ceux du "nouveau Continent" dans les années 1930, se doublent d'un combat politique majeur; celui de la lutte contre l'anti-sémitisme et le racisme, en pleine montée des fascismes. En France, Marcel Mauss et Paul Rivet, précurseurs de l'institutionnalisation de la discipline et socialistes militants, envoient sur le terrain des jeunes chercheurs français dans plusieurs pays d'Amérique du sud dans le but de collecter des informations linguistiques, ethnographiques et, éventuellement de faire des fouilles archéologiques afin de trouver les preuves d'une origine commune à l'homme américain, partageant avec leurs maîtres l'esprit d'une science militante et émancipatrice (Métraux, le couple Lévi-Strauss, Soustelle, etc.). Les missions françaises et les œuvres de coopération mises en place par le gouvernement socialiste de Léon Blum en divers pays d'Amérique Latine portent moins la marque d'un projet impérialiste ou civilisateur que celle d'un idéal progressiste, mélange d'humanisme scientifique et d'engagement idéologique. Mais comme en Amérique les chercheurs ne peuvent pas compter sur l'appareil d'État, comme dans le cas des colonies françaises, ils souffrent d'un certain ostracisme, eu égard leurs projets académiques et leurs opinions politiques. En retraçant le parcours des ethnologues français au Brésil en plein régime autoritaire, nous nous attacherons à la relecture de l'histoire de l'américanisme et aux conflits liés aux aspects institutionnels d'une ethnographie brésilienne naissante à visée essentiellement nationaliste.

FRANZ BOAS AND KAMBA SIMANGO: ANTHROPOLOGY IN THE PRIMORDIA OF PAN-AFRICANISM

Lorenzo Macagno

(Universidade Federal do Paraná) – Brasil

Kamba Simango was born in 1890, in Machanga District, on the coast of present-day Mozambique. In 1914, under the auspices of missionaries of the American Board of Missions, he was sent to the United States to study at the Hampton Institution, a college where “Afro-Americans” and young people from Africa came to learn the sciences, literature, and manual skills. During this period, he would come into contact with musicologist Natalie Curtis. In 1919, after completing his studies at the Hampton Institution, Kamba Simango was sent, again by the missionaries, to Teacher College in Columbia, where he would study in until 1923. Soon after arriving in Columbia, Kamba Simango made the acquaintance of Franz Boas. The pair immediately struck up a rapport. The father of North American anthropology wanted Kamba to become not merely an “informant”, but a native ethnographer, armed with anthropological tools.

Boas hoped that on his return to Mozambique, Kamba could write about his people (the Vandau), independently of his commitments to the missionaries of the American Board. The pair began an exchange of letters that would continue for many years; this paper focused on the itineraries of that dialog and its “political” consequences in Kamba’s life. Through his contact with anthropology – and his social links with people from, above all, West Africa – Kamba Simango developed a blend of particularist “ethnic pride” and pan-Africanist sensibility. Two apparently contradictory circumstances are linked to his life trajectory: 1) the emergence, in the 1920s, of an ethnographic awareness that would be decisive for the future of anthropology; 2) the emergence, in the middle of the period of “effective occupation” in Africa, of the new African elite, and at the same time, the consolidation of a growing pan-Africanist cosmopolitanism (Kamba was a delegate at the Third Pan-Africanist Congress in London). Beyond the mere “biographical illusion”, his experience invites us to reflect, in the same comparative vein, on the relations of anthropology and panafricanism during the first half of the 20th Century.

THEODOR KOCH-GRÜNBERG AND THE BRAZILIAN INTELLECTUALS

Erik Petschelies

(Universidade Estadual de Campinas) – Brasil

The German ethnologist Theodor Koch-Grünberg (1872-1924) became one of the world's leading Americanists of his time after having accomplished successfully two expeditions to Amazonia: between 1903 and 1905 he explored the rivers Rio Negro and Japurá in northern Brazil and between 1911 and 1913 he traveled from Mount Roraima, in Venezuela, to the river Orinoco in northwest Brazil. He contacted dozens of indigenous peoples, studied their mythology, material culture and languages. Koch-Grünberg held a scientific correspondence with some of the most notorious anthropologists of his time, such as Adolf Bastian, Franz Boas, Arnold van Gennep and Paul Rivet. He also maintained letter exchange with his Brazilian colleagues Capistrano de Abreu, Affonso d'Escragnolle Taunay and Teodoro Sampaio. Through analysis of primary sources – the correspondence at the Theodor Koch-Grünberg Archive at the Philipps-Universität Marburg in Germany – the aim of the presentation is to contribute both to the history of Brazilian social thought and the history of German ethnology. Thus, history of anthropology should be written in the same way as Koch-Grünberg imagined ethnology: as an international science, based on humanistic principles and grounded on social relations.

INSTITUTIONS, NATIONS AND “STYLES OF ANTHROPOLOGY”

Session chair:

Lorenzo Macagno
(UFPR)

THE INSTITUTE OF ANTHROPOLOGY IN SANTA CATARINA: BETWEEN THE LOCAL AND THE NATIONAL

Amurabi Oliveira

(Federal University of Santa Catarina) – Brazil

The present work examines the construction and development of the “Institute of Anthropology”, created in the 1960s by Oswaldo Rodrigues Cabral (1903-1978), later transformed into an Anthropology Museum. The emergence of this institute is linked to the efforts begun in the 1950s in the process of consolidation of anthropology in Santa Catarina, reflecting an attempt to overcome regional barriers in the process of building national and international dialogues. At the Institute of Anthropology, anthropologists and archaeologists with professional training in these areas began to gather together, breaking with the model of self-taught anthropologist (as Oswaldo Cabral was), opening the possibility of inserting Santa Catarina in the national debate on anthropology. Through this work, I seek to articulate the history of anthropology in Santa Catarina, begun in the university sphere in the 1950s, with its insertion at the national level, emphasizing the discontinuities of the knowledge production models experienced between the 1950s and 1970s in local anthropology.

KALERVO OBERG AND THE TRANSNATIONAL MODEL OF “COMMUNITY”

Andreia Vicente

(Universidade Estadual do Oeste do paran ) – Brasil

In this communication I will analyze the community model present in the work “Toledo. A municipality on the western region of Paran  (Oberg, 1960) understanding it as transnational. To do so, I will try to relate two distinct frameworks of ideas.

First, I will resume to some Chicago School’s writings from the 20th century included the presence of ethnic-cultural diversity in the cities as a challenge to solidarity. Authors such as Park and Wirth have questioned, for example, how it would be possible to create collective action mechanisms in the urban environment where the heterogeneous and individualistic metropolitan type prevailed. In those writings, cities were the place of indifference, conflict, of the “ghettofication” of immigrants.

In a second moment, I will verify how this analytical model of the urban influenced the writings of Kalervo Oberg in dialogue with the idea of pioneering adopted by the Colonizing Marip . The “private colonization” model sought to build a community with strong ethno-cultural identification anchoring in the precise selection of descendants of European immigrants with specific moral characteristics.

I believe that the work in question builds a transnational analytical type of “community” that combines the “efficient colonizer/farmer” (Brazil) with the debates on “urban maladjustment and crisis” (USA). The product is a book that idealizes the creation of a small municipality as a symbol of urban progress and agricultural and social development, which the distinct racial ethnic elements – such as the “Paraguayans” and the “caboclos” – that passed through the region were expelled from the community.

EUGENICS, GENETICS, AND ANTHROPOLOGY IN BRAZIL: THE RACIAL MISCEGENATION DEBATE IN 1930S

Robert Wegner

(Fundação Oswaldo Cruz) – Brazil

The early decades of the twentieth century witnessed the emergence of eugenics movements in different countries around the world. While in the United States the birth of eugenics was intimately linked to the growth of Mendelian genetics, in Brazil it was physicians who, in the wake of the First World War, were attracted to the ideal of biological improvement of the population using measures inspired by neo-Lamarckian principles. In this context, the 1933 publication of Gilberto Freyre's *Casa Grande & Senzala* marked a turning point in the appreciation to miscegenation in Brazil. In the other side, from the 1920s, other scientists joined the eugenics movement, including psychiatrists, anthropologists, and geneticists, helping to broaden its scientific foundations.

This presentation explores the controversies surrounding race mixing in the context of the expansion of Mendelian genetics in Brazil. I investigate how Freyre's ideas interacted with these investigations. I focus not only on the divergences between Renato Kehl and Edgard Roquette-Pinto but also on two breeders from an agricultural college in Piracicaba, São Paulo, who became interested in eugenics from 1929. Adhering to the Mendelian theory of inheritance, Salvador Toledo Piza allied himself with Renato Kehl, who deemed miscegenation equivalent to crossing different species. Meanwhile, Octávio Domingues concluded that miscegenation was healthy, a position more in tune with the conceptions of Roquette-Pinto.

TENSIONS BETWEEN NATIONAL AND COSMOPOLITAN ANTHROPOLOGIES: SPAIN, PORTUGAL, BRAZIL, APPROACHES AND CONTRASTS

Antonio Motta

(Universidade Federal de Pernambuco) – Brasil

It is commonplace in the history of anthropology to use “contrastive” categories that serve to correlate or contrast trajectories of “national anthropologies” with trajectories of anthropologies done in metropolitan centers. Often, categories such as Empire-building and National-building are expressed through reductionist classificatory dualisms, for example: whereas in some countries a tendency prevailed for the study of geographically distant peoples, in others dominated the study of their own peoples. While some were seduced by geographically distant otherness, others were far more attracted to knowing themselves, as was the case in some countries near or bathed in the Mediterranean: Portugal, Spain, Italy, and Greece. What would be observed in them was a strong concentration of researchers confined in their territories of origin, but whose main objective was to self-inquire “who are we?”. A similar trend would be repeated in non-European geographic spaces, with equally differentiated national trajectories, as is the case in Brazil. The work proposes to establish approaches and contrasts between styles and forms of anthropologies carried out in Brazil, Portugal and Spain, in the period of anthropology’s emergence and institutionalization in national academic frameworks.

OP 012 – ANTHOPOLOGY AND ANTHROPOLOGISTS, BORDERS, INTERLOCUTIONS AND ANTHROPOLOGICAL MAKING IN HEALTH

Thinking of anthropology from/since its borders comes from an affront of challenges met by the anthropologist who studies the interface with other disciplinary fields such as health. We discuss ways of constructing knowledge from a reductionist science to other that seeks going beyond borders, based in a complex paradigm that observes new realities and sociocultural issues by putting the body in the core of the axis in existence and disciplinary connections. Health anthropology, anthropology in health, anthropology and health and other pairings enable the participation in spheres governmental, health care, civil society organizations and international agencies. The communication with biomedical knowledge and educational paradigms result in thoughts about the anthropologic making and doing in which was produced, as well as the awareness of limits and the epistemological scope of the current scientific programs compel the exploration of practices, knowledge and epistemologies experimented from the creative and susceptible field in the border. There are many possibilities of interlocution and this panel invites anthropologists to explore the processes considering the margins as a playing field, either as a reinforcement of the ethnographic making, the reflection of the experience of the living body, the anthropological creativity in these associations/inter-knowledge, the plasticity or hybridism or even the imperial necessity of discussing phenomemon of the epistemological pluralism

Convenor:

Ednalva Neves

(Universidade Federal da Paraíba) – Brasil

Éverton Luís Pereira

(Universidade de Brasília) – Brasil

Olga Angélica Vásquez Palma

(Universidad Católica de Temuco) – Chile

Gabriela Garcés Pérez

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Comissão/Comission: Associação Brasileira de antropologia

Languages accepted for paper presentations: Português, espanhol, inglês, francês

Keywords: anthropological making; interlocutions; anthropology and Health; anthropology on borders; epistemological pluralism

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

EPISTEMOLOGIES IN THE BORDERS I: ANTHROPOLOGY, ETHNOGRAPHIES AND HEALTH SCIENCES

POSIBILIDADES DE DIÁLOGO ENTRE LA ANTROPOLOGÍA Y LAS CIENCIAS DE LA SALUD. EL ROL DEL ANTROPÓLOGO EN LA CONSTRUCCIÓN DE POLÍTICAS DE SALUD INTERCULTURAL EN CHILE

Bárbara Bustos Barrera

(Ministerio de Salud de Chile) – Chile

Entre los años 2014 y 2016 el Ministerio de Salud de Chile enfrentó una discusión sobre la modificación al Reglamento de residuos de establecimientos de atención de salud, tendiente a destrabar la prohibición de entrega de la placenta a mujeres indígenas en establecimientos de salud. En esta discusión participaron profesionales indígenas y no indígenas provenientes de las ciencias de la salud, de las ciencias de la educación y de las ciencias sociales. A partir de un análisis etnográfico retrospectivo de este caso, este trabajo indaga en las lógicas de pensamiento y acción que sostienen las decisiones, que orientan a los sistemas de salud en el campo de la salud indígena y desde el campo de la antropología de la salud evidencia las posibilidades de actuación de la antropología en un campo de conocimientos multidisciplinarios, indígenas e interculturales, profundizando el debate sobre el rol del antropólogo en la interfaz con las ciencias de la salud. Para ello se revisa críticamente material documental producido a propósito de este debate, actas, argumentaciones y la propia experiencia de haber sido parte activa de esta discusión.

DILEMAS E DESAFIOS DO FAZER E ENSINAR ANTROPOLOGIA NA SAÚDE COLETIVA EM TEMPOS DE CRISE

Jaqueline Ferreira

(Instituto de Estudos em Saúde Coletiva – Universidade Federal do Rio de Janeiro)

Essa apresentação é um relato de experiência, produto de inquietações de minha trajetória Antropológica e dos debates e reflexões oriundas dos diálogos com alunos e colegas em diferentes espaços de ensino e pesquisa. Por meio de um processo reflexivo busco problematizar as questões relativas do fazer e ensinar Antropologia na Saúde Coletiva incluindo o potencial de intervenção das pesquisas no período crítico pelo qual atravessa o Brasil atualmente. Proponho que o encontro interdisciplinar da Antropologia com a Saúde Coletiva no contexto atual da sociedade brasileira seja a oportunidade de refletirmos sobre novos temas e elaborarmos novas questões de forma que consigamos trazer nosso olhar crítico e reflexivo e contribuir para uma sociedade mais justa.

"SO, WHAT KIND OF ANTHROPOLOGIST ARE YOU?" ON THE LIMINALITY OF ANTHROPOLOGICAL RESEARCH AND THE SAFER GROUND OF ETHNOGRAPHY

Alfonso Otaegui

(Pontificia Universidad Católica de Chile) – Chile

This contribution seeks to outline the practical and epistemological difficulties of an ongoing ethnographic fieldwork focused on health, care and ageing. My research project is one case of a global and comparative project: "The Anthropology of Smartphones and Smart Ageing" (ASSA). The ASSA project employs ten anthropologists doing simultaneous fieldwork in ten sites (two in Latin America, two in Africa, three in Europe, one in the Middle East and two in Asia) and seeks to understand the experience of ageing for people between the ages of 45 and 70, their use of smartphones and access to healthcare. I am currently doing ethnography among migrants working in Santiago. My research needs to go through several domains, such as digital anthropology, medical anthropology and even anthropology of migration. This poses a framing/borders dilemma which I try to solve by relying on grounded ethnography and comparison with the other field sites.

ANTHROPOLOGY AND INDIGENOUS HEALTH: LIMITS AND POSSIBILITIES

Elisângela Henrique

(Universidade Federal de Pernambuco) – Brasil

This article is a reflection of the research on social inequality and tuberculosis carried out among the Guarani – Kaiowá, located in the State of Mato Grosso do Sul, central region of Brazil. For more than three decades, national and international organizations involved in health care have argued that the implementation / expansion of public health services would contribute to the health needs of the population; particularly of indigenous groups, subjected to socioeconomic and environmental vulnerabilities. Anthropology has discussed and pointed out the potential of bringing our discipline closer to other areas of knowledge. It is known that the understanding about the meaning of the “disease”, its meaning and what is taken into account for those who are in a state of suffering and / or “sick” are aspects that should be part of the competence of health professionals. In addition, the representation of “disease” and even “health” can be problematized from the positions / postures assumed by the researchers in Field. Therefore, to expand knowledge and seek to understand the role of Anthropology, its limits and possibilities in the development of research on indigenous health, will promote an exchange of knowledge between the epistemological scope of Health and Anthropology, which may result in an expansion of care actions to from an integral vision of the natives served by the medical health system.

EPISTEMOLOGIES IN THE BORDERS II: ANTHROPOLOGY, ETHNOGRAPHIES AND HEALTH SCIENCES

HUMANITARIAN MEDICAL TRAINING AND HEALTH ANTHROPOLOGY: REINVENTION OF THE MEDICAL PROFESSIONAL OR STRATEGIES OF FEEDBACK OF HEGEMONY OF MEDICAL KNOWLEDGE?

Ana Florencia Quiroga

(Universidad Nacional del Sur) – Argentina

The teaching of medicine in the last 10 years in Argentina has gone through changes around paradigms of professional training. Following global trends, the programs of medical careers opened during the 21st century in the country are based on the consideration of man as a bio-sociocultural unit. That is why there is greater interference in the social and human sciences contents in the curricula. In this context, the anthropological perspective is one of the discursive axes on which this new paradigm of humanitarian medical training is based. But we wonder if the inclusion of anthropological content, specifically anthropology of health, in medical curricula, guarantee a change of view in the doctor-patient relationship. How and who operationalize these theoretical contents in the training of the medical professional? Are they reinterpreted in the field of vocational training? How? Its inclusion is a strategy to provide feedback to the hegemonic place of doctors in the health care disease processes, given that now the doctor combines different types of knowledge in himself? In order to answer these questions, results of the analysis of the Medicine career of the National University of the South (UNS), Bahía Blanca (Buenos Aires), under the methodology of case studies are presented.

RESEARCHING PROFESSIONALS: AN ANTHROPOLOGICAL EXPERIENCE INVOLVING MEDICAL GENETICS IN PARAÍBA, BRAZIL

Anatil Maux

(Universidade Federal de Sergipe) – Brasil

Ednalva Neves

(Universidade Federal da Paraíba) – Brasil

This work intends to present and problematize the ethnographic results experience about the research with professionals involved in medical genetics in the State of Paraíba. The investigation it occurred between 2014-2017 contemplating professionals involved with medical genetics in regard to care, practice, teaching and research with a view to understanding such universe as a specialty of medicine as well as the domain of professionals acting and their unfolding. From semi-structured interviews and field observations, I was able to understand that this is a consistent and pertinent scientific field, but controversially is very timid regarding health care and access in the State. The professionals, in their majority, doctors of other specialties of the medicine, were shown difficult access, where many times, I had to resort to an academic authority to have acceptance in the field of research. In their speeches, they expressed personal motivations in the choice of the medical profession to which they often attributed a certain vocational rationality of the work. Already the reports about the professional trajectory provide us with elements to think about the process of formation of these whose professional development receives influences from personal and institutional factors. Ultimately, I believe that such understandings broaden worldviews and enable new relationships between individuals in the scientific epistemological context.

PROFESSION IN HEALTH AND GENETICS: NOTES ABOUT TEACHING GENETICS IN THE GRADUATION COURSES OF THE AREA OF HEALTH AND ITS EFFECTS ABOUT THE PROFESSIONAL FORMATION

Ednalva Neves

(Universidade Federal da Paraíba) – Brasil

Nádja Silva dos Santos

(Universidade Federal da Paraíba) – Brasil

Luciano Patrick Dias Gomes

(Universidade Federal da Paraíba) – Brasil

This paper considers elements to think on the effects that the absence of genetical knowledge have, specially on specific genetic illness – such as the Sickle Cell Disease –, on the professional formation in the area of health of the State of Paraíba, focusing on the care offered to the sick people and their families. It is a reflection which its origins come from activities done from the scholarship of scientific initiation, in which there was a proximity with health anthropology and genetics as an area of knowledge and field of professional action. Methodologically, it was made a mapping of the genetic disciplines offered in the graduation courses in the area of health in the public universities of Paraíba. Then, it was possible to realize that there is a low occurrence of research groups, laboratories focused to the studies on human genetics as well as the offering of genetic related disciplines. Therefore, it was observed that, even though the genetical knowledge was installed since the beginning of the Human Genome Project in 1970 has been in growing evidence, the interest to deepen the knowledge in the courses of the area seems to be reduced, considering that in its majority there is only one introductory discipline regarding this subject, usually studied in the beginning of the graduation. In spite of this, it is necessary to understand what are the effects that this type of contact with the genetics has, still in the graduation, in the formation of health professionals

DELIBERATIVE INCLUSIVE APPROACH AND CITIZEN FORUM FOR DEBATING ISSUES IN PERSONALIZED MEDICINE IN ONCOLOGY

Monica Aceti

(University of Geneva) – Switzerland

In the era of personalized medicine, our research project aims to understand how “healthy” citizens, cancer patients and relatives understand the challenges related to cancer prevention, advances in oncology, duty and dilemmas about cancer predispositions. Researchers have revealed fears and hopes or disorientation feelings of patients due to contradictory messages. But what about the concerns of unaffected relatives? How do they cope with the uncertain nature of genetic risk and the measures that are supposed to reduce cancer diagnostics? What about healthy lifestyle commitments or engaging in genetic counseling and testing, surveillance practices or surgical preventive operation? Genetic services for hereditary susceptibility to cancer can or should prevent many cancer diagnoses and death through early identification, but authors have also denounced unfair strategies with critical concepts as “biocapital” or “body-market” leading to parceled bodies opposed to care of patients. To understand these stakes and controversies, we aim to use deliberative inclusive approaches, as a vehicle for citizen engagement in health policy. Our approach will adapt the methodology of citizens’ juries to our research program in Switzerland. We will present a work in progress – the methodology of the “citizen forum” – and explore the fit between our project and principles associated with deliberative democracy.

THE X-RAY LANDSCAPE: BETWEEN PRACTICES AND PERSPECTIVES

Juliana Ramos Boldrin

(Universidade Estadual de Campinas) – Brasil

This paper aims to reflect on the elaboration of the body in the treatment practices for tuberculosis in a reference center in the hospital treatment of this disease, located in the municipality of Américo Brasiliense – SP. This is specifically from an event of analysis of a lung radiograph, for which elicitation of social reports are made by health professionals in order to understand the course of the disease. The event, on the one hand, brings to light how certain contextual mobilizations that give coherence to the treatment, articulating and delineating the biological and social domains in a biomedical perspective are exposed. On the other hand, the event also evokes the patients' perspective and a bodily experience of the disease that remains separated from the diagnostic analysis. With this in view, we will try to weave a methodological reflection around whether to take as unit of analysis treatment practices or different perspectives on the disease.

A ANTROPOLOGIA NAS PESQUISAS MULTIDISCIPLINARES: DOS LIMITES PARA A PRODUÇÃO COMPARTILHADA DO CONHECIMENTO

Éverton Luís Pereira

(Universidade de Brasília) – Brasil

A antropologia – com seu aporte teórico e metodológico – vem sendo chamada para compor diferentes tipos de pesquisas. De grandes inquéritos populacionais no campo da saúde, a pesquisas de validação de instrumentos diversos, os antropólogos estão compondo diferentes grupos de pesquisa. Sabe-se que as experiências em pesquisas inter/multidisciplinares é recorrente na história da antropologia. Da mesma forma, as contribuições da antropologia são reconhecidas em diferentes campos do conhecimento. Porém, as controvérsias sobre as formas como o conhecimento antropológico é utilizado nas pesquisas – seja na construção do desenho metodológico, seja na produção da pesquisa e na análise dos dados – ainda assume um espaço reflexivo importante. Quais são os limites da interação metodológica entre a antropologia e outras ciências – especialmente as biomédicas? Como compor equipes multidisciplinares e manter as bases da antropologia? Como esta interação pode ampliar o espectro de atuação dos antropólogos? Esta comunicação busca trazer algumas reflexões a partir da inserção do proponente – antropólogo que atua no campo da saúde coletiva – em diferentes grupos de pesquisa interdisciplinares. Ela nasce das experiências do pesquisador nas investigações e na formação de estudantes em nível de graduação e pós-graduação. Irá responder as questões apresentadas acima e elaborar outras que podem auxiliar na reflexão sobre a produção da antropologia nas margens, seus problemas e suas potencialidades.

ANTHROPOLOGY, HEALTH AND OTHERNESS

THE SOUTHERN NGUNI CONTEXTUAL MEANING OF ILLNESS 'INVISIBILITY'

Kholekile Hazel Ngqila

(Walter Sisulu University) – South Africa

The paper elaborates on the Southern Nguni people's contextual meaning of illness 'invisibility'. The meaning is derived from the Southern Nguni interpretations of illness – be it naturalistic or cultural (abantu) illnesses. Even naturalistic chronic illnesses such as tuberculosis, cancer, or HIV/AIDS become categorised under 'invisible' illnesses when they cannot be healed with biomedical healing methods causing people to opt for pluralistic tendencies in healing to explore all possibilities of finding holistic cure for the illness. The Southern Nguni people seemingly take time or fail to understand and accept outcomes of biomedical diagnostic models that often result in illness interpretations that tend to be different from their illness interpretations. Theories used as basis for the study are social constructionism and theory of illness invisibility whereby Southern Nguni people often link symptoms to the cause of the illness such that naming illnesses becomes reflective of the cause. Their preferred healing framework in most cases is that of reactive instead of pre-emptive response to illness which seemingly becomes their norm even when dealing with biomedical healing methods. They demonstrated preference for once-off instead of long-term, consistent healing or preventive measures. The study took place in the OR Tambo District Municipality (ORTDM) in the Eastern Cape, South Africa. Data was collected from fifty participants using qualitative and ethnographic research methods.

MEDICAL OR MEDICALIZED ANTHROPOLOGY? THE ROLE OF ANTHROPOLOGY IN PUBLIC HEALTH STRATEGIES AND PRACTICES AIMED AT INDIGENOUS PEOPLES IN PERU

Julio

(Universidade Federal de Santa Catarina) – Brazil

Helen Palma Pinedo

(Universidad Federal de Santa Catarina) – Brasil

The history of Peruvian anthropology, as in other countries, is intimately linked to modernization, development and assimilation projects for its indigenous and peasant populations. The area of medical anthropology is not an exception. Since the WHO “Indigenous Peoples Health Initiative” program, the participation of anthropologists in peruvian public health has increased.

However, their role has been complementary and functional to public health interests. Very few of the anthropological studies conducted in this context raise questions such as: Are the concepts of health and disease enough to understand the illness and well-being process in an indigenous context? How does the way in which health is measured with these populations, affect the interventions? And, finally, what are the consequences of the dynamics between anthropology and public health for the development of medical anthropology in Peru?

To answer these questions, our presentation analyzes two cases: first, the Analysis of Indigenous Health Situation elaborated by the Peruvian Ministry of Health; and, second, the public health response to the HIV epidemic in the Awajún population. This presentation discusses the appropriation, reinterpretation and selective use of anthropological knowledge and concepts within and by the Peruvian public health system, and questions: is it possible to speak of a medical anthropology or a medicalized anthropology in Peru?

DIALOGUE OF RATIONALITIES IN THE CONSTRUCTION OF A STRATEGY FOR THE PREVENTION OF ALCOHOL CONSUMPTION WITH AN INTRACULTURAL APPROACH IN RURAL MAPUCHE COMMUNITIES IN THE ARAUCANÍA REGION, CHILE

Gabriela Garcés Pérez

(Universidad Católica de Temuco) – Chile

The interaction of the different rationalities involved in the development of an action research oriented to the construction of a strategy of prevention and health promotion with an intracultural approach developed with rural Mapuche communities of the Araucanía region, Chile is analyzed.

The different perspectives on problematic alcohol consumption and its prevention are identified that are derived from the rationalities: institutional-instrumental, of the biopsychosocial approach and based on evidence of preventive policy, of social and Mapuche, anthropological and community psychology.

This is for the purpose of elucidating the points of dialogue and tension contained in the construction of the preventive strategy. The method used is that of discourse analysis based on the data gathered in the action-research experience in which workshops were held with the community, field ethnographic work, in-depth interviews and semi-structured interviews with key informants.

it concludes the need to put into historical perspective the interaction and dialogue of the rationalities involved, visualizing processes of transculturation and historical trauma, appealing to the construction of a transdisciplinary knowledge based on a decolonial and intracultural logic that implies the re-definition of conceptual and methodological components to strengthen and create personal and socio-community resources as basic conditions for prevention.

PLURALIDADE DE SABERES E CUIDADOS EM COMUNIDADES QUILOMBOLAS DE CACHOEIRA/BA

Thais Penaforte

(Universidade Federal da Bahia) – Brasil

Com o SUS observamos modificações na assistência à saúde, que compreendem os indivíduos não mais “isolados”, mas em suas redes familiares e de vizinhança. O desafio é compreender o encontro destes usuários, seus saberes “tradicionais” e as equipes de saúde. Investigamos a diversidade de redes de cuidado que coexistem, as formas de saber que as sustentam e entrecruzam questões étnico-raciais, concepções de saúde, religiões afro-brasileiras e territorialidade dos quilombos. O acesso ao sistema de saúde convive com disputas, seja pela inserção de novas concepções e práticas de cuidado, mas também pela resistência das práticas tradicionais. Observamos, um ambiente de tensões, formas de articulação e “convivência” não constituindo “campos”

terapêuticos unívocos e estanques. A imposição de um novo modelo de cuidado comprime as práticas tradicionais, conferindo-lhes descrédito e impulsionando o desaparecimento de agentes assim como o desestímulo ao seu aprendizado. Observa-se um enfraquecimento do processo de transmissão dos saberes, restritos as narrativas orais e na memória dos mais antigos. Por outro lado, a vitalidade das práticas terapêuticas, estão disseminadas pela população em geral que continuam seus procedimentos e os articulam aos cuidados médicos. Reconfigurando os vínculos de autocuidado e do cuidado profissional, que resistem como um traçado dinâmico e diversificado sustentado por frágeis pontes entre a modernidade e os aspectos de sua herança cultural.

EMERGING ILLNESS EXPERIENCES

HOW TO NARRATE THE LOSS OF THE CHRONICLE: THE AUTOBIOGRAPHIES OF PEOPLE IN THE DEMENTING PROCESS

Daniela Feriani

(Universidade de São Paulo) – São Paulo / Brasil

This paper aims to discuss the autobiographies of people who live in a dementing process, as is Alzheimer's disease, thinking about the relationship between (auto)biography and ethnography, word and image, and how the diagnosis of dementia stresses notions such as narrative, authorship, disease, memory, and person. The autobiographies will be analyzed jointly by mapping a field of relations in an attempt to understand what linguistic resources are used, topics discussed, strategies developed within the experience of the disease, composing a myriad of experiences. Most studies on Alzheimer's disease have been focused on the caregiver – and not the point of view of the patient -, thus the autobiographies of people with the disease is a new phenomenon compared to the broader field of this narrative form, being an important counterpoint to the biomedical discourse of “dissolution of the self”. In this sense, the research is an important contribution to filling this gap, besides thinking new ways of understanding the disease as a complex, plural and multifaceted phenomenon.

WHAT'S (MEDICAL) ANTHROPOLOGY GOT TO DO WITH IT? REFLECTING ON THE ANTHROPOLOGIST'S ROLE IN TRAUMA CARE

Livia Garofalo

(Northwestern University) – United States

Traumatic Brain Injury (TBI), or neurotrauma, is a disruption in brain function caused by a blow or jolt to the head that can produce an array of physical, cognitive, and psychosocial aftereffects. TBI represents a critical issue with high personal, societal, and economic costs to patients, caregivers, and communities as a whole. Global health researchers have called for TBI research specifically focusing on Latin America where such injury has a particular impact due to great healthcare inequalities. In Argentina, TBI has increasingly become the object of public health efforts as the first cause of “neurological disability” in young Argentine men. Medical and psychological anthropology are uniquely situated to analyze the ideological, institutional, and economic components of neurotrauma treatment. However, the question, from lay and expert interlocutors alike, often arises: what is an anthropologist to do in a hospital ward? Drawing on fieldwork in public hospitals and with health organizations in the greater Buenos Aires area, Argentina, in this paper I aim to reflect on the perceived “usefulness” of anthropology in the study of trauma care. How do we, as medical anthropologists, engage with interlocutors who have high technical expertise that at times exceeds our own? How do we legitimate (or not) our presence in clinical spaces? What kind of knowledge do we and are expected to produce?

“FORÇA PRA NÓS!” – VISIBILIDADE, EXPERIÊNCIA E AUTENTICIDADE EM NARRATIVAS SOBRE O CÂNCER

Katia Lerner

(Fundação Oswaldo Cruz) – Brasil

As transformações ocorridas nas últimas décadas impactaram as condições de circulação dos discursos sociais, particularmente com a emergência da internet.

Esta questão afetou as sociedades contemporâneas de várias formas, mas assumiu contornos específicos no que diz respeito à questão da experiência da doença e do sofrimento. Se durante muito tempo os acontecimentos adversos da vida eram vividos e verbalizados na esfera privada, observa-se sua crescente expressão pública. Este trabalho tem como objetivo refletir sobre a exposição do sofrimento vinculado à experiência do câncer. Durante muito tempo uma doença marcada por estigma e silenciamento, observa-se, ao contrário, seu deslocamento discursivo para o espaço público, tendo muitas vezes como protagonistas pessoas que vivem a doença. Analisamos três blogs escritos por mulheres durante seu período de adoecimento. Observa-se a emergência de uma escrita autobiográfica, marcada pelo recorte de gênero, que possibilita novas formas de sociabilidade. Nessas narrativas, as noções de “autenticidade” e “experiência” assumem intenso valor, muitas vezes conferindo legitimidade a suas falas. Isso se reflete, também, na relação que se estabelece com o saber biomédico. Ora este aparece marcado por um determinado regime de esperança, em que se outorga à autoridade médica o caminho de “superação” desse evento-limite, ora ele é tensionado e ressignificado, numa posição secundarizada em que a experiência se apresenta como mais “verdadeira” e “confiável” no encaminhamento dos passos necessários para que a esperança de cura se concretize.

SICKLE CELL ANEMIA: THE EXPERIENCE OF SICKNESS AND CARE

Uliana Gomes da Silva

(Universidade Federal da Paraíba) – Brasil

Ednalva Neves

(Universidade Federal da Paraíba) – Brasil

Heytor Queiroz

(Universidade Federal da Paraíba) – Brasil

This work aims at presenting an ethnographic research that is been carried out in the Master's Degree in Anthropology of the Federal University of Paraíba (PPGA / UFPB). The research seeks to understand the experience of sickness and care among the mothers of children with Sickle Cell Anemia attended by the Neonatal Screening Service at the Arlinda Marques Pediatric Complex in the city of João Pessoa, State of Paraíba, Brazil. It presents reflections on how those mothers face their children's disease, as well as their positioning as "mother of a child with Sickle Cell Anemia", self-described as "mother of a child with a sad disease". We also seek to understand the meanings that mothers attach to the experience of sickness and care. According to the World Health Organization (WHO), Sickle-Cell Anemia (still little known) is the most common genetic disease in Brazil, which mainly affects black and brown populations. Seeking to understand the maternal behaviors specified above, this research puts us in contact with their ways of experiencing the socio-cultural contexts that surround them. Through the understanding of such phenomena, this study seeks to contribute to the development of the anthropological glance on the disease in focus, turning to the perceptions of those mothers, through experiences imbricated with personal and sociocultural questions. It is worth pointing out that these reflections are brief understandings of what has been possible to apprehend through the research.

OP 013 – ANTHROPOLOGICAL ENCOUNTERS WITH 21ST CENTURY HEALTH MOVEMENTS

The past decade has seen a rise in the study of health systems, spurred by the World Health Organization's goal of health systems strengthening. Meanwhile, social movements around the world continue to articulate other idioms of health, including health equity, environmental justice, health for all, and rights to health. This panel aims to connect and advance anthropological encounters with these various health movements. We seek papers that engage the following questions: What explains the appeal of different health idioms across time and space? How do grassroots health movements and health systems strengthening efforts connect local histories and dynamics to global/transnational policies and norms? How are old and new forms of evidence and evidentiary regimes, including process evaluations, implementation science, ethnography, and experimental methods like randomized controlled trials, incorporated in mobilization efforts? What new actors are emerging and what networks are forming within 21st century health movements? How are politics of representation negotiated within and outside movements?

How do health workers, from physicians to community health workers, seek change in their own job conditions and roles while participating in the politics of other social and economic changes? Finally, how are anthropologists engaging as researchers, supporters, and leaders within health movements?

Convenor:

Kenneth Maes

(Oregon State University) – USA

Alison Swartz

(University of Cape Town) – South Africa

Comissão/Comission: N/A

Languages accepted for paper presentations: English, Spanish, Portuguese

Keywords: Social movements; health equity; right to health; evidence-making; health workers

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

ANTHROPOLOGICAL ENCOUNTERS WITH 21ST CENTURY HEALTH MOVEMENTS

Session chair:

Kenneth Maes

APARATOS DE PRODUÇÃO SUBJETIVO-CORPORAIS NAS PRÁTICAS DE PERCEPÇÃO DA FERTILIDADE

Bruna Klöppel

(Universidade Federal do Rio Grande do Sul) – Brazil

Esse trabalho tem como objetivo apresentar o resultado da pesquisa desenvolvida no âmbito do mestrado no Programa de Pós-Graduação em Antropologia Social da Universidade Federal do Rio Grande do Sul. Parti da constatação de certa controvérsia em torno dos benefícios e malefícios da utilização de contraceptivos hormonais, o que tem levado jovens a modificar suas práticas contraceptivas por conta de algumas preocupações. Dentre esses métodos, estão os métodos baseados nos sinais primários da fertilidade, praticados principalmente enquanto “monitoramento da saúde”, mas também entendidos como uma forma de “concepção natural”, associados a um projeto feminista. Desenvolvo algumas reflexões a partir da descrição de algumas práticas discursivo-materiais relativas à percepção da fertilidade, buscando compreender seus efeitos em termos de corpos/sujeitos sexuados/generificados. Em diálogo com as teorias feministas neomaterialistas sobre ciência e da tecnologia e com os estudos sociais da ciência e da tecnologia, realizei observações em grupos de mulheres em redes sociais dedicadas ao tema, além de entrevistas semiestruturadas, visando apreender suas práticas. Tendo em vista normas de gênero que associam as mulheres à reprodução e concepção, tal trabalho revela algumas estratégias de conformação e resistência que essas relações implicam e possibilitam. Ademais, nos ajuda a entender como se dão essas articulações heterogêneas que borram fronteiras entre sexo e gênero, e como as mulheres dessa geração manipulam tais categorias quando tratam de concepção e saúde.

TRANSGENDER HEALTH MOVEMENTS IN THE UNITED STATES AND BRAZIL: BIOSOCIALITY, REPRESENTATION, AND POLITICAL ORGANIZING IN CONTESTED CULTURAL LANDSCAPES

Charles H. Klein

(Portland State University) – United States

During the 1990s, transgender communities in the United States and Brazil mobilized in response to a devastating HIV epidemic and gained significant governmental resources to support transgender-specific AIDS-service organizations. With the normalization of HIV as a chronic disease in recent decades, funding for these organizations has diminished, and transgender organizations and networks have increasingly focused on broader idioms of health encompassing gender affirmation, culturally component care, intersectionalities, and gender-based violence. This paper examines these transitions using data from my ethnographic fieldwork with transgender communities in Brazil in the 1990s, professional work as a health promotion planner and evaluator at the San Francisco Department of Public Health during the 2000s, popular media, and formative research from a current US-based, NIH-funded project to develop a sexual health promotion app for transgender women. My analysis centers on the connections between health movements and biosociality, and in particular, the politics of representation within and outside transgender health movements. I consider both the ways in which transgender individuals with different identities form collectivities in their efforts to promote health-care access and culturally component care, and the ways in which providers and policy makers respond to these diverse and shifting constituencies. The discussion builds on an anthropology of becoming theoretical framework (Biehl and Locke) that is attentive to affective dispositions and symbolic and materials worlds, as well as the structural inequalities and power relations in which transgender individuals live and mobilize collectivities to improve community health.

POLITICS AND POWER DYNAMICS IN HEALTH SYSTEM REFORM: EXPLORING THE FORMATION OF A SOUTH AFRICAN COMMUNITY HEALTH WORKER UNION

Zara Trafford

(University of Cape Town) – South Africa

Both globally and in South Africa, community health workers (CHWs) are increasingly presented as a critical element in building strong and resilient health systems. Through “reengineering” primary health care, the South African Department of Health is attempting a total overhaul of the public sector health system. There is an ideological and policy-based commitment to employing CHWs through provincial health departments, and the narrative that they are foundational to reforming the health system. In reality, CHWs are generally employed through a highly variable network of “management NGOs” who are not well-liked. This situation is partly due to previous disjointed policy development, as well as the presumption that this work should be unpaid and on a volunteer basis. Recently, this extremely heterogeneous cadre of healthworkers has begun to demand “decent work” (appropriate labour and health protections and adequate compensation) and has often been supported by health activist organisations. In 2015, primarily seeking unity and self-ownership, the National Union of Care Workers of South Africa (NUCWOSA) formed. NUCWOSA was inaugurated in 2016 as the first official trade union for CHWs.

CHW labour movements offer an opportunity for recognition, mass mobilisation, and participation in political processes and social change. However, such movements also raise important questions about legitimacy, representation, and inclusiveness. Indeed, while NUCWOSA’s formation speaks to a desire for unity, the process has been neither simple nor universally acceptable to CHWs. Accusations of corruption have already emerged and individual personalities (rather than mass mobilisation) appeared to drive much of the activity. Further, CHWs who are particularly outspoken and who have strong relationships with supportive health activism organisations (often already engaged in drawn-out and highly politicised battles with the government) have felt the negative impact of association. Our research suggests that while this kind of movement has the potential to improve working conditions and facilitate involvement in policy processes, it may also reinforce existing power dynamics through the construction of new hierarchies. Combined with the highly-charged nature of activist-government relationships and considerable lack of unity among CHWs, this could have implications for the process of gaining labour rights and more broadly, for health system reform.

ETHNOGRAPHY IN A GRIEVANCE: DOCUMENTARY MECHANISMS IN NICARAGUA'S CHRONIC KIDNEY DISEASE EPIDEMIC

Alex Nading

(Brown University) – USA

This paper begins with an analysis of two grievances filed with the International Finance Corporation's Compliance Advisor Ombudsman on behalf of plantation workers and rural people in Nicaragua's sugarcane zone. Central in both grievances were concerns about the role of sugarcane plantation agriculture in a mounting epidemic of non-diabetic chronic kidney disease in the area. The paper situates these two grievances within a larger set of documentary practices – what I call “documentary mechanisms” – which blend environmental justice concerns with concerns about occupational health. The paper makes the case for documentation as a critical method for framing health and environmental movement priorities under conditions of etiological and ecological uncertainty. I argue that documentary mechanisms do not produce data so much as they “figure” the subjects and objects of health movements. Documentary mechanisms, then, induce particular kinds of encounters – including anthropological encounters.

OP 014 – ANTHROPOLOGICAL WORK TODAY: POLITICAL, SOCIAL, AND INSTITUTIONAL CONDITIONS OF EVERYTHING ANTHROPOLOGISTS DO

The panel aimed at generating discussion of current processes (of globalization as well as local traditions) in which anthropological work is done. The panel focus on situated anthropological work around the world, especially in light of the rise and success of right-wing, neoliberal (often xenophobic) governments in many countries, the international crises of the last few years around the world, and the nationalist movements that have newly made anthropological knowledge in many places especially relevant.

The panel seek to explore movements and governments that tend to question the very production and knowledge produced by our discipline and their different forms of denial and erasure of anthropological work. We aim to examine the processes of neoliberalization in different contexts and their effects on the discipline of anthropology. We are interested in how the academic world in different countries responds to budget cuts, the increase in tasks and duties passed on to anthropologists, and the increase in demands made on anthropologists (in many countries) just to survive in the academy. We believe that this entails cuts in salaries as well as the requirement to publish in indexed journals carrying high impact market value and focusing on efficiency and productivity, but we seek presenters from many countries in the world who can address these issues from the vantage point of their countries of origin, countries of residence, and/or countries of research focus.

Convenor:

Virginia R. Dominguez

(University of Illinois at Urbana-Champaign) – Estados Unidos/USA

Mariano Perelman

(Universidad de Buenos Aires y CONICET) – Argentina

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: We will accept presentations in English, Spanish, Portuguese, and French (with translations to be passed out to audience members not otherwise able to follow all of those languages or, as stated in the IUAES web announcement, accompanied by Power Point slides in English).

Keywords: Anthropological work; inequalities; institutional conditions; anthropological knowledge production;

Thematic lines: 14. Enterprise Anthropology/Antropologia Empresarial

— Sessão 1 —

ANTHROPOLOGY IN KENYA: A PROGNOSTIC VIEW OF THE STATE OF THE DISCIPLINE

Isaac

(The Cooperative University of Kenya) – Kenya

Anthropology in Kenya has a long history but is better known through its offshoot paleo-anthropology thanks to the early storyline changing findings in the Rift Valley by the Leakeys. Under Bronislaw Malinowski's tutelage, Jomo Kenyatta's well known ethnographic treatise of the Agikuyu – Facing Mt. Kenya, has similarly influenced perceptions regarding anthropology in the country. Although Kenya's first President, Jomo Kenyatta, had training in Anthropology, the discipline took a back seat for along time till the mid-1980s when it was introduced as an area of specialization at the University of Nairobi. This paper traces the development of anthropology in Kenya. First, it assesses the past trends and the current state of the discipline. Second, it defines the challenges that anthropology is facing in Kenya, and, lastly, it provides a window into the future of Anthropology as a discipline.

SENTIDOS DEL TRABAJO EN UNA EXPERIENCIA ORGANIZATIVA EN EL MUNICIPIO DE JOSE C. PAZ. ARGENTINA EL CASO DEL POLO PRODUCTIVO

Nora

(Universidad Nacional de José C. Paz) – Buenos Aires-Argentina

Nicolás Dzembrowski

(Universidad Nacional de José C Paz) – Argentina

El objetivo del trabajo es describir la experiencia de organización del trabajo, que proviene de la implementación del Programa Argentina Trabaja y Ellas Hacen en el Municipio de José C. Paz, localizado en el GBA de la provincia de Buenos Aires. Puntualmente nos proponemos describir la lógica de Organización del Trabajo que se constituye en el Polo Productivo del Municipio.

El Polo Productivo de José C. Paz cuenta con doce talleres que funcionan como unidades productivas, en los cuales trabajan receptorxs de los Programas sociales mencionados anteriormente. Junto a las actividades productivas se llevan adelante actividades de formación y capacitación laboral que apuntan a mejorar las calificaciones laborales de lxs trabajadorxs. A partir de la observación de las tareas que se desarrollan en el Polo Productivo y de entrevistas a informantes clave y trabajadorxs, nos centramos en la reconstrucción del surgimiento y desarrollo de esta experiencia. Se tiene en cuenta el modo en que son utilizados los recursos provenientes de la política pública en pos de ofrecer otras opciones de trabajo a los sectores más vulnerabilizados de la población paceña.

THINKING FROM ESIHLENGENI: COMPLETING THE GENDER DISCOURSE

Nompumelelo Zodwa Radebe

(University of South Africa) – South Africa

This paper forms part of the study that explores the phenomenon of stokvels membership-based savings schemes providing for the social and financial wellbeing of members as well as entertainment (Lukhele, 1990). The purpose of the study was to identify the existence of a different kind of economy that is not informed by the capitalist logic. This was a qualitative research and my research design included fieldwork, participant observation, in-depth interviews and genealogy of the key participants. In the 6 months I spent at Esihlengeni – a small village in Vryheid, KZN, South Africa – I interviewed 27 people; attended two funerals and one family ritual; and conducted two focus group discussions with stokvel women. This paper argues that the discourse on gender equality purported by most feminist groups to address gender oppression fails to articulate the non-existence of privileges in the previously colonized men such that for their women seeking equality to their male counterparts is in fact wanting a lower status of life. Stokvel women at Esihlengeni expressed the desire to have men that will be able to build them 'izibaya' (a kraal in plural terms) – which is a pre-requisite of a home in this community – so that they gain their full status of womanhood and thus fulfill their responsibility to ensure continuity of life. While feminist theory responds to the patriarchal world that western and westernized women occupy, the women of Esihlengeni are responding to a different kind of oppression that collapsed gender categories. In addition, they seem to be drawing from a different epistemology that is not separatist, which privileges life in its totality. In this sense, they are a gift to be recon as they provide a possibility to imagine a better world.

“VOCÊ NÃO ESTÁ SENDO BONZINHO DEMAIS COM A POLÍCIA?”: NOTAS SOBRE A REPERCUSSÃO DE UMA ETNOGRAFIA

Hildon Carade

(Instituto Federal Baiano) – Brazil

Esta comunicação propõe uma reflexão sobre a repercussão de nossos trabalhos. Em se tratando de grupos de elite e setores estatais com os quais não nutrimos nenhuma simpatia, a premissa antropológica de compreender a ação dos atores a partir do “ponto de vista nativo” pode nos colocar uma embaraçosa questão: o fazer antropológico não estaria legitimando a conduta (questionável) destes sujeitos? Encontrei-me diante deste questionamento nas ocasiões em que apresentei os resultados da minha pesquisa sobre o policiamento comunitário no Calabar, comunidade localizada na orla atlântica da cidade de Salvador, a partir da instalação das Bases Comunitárias de Segurança. Por conta de meus pressupostos teóricos que assumiam uma maior ênfase na dimensão da “violência simbólica”, em detrimento da violência física, terminei não assumindo de antemão a premissa de a polícia ser o braço armado do Estado. Ao tentar entender o discurso dos policiais, ouvi a seguinte frase: “você não está sendo bonzinho demais com a polícia?”. A hipótese que pretendo sustentar é que quando etnografamos indivíduos e instâncias com os quais não simpatizamos (ou que não gozam da simpatia de nossos pares), espera-se de nós não apenas a compreensão da lógica que orienta estes setores/ interlocutores, mas também a denúncia, ou ao menos a confirmação de uma certa imagem já pré-estabelecida destes grupos. E assim, a própria violência perpetrada por estas instituições perde a sua significação local e historicamente dada.

OP 015 – ANTHROPOLOGY AND EDUCATION: CONTEMPORARY DEBATES

The educational processes have been researched by Anthropology from different approaches and in different contexts, this has been extremely significant to understand the diversity of formative experiences and the meaning that the subjects give to it. In some national contexts in recent years this interest of anthropologists has broadened by the educational issue, considering both school experiences and non-school experiences. The development of research centers in universities oriented to the anthropology of/and education have greatly increased the research that addresses the intersection of anthropology/education. Therefore, it is the central interest of this panel to account for the advances produced from this field in different local contexts, both to update the main theoretical-methodological debates developed within this specialty, and to advance the substantive knowledge and the possibilities of comparison that provide these exchanges. Thus, we intend to receive studies and debates on teaching, learning and education issues, highlighting the following axes: a) ethnographic studies in school and non-school educational contexts; b) contributions of this field for the teaching of anthropology and social sciences; c) education and identities; education and ethnic-racial relationships; d) teaching and learning processes.

Convenor:

Amurabi Oliveira

(Federal University of Santa Catarina) – Brazil

Laura Cerletti

(Universidad de Buenos Aires y Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

Sandra de Fátima Pereira Tosta

(Centro Universitário Una) – Brasil

Maximiliano Rua

(Facultad de Filosofía y Letras – Universidad de Buenos Aires) – Argentina

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Português Español English

Keywords: Anthropology and education; Ethnography and education; Teaching Anthropology

Thematic lines: 13. Education/Antropologia e Educação

— Session —

MOVIMIENTOS SOCIALES Y EDUCACIÓN. RELACIONES INTERGENERACIONALES EN UNA EXPERIENCIA EDUCATIVA DE LA CIUDAD DE ROSARIO (ARGENTINA)

Marilín López Fittipaldi

(CeaCu, CONICET, UNR) – Argentina

En el presente trabajo me propongo presentar algunos avances de un proceso de investigación que vengo llevando adelante, centrado en el análisis de experiencias educativas puestas en marcha por movimientos sociales. Específicamente, me he propuesto conocer los procesos socioeducativos y políticos que se despliegan en la cotidianeidad de una escuela para jóvenes y adultos creada por una organización política, en un contexto barrial de pobreza urbana y desigualdad de la ciudad de Rosario (Santa Fe, Argentina).

En esta ponencia mi intención es compartir algunas reflexiones provisorias, vinculadas al modo en que se configuran las relaciones intergeneracionales en la experiencia educativa. Esto supone, desde la perspectiva que he adoptado, atender a las prácticas y sentidos que se configuran en las relaciones entre sujetos de diferentes edades, al interior de un determinado contexto escolar (Achilli et al, 2017).

Desde el enfoque socio-antropológico en el que inscribo mi trabajo, se destaca el interés por acceder –en palabras de Rockwell (2009)- a “lo no documentado” de la realidad social. A su vez, la cotidianeidad social, que es foco de análisis, se concibe en articulación, en una dinámica relacional, con procesos sociohistóricos que corresponden a distintas escalas (Achilli, 2005). La información empírica se recabó a partir de un trabajo de campo etnográfico que incluye observaciones de clases y actividades escolares, así como entrevistas a docentes y estudiantes de la escuela.

SCHOOL INTERMITTENCE: ETHNOGRAPHIC ISSUES ABOUT THE SCHOOLING OF YOUTHS AND ADULTS

Alef Lima

(Universidade Federal do Rio Grande do Sul) – Brasil

This paper is based on the ethnographic data collected in my Master's degree thesis, and aims to problematize the theme of school intermittency. It is a question of describing an ethnographic research carried out in the context of the Educação de Jovens e Adultos (EJA) of the Colégio de Aplicação da UFRGS.

I also intend to consider the personal and moral dimensions that “late” schooling presents. In general, the methodological choices revolved around the field work together with the techniques of non-directive interviews and the construction of the field diary as a reflective tool. The development of the research had two different questions: the first one related to reflecting on the ways of learning from school and “despite” it. The second part is devoted to thinking about the various social aspects present in the topic of evasion and “late” schooling. The results of the research present a heterogeneous picture of motivations for the resumption of studies, but with common structural elements such as affective and family support. In the case of school dropout, the results point to the relationship between dropout and “late” schooling as coproducing instances of school intermittency. Finally, ethnography also sought to understand the place of the school institution in the personal life of the subjects of the EJA and how much this space represents and synthesizes broader questions about learning and schooling in the form of anthropological objects that intersecting.

CULTURAL APPRECIATION IN THE ALTO RIO NEGRO: ACCESS TO INDIGENOUS EDUCATION THROUGH A DIFFERENTIATED SELECTION

Luclécia Cristina

(Instituto Federal do Amazonas) – Brasil

Leticia Alves da Silva

Isabel de Oliveira

Nathan Lima da Silveira

(Instituto Federal do Amazonas)

In the face of countless setbacks of public policies aimed at indigenous peoples, has increased the perception that investing in an education that enhances the ethnic and cultural specificities is the path for the strengthening of otherness that is at the same time multi and intercultural dialog. In this sense the present study presents the performance of the Federal Institute of Amazonas (IFAM) – Campus São Gabriel da Cachoeira in the selective process differently for insertion of new students in 2018. This Institution is inserted in the Upper River Negro region, largest tributary of the left bank of the Amazon river, bordering Colombia and Venezuela. It is a region of wide cultural variety, therefore, brings together 23 indigenous peoples belonging to different language families, and who comprise 95% of the population, being the first municipality in Brazil to formalize the indigenous languages, Nheengatu Tukano, Baniwa and Yanomami. The campus has since 1995 acting together the various local institutions, such as the FUNAI and the Federation of Indigenous Organizations of Rio Negro (FOIRN) in the implementation of courses face the reality of the region. Since then, many advances in the context of indigenous school education were being conquered, as for example, the realization of the first selection differentiated from Amazonas, where candidates of different ethnicities, and tributaries of the Rio Negro, could perform an essay in tongue and compete at 265 vacancies offered between different courses.

THE FIGHT FOR A DIFFERENTIATED EDUCATION: “SOU BILÍNGUE” PROJECT IN LABREA / AM

Claudina

(Instituto Federal de Educação, Ciência e Tecnologia do Amazonas) – Brasil

The indigenous presence in the Amazonian cities provokes tensions related to the right to have the right to the city. Brazilian legislation based on the Federal Constitution of 1988 guarantees specific rights to indigenous peoples. The limitations of the Brazilian State itself in the provision of public policies in Indigenous Lands, as well as the desire to access the “facilities” that urban areas offer, such as the market for handicrafts, shopping, entertainments, temporary and / or permanent displacement of the Indians to the cities. In this text, I bring as a reference the region of the Middle Purus and I highlight the “Sou Biling” Program and the “Paumari Language Championship”, two actions carried out by the Paumari People in the municipality of Lábrea, southern Amazonas – Brazil, experiences that I present as strategies of political mobilization of this people in the perspective of the creation of own / specific educational methodologies, inserted in the struggle for the ethnic self-affirmation, before the process of stigmatization lived, mainly in the urban area.

— Session —

O ENSINO DE ANTROPOLOGIA EM DISTINTAS ÁREAS ACADÊMICAS: REFLEXÕES A PARTIR DOS PARADIGMAS DA DÁDIVA E DA COMPLEXIDADE

Ana Flávia Figueiredo

(Universidade Federal dos Vales do Jequitinhonha e Mucuri) – Minas Gerais, Brasil

Busca-se no presente artigo problematizar alguns elementos-chaves sobre o ensino da Antropologia em distintas áreas de formação acadêmica, especialmente na graduação, dialogando com os campos teóricos da dádiva e do pensamento complexo. Como campo empírico que potencia tal discussão, trazemos algumas experiências desta autora, relacionadas ao ensino de conteúdos e bases antropológicas no curso de bacharelado em turismo, e pautamos alguns desafios da indissociabilidade entre teoria e metodologia, bem como entre reflexão (pesquisa) e intervenção (extensão). Uma das questões que neste sentido se destaca, o ensino e apropriação do método etnográfico, tem ganhado cada vez mais espaço nos círculos acadêmicos, inclusive, em pesquisas voltadas ao turismo.

Contudo, percebemos a dificuldade de docentes (em cursos distintos da antropologia) institucionalizarem práticas de trabalho em que o ensino da etnografia vá além de algumas aulas teóricas, somadas a uma ou duas idas a um campo. Os sujeitos da etnografia, sua escrita através de diários de campo, o sentido de acolhida, troca, confiança, a preocupação com as ressonâncias da introdução do pesquisador em um grupo são questões que demandam tempo. Nesse contexto, queremos alimentar o debate de que o ensino da Antropologia em cursos distintos, precisa cada vez mais extrapolar grades curriculares. A vivência contínua com o campo antropológico e com uma maior dialogia entre saberes, em grupos de pesquisa, disciplinas afins e programas de extensão fortalecem o vínculo e o papel do conteúdo na constituição de um olhar e uma ação sobre o mundo mais abertos à alteridade, fundamental nestes tempos em que intolerância e reacionarismo ganham espaço e poder.

THE TEACHING EXPERIENCE OF ARTHUR RAMOS IN THE UNITED STATES

Amurabi Oliveira

(Federal University of Santa Catarina) – Brazil

Arthur Ramos (1903-1949) was one of the most prominent Brazilian anthropologists of the first half of the twentieth century, being one of those responsible for the process of institutionalization of anthropology in Brazil. Although widely known for his work at the Universidade do Brasil (University of Brazil) and the Sociedade Brasileira de Antropologia e Etnologia (Brazilian Society of Anthropology and Ethnology), his performance as a “Special Lecture” at the University of Louisiana in the United States is still little debated among the researchers. The present work aims to analyze Arthur Ramos’ work as a professor in the United States, examining his notes for the course on “Races and Cultures in Brazil”. This work, therefore, is part of the broader debate on the teaching of anthropology, and the process of routinizing anthropological science.

'REFORM, NO / REVOLUTION!': EDUCATIONAL REFORMS AND THE PLACE OF DIFFERENCE IN THE SECONDARY STUDENTS' MOVEMENT

Paula Alegria Bento

(Universidade de São Paulo) – Brasil

In 2015 and 2016, three waves of students' occupations in public schools took place throughout Brazil. The so-called 'Primavera Secundarista' blossomed in September 2015, in São Paulo, when students took over 200 public schools against the governor's 'school restructuring plan'. A few months later, students protested all over the country in resistance to the threats of privatization and to the degradation of teaching conditions. The third and largest wave of occupations, in 2016, involved almost 1,200 schools from North to South in rejection of the 'Middle Cycle Education Reform', the Constitutional Amendment Proposal in the sectors of education and the proposed 'School Without Parties' law, also known as the 'ley de la mordaza'.

At the same time, each school added local needs to this agenda and promoted several debates on the place of difference in daily school life and curriculum development. Students' reading on the 'social markers of difference' (recognizing themselves as 'woman', 'gay', 'black', 'poor') points to a reflection on the kind of school they imagined to compose and which risks they could face in case of those reforms get approved. Based on an ethnographic research in São Paulo, Rio de Janeiro and Paraná, this paper intends to analyze how students engaged on the secondary students' movement connected the content of the governmental educational reforms to the obstacles for the construction of a 'common school', more open to the diversity and more democratic.

SOCIALISATION, PROFESSIONAL TRAJECTORIES AND THE FUTURE OF FACULTIES OF EDUCATION IN QUEBEC: INTERWEAVING THE LOGICS OF THE SOCIAL ACTOR, SOCIO-HISTORICAL «PROCESSUS» AND THE CONSTRUCTION OF THE FUTURE

Thérèse Hamel

(Université Laval) – Canada

This presentation will analyse three moments of socialisation in the transformation of Faculties of education, using study cases of institutions in Quebec, Canada between the middle of the 1945 till 2002. This period was chosen because profound transformations occurred in the area of teacher training, the socialisation of different professionals in the area of education, and the evolution of the university toward what is called a «research culture».

Using material that was collected through interviews with professors working in different period of those educational institutions, this paper will illustrate contrasting trajectories through three historical periods, analysing how the socialisation of the actors operates through interaction within individuals, the institution and society. For each period we will analyse how the negotiation between what is legitimated by the institution and the individual operates, using contrasting trajectories in order to illustrate major transformation in the evolution of those institutions.

The contrasting trajectories permits to illustrate a variety of situations where the construction of the professional within an institution uses different «logiques d'action» (Dubet 1996) where his or her transforms the institution where he or her acts in a dialectical way. This permits to imagine what could be the principal challenges for the contemporary society.

— Session —

RESEARCHERS OF THEIR OWN CULTURE, CITIZENS OF OTHER'S STATE: SATERÉ-MAWÉ PARTIAL CONNECTIONS BETWEEN UNIVERSITY, CITIES AND COMMUNITIES

Ana Fiori

(Universidade de São Paulo) – Brazil

This presentation presents some results of my PhD thesis on Sateré-Mawé experiences with higher education, focusing on the Intercultural Pedagogy course carried out between 2009 and 2014 in Parintins – AM. Based on M. Strathern's discussion of partial connections (1988), I explore the connections engendered by the presence of indigenous undergraduate students at the university and their mobility around institutions (schools, state secretaries, etc.), practices (teaching, politics, leisure), events (school fairs, academic events, rituals, soccer championships, Boi Bumbas' Festival) and modes of knowledge and enunciation. I discuss how they frame the goal of getting "white's education" in light of their own cosmopolitics, especially concerning the myth of the Emperor, the guaraná system of knowledge and the coming of age ritual of Tucandeira. While the Emperor is a demiurgic character related to historical events but also to the Sateré-Mawés ability to pacify and channel White people's potencies, now located at the University curricula and diploma, the Sateré-Mawés regard themselves as "children of the Guaraná", a teacher and transformative plant that brings wisdom, advice and shifts the warrior ethos to the diplomatic use of "good words", thus required to the formation of a good school teacher. The tucandeira is the most known Sateré-Mawé ritual where the chants in the Sehay Pooti (the good language) is sang and taught to young men enduring the dance with ant-covered gloves.

“EDUCAÇÃO PARA ESCOLHA”: DILEMAS DE ESTUDANTES UNIVERSITÁRIAS NA ESCOLHA DO CURSO SUPERIOR

Renata Mourão Macedo

(Universidade de São Paulo) – Brasil

O paper debate a o processo de escolha do curso de ensino superior, tendo como foco a experiência de estudantes mulheres, jovens e adultas, que são a primeira geração de suas famílias a cursar essa etapa de ensino. Por meio de pesquisa de campo e entrevistas realizadas com 15 estudantes em duas instituições de ensino superior (IES) privadas na cidade São Paulo (SP, Brasil), debate-se, em especial, a escolha por três dos grandes cursos brasileiros de ensino superior: pedagogia, administração e enfermagem. Entre narrativas mais vocacionais (“por amor”) e narrativas mais pragmáticas (“por dinheiro”, facilidade de acesso e de inserção profissional) reflete-se sobre os processos de escolha entre essas mulheres, levando em conta na análise a intersecção de marcadores sociais da diferença, gênero, idade e classe social em especial. Neste texto, tendo como inspiração as reflexões precursoras realizadas por Margaret Mead em *Coming of Age in Samoa* (1973 [1928]) sobre o peso excessivo que a sociedade estadunidense atribuía às escolhas entre suas jovens (reflexão desenvolvida no capítulo “Education for Choice” do referido livro), questiona-se o lugar da escolha educacional também entre algumas universitárias brasileiras matriculadas em duas IES privadas na cidade de São Paulo.

EACH PROCESS OF LEARNING IS ANTHROPOLOGICAL: THE VIEW OF THE STUDY GROUP ON EDUCATION, RESEARCH METHODOLOGY AND ACTION

Esther Pillar Grossi

(Grupo de Pesquisa sobre Educação Metodologia de Pesquisa e Ação) – Brasil

One learns from situations that provoke the desire to understand something. Each situation is embedded in concepts, which in turn are represented by symbols and actions. Situations are part of learners' cultural environment. On the other hand, these situations orient the elaboration of hypotheses related to the aspect of the real that is to be understood. Such hypotheses involve pieces of knowledge that Gerard Vergnaud, in his Theory of Conceptual Fields, calls operator invariants. This theory is applied by GEEMPA – Study Group on Education, Research Methodology and Action. I am the president of this group, which orients researches related to formation of teachers since 1970. During this time, we perceived different and complex problems associated with teaching and learning processes, and we consider that such problems occur because, amongst other things, anthropological elements of these processes are ignored.

Based on Pos-construtivism, a theory that takes into account the others and the Other that lives within us, GEEMPA always considered mandatory to embody Anthropological knowledge in teaching and learning processes. In this way, one of its didactic instruments, called Class-interview, is based on anthropological ideas. Thus, the present work aims to present the intersectionality between Anthropology and Education perceived in national and international researches developed by GEEMPA.

TDAH, TOD E AUTO MUTILAÇÃO: PERSPECTIVAS SOBRE MEDICALIZAÇÃO, ATENÇÃO E AUTONOMIA EM CONTEXTO ESCOLAR

Mario Pereira Borba

(Universidade Federal Fluminense) – Brasil

Este trabalho é fruto de uma etnografia, relacionada a pesquisa de minha tese e ainda em andamento, realizada em uma escola pública da cidade do Rio de Janeiro, onde investigo experiências de perturbações relacionadas a atenção e ao comportamento, na forma como aparecem e são tratadas em contexto escolar, como em situações de auto mutilação e na construção de diagnósticos do Transtorno do Déficit de Atenção e Hiperatividade e do Transtorno Opositivo-Desafiador. Assim, procuro pensar a experiência em torno dessas perturbações tanto em seus horizontes pedagógicos e disciplinares, quanto em encaminhamentos, tratamentos, diagnósticos e outros atravessamentos, buscando perceber como diferentes investimentos e inteligibilidades se cruzam.

Entendo que esses fenômenos, enquanto colocam questões sobre projeções sobre jovens no contemporâneo, evidenciam tensões entre moralidades, em proposições pedagógicas e biomédicas a partir do que aparece como desajuste nos regimes de produção de atenção e comportamento na escola. Através desse investimento etnográfico procuro pensar a forma como são percebidos e investidos esses desajustes e que efeitos práticos são produzidos na vida desses jovens. Investigo também a incidência tecnocientífica em um discurso sobre ser produtivo ou normal e sobre formas de conceber a atenção no contemporâneo, explorando modos de pensar sobre a expectativa do controle de si, das capacidades afetivas, cognitivas, de atenção e estados de ânimo a partir de fármacos.

— Session —

LAW 11.645/08 – CONTESTED SPACE: INDIGENOUS, AFRICAN AND AFRO-BRAZILIAN HISTORY AND CULTURE IN EDUCATIONAL SPACES IN RIO DE JANEIRO

Gudrun Klein

(University of Manchester) – Inglaterra

Even though there are a few publications with regard to Law 11.645/08 that address the teaching of Indigenous history and culture in non-Indigenous schools, the discussion about the law's implementation continues to focus predominantly on African and Afro-Brazilian history and culture. In big cities, the struggle for Indigenous visibility, the recognition and valorisation of Indigenous culture, as well as for the appreciation of Indigenous knowledge that was absorbed by the dominant culture often unfolds in the context of education.

By following the work of a Guarani activist, teacher and researcher, this paper not only discusses attitudes and mechanisms that reproduce the invisibility and silencing of indigenous history and culture in educational contexts, but explores moments in which space is in fact claimed for the manifestation of indigenous history and culture. These struggles do not only take place inside schools and education secretariats, but equally in teacher education courses that are offered to promote the implementation of the law.

Despite the shortcomings with regard to space for knowledge about Indigenous history and culture in teacher education courses, Indigenous educators and activists have taken it upon themselves to make use of the public school network to promote their culture and to fight for public spaces to make their concerns heard.

IR O NO IR A LA ESCUELA: EDUCACIÓN OBLIGATORIA Y EDUCACIÓN INCLUSIVA

Francisco Javier Bonis

La educación en la República Argentina se propone como gratuita (conviviendo con un sistema privado) y obligatoria hasta completar los estudios secundarios. Sin embargo encontramos casos de jóvenes que no concurren a la escuela o lo hacen esporádicamente. Además notamos que no incorporan los conocimientos básicos postulados desde el Ministerio de Educación.

Para analizar las posibles causas y efectos de dicho tránsito por el sistema escolar abordaremos el caso de una pequeña ciudad del centro del país, a partir de un estudio de las estadísticas elaboradas por los mismos establecimientos educativos y un posterior trabajo de campo que abarcara a distintos miembros de este sector de la sociedad.

Indagaremos sobre la formación subjetiva de estos estudiantes, abordando las perspectivas de vida de los mismos, la trama compleja que se establece con otros actores de la comunidad educativa (directivos, coordinadores, docentes, etc.), a la vez que analizaremos algunos programas específicos que se plantean desde las diferentes esferas de gobiernos provinciales y nacionales que delimitan las transformaciones constantes del sistema educativo.

RELIGION AND ACADEMIA: REFLECTIONS ON THE CONTRIBUTION OF ANTHROPOLOGY IN SOCIAL SCIENCES DEGREE

Claudia Wolff Swatowski

(Universidade Federal de Uberlândia) – Brasil

This communication intends to discuss the contribution of Anthropology in the approach of the religious question in Social Sciences degree. From a research conducted between 2016 and 2017 with students from the Federal University of Uberlândia, I discuss the impact of the Social Sciences course, and the sociabilities and belongings established within the university in the way the students map the religious scene, position in relation to and relate to it. In this context, calls attention the limited reverberation of contemporary theoretical debates on “religion”, “science” and “modernity” in the relativization of borders and of hierarchy of knowledges. Based on fieldwork, I propose to reflect on the contexts of knowledge production and the teaching-learning processes with regard to the religious dimension. I also want to rethink the place and contribution of Anthropology – as a discipline that seeks to investigate the dynamics of knowledge production and the construction of alterity – in the formation of the social scientist.

NEW FAMILY SETTINGS: A DIALOGUE WITH THE SCHOOL – THE FIRST STEPS OF A RESEARCH

Josiane Martins Soares

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Considering that researching is taking steps (DALIGNA, 2014), the present work aims to present the first steps of the Master's Degree in Social Sciences research entitled "New Family Settings: a dialogue with the school", which aims to investigate the practice of teachers and their ideas around the different familiar configurations. This research is about ethnographic qualitative inspiration based on a local context – a municipal school in the city of Santa Maria / RS – as a research field. The importance of reflecting on the circulation and reproductions of the discriminations and prejudices towards children who make up families that considered non-standard and, consequently, their effects on the learning process was identified by listening to reports from teachers in the initial years about the school daily life. Although the monogamous family has been conceptualized in modern times, historians such as Badinter (1985), Samara (1993) and Ariés (1986) suggest that along with this model of nuclear family, there have always been other family configurations. The visibility of the homoparental family is what is most recent in our history. The school as a privileged space for discussions about society must be prepared to deal with children and their families by providing inclusion and especially the permanence in the school space. Thus, with this theme there is the attempt to investigate, among other aspects: to what extent school and teachers accompany and interact with the different models of families? Which discourses about these settings are (re)produced in the school space? And how are the homoparental families facing school demands? How do the discursive productions produced around this theme in school go through the teaching-learning process? These are some questions that move my investigative steps.

— Session —

ANTHROPOLOGY IN MALAYSIA: THE CASE OF IUM

Omar Hisham Altalib

(Minaret Of Freedom Institute) – USA

The International Islamic University in Malaysia has been engaged in an effort to empower local students and create leaders who are familiar with both Western knowledge and their local heritage. The university is multilingual, multireligious, multiethnic and multidisciplinary. It has been engaged in education reform in the field of anthropology since the 1980s. The obstacles facing the university's efforts in the Anthropology and Sociology Department include: Difficulty in finding qualified and willing faculty; difficulty in dealing with a diverse student body; and difficulty in addressing the challenges of the future using the tools available.

APPLIED ANTHROPOLOGY FOCUSING ON THE EDUCATION OF CHILDREN AND YOUTH AT RISK

Malka Shabtay

(Ministry of education) – Israel

This paper focuses on my role as an applied anthropologist in the Unit of Education of Children and Youth at Risk of the Ministry of Education in Israel, including research, policy development and its implementation among three specific populations with very high school drop-out levels. It will present two innovative programs for educators working with Israeli Arabs, Orthodox Jews and Jewish immigrants.

The first program is based on learning from methods, approaches and practices that made an impact on children and youth all over the country, with the aim of producing a book of success stories of the Department, which could later also serve as models for normative populations.

In addition I work as a consultant in guidance and training of educational psychologists to enhance cultural competence in the schools where they work in a big city in the center of Israel. The second program involves a long process with the psychologists themselves in order to influence their cultural knowledge, as well as their diagnosis and treatment abilities. At the end, they will initiate interventions to improve cultural competence in their schools.

The role of an applied anthropologist in both contexts is to improve ongoing teaching and learning by mediating between diverse clients and service providers. This includes monitoring the changes suggested and will lead to a more pluralistic society, culturally sensitive to all its members.

GUARANI ACADEMIC EXPERIENCES: REFLECTIONS ON THE VESTIBULAR OF THE INDIGENOUS PEOPLES IN PARANÁ

Samuel Douglas Farias Costa

(Universidade Federal de São Carlos) – Brasil

Fagner Carniel

(Universidade Estadual de Maringá) – Brasil

The Vestibular of the Indigenous Peoples in Paraná corresponds to a selective process for the entry of indigenous people in the public universities of the state of Paraná (Brazil). Already in its 17th edition, the accomplishment of this college entrance exam articulates laws, agreements, different institutional sectors, documents, among other elements that compose the State practice, specifically with regard to the management of an affirmative action policy directed at the indigenous peoples who inhabit the state. This statecraft is mobilized in the text as a perspective to be connected with another part of this educational policy: the experiences of indigenous people who enter in the university through a specific vestibular. Allied to Marilyn Strathern's (1991) reflection on the partiality of knowledge, the purpose of this paper is to compare the state perspective in the production of the Vestibular of the Indigenous Peoples in Paraná, and its unfolding in academic life, and the perspective of the admitted students in the university through these policy. Such reflection is undertaken from an ethnographic work with official documents and the experiences of the guarani students at the State University of Maringá (UEM) in 2015.

OP 016 – ANTHROPOLOGY AND ENVIRONMENTAL HEALTH: RISK AND VULNERABILITY IN THE RELATIONSHIPS BETWEEN HEALTH, NATURE AND SOCIETY

Sanitary and environmental emergencies have gathered the attention of anthropology. Vector diseases and zoonoses such as Leishmaniasis, American Trypanosomiasis, Dengue, Yellow Fever, Zika, Chikungunya, Malaria and Influenza, or epidemics, pandemics, disasters and environmental and food contamination are some of the situations that are in the focus of state health department actions for the control, prevention or surveillance of humans, animals, artifacts and environments. The interface with health allows us to address dense complexities between humans and nonhumans, intermediated by different actors such as mosquitoes, poisons, traps, antibiotics, transgenic, vaccines among others, as well as diagnostic models, campaigns and actions of prevention, control and combat. The anthropological attention to the articulation between human, animal and environmental health allows analyzes that cross and embroil national-state domains, international borders, economics, rights and moralities, from different fields of interest such as biopolitics and micro biopolitics, human-animal and multispecies relations, indigenous ethnology, global health, science anthropology or new digital technologies. In that way, this panel is inscribed in an intersection between different thematic axes that deal with contemporary and future issues for ethnography and anthropological theory like environment, risk and disaster, medical and health anthropology.

Convenor:

Jean Segata

(Universidade Federal do Rio Grande do Sul) – Brazil

Andrea Veronica Mastrangelo

(CONICET) – Argentina

Bernardo Lewgoy

(Universidade Federal do Rio Grande do Sul) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Spanish, Portuguese, French.

Keywords: biosecurity; health; nature; society; multispecies.

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

LOCAL PRACTICES, HEALTH POLICIES, WOMEN AND MIGRANTS

Session chair:

Andrea Mastrangelo

MEDICINA MAPUCHE Y BIOMEDICINA SUS MODOS DE INTEGRACIÓN

Beatriz Carbonell

(Universidad Fasta) – Argentina

En Patagonia Argentina prevalece la biomedicina institucional que no acepta integrar la medicina mapuche a pesar de co-existir ambas en los espacios sociales. Para los mapuches la enfermedad presenta un doble aspecto objetivo y moral: las etiologías se buscan no sólo en términos éticos o morales, siendo un desequilibrio o transgresión, no sólo del individuo enfermo, sino del grupo familiar y también de la comunidad.

Y lo más interesante tiene que ver con el modo de narrarlas: los biomédicos acorde la ciencia, los chamanes por el otro buscaron las causas según su propia visión, resolviéndolas según sus creencias.

Los discursos de ambos sistemas terapéuticos y los de los pacientes esclarecen pautas de cómo, porqué y cuánto es necesario que las políticas de salud complementen cambios y efectividades en bienestar del paciente.

“CUESTIÓN DE SALUD PÚBLICA”: ABORDAJE ANTROPOLÓGICO A LA ATENCIÓN DE ENFERMEDADES RESPIRATORIAS ENTRE FAMILIAS RESIDENTES EN UN ASENTAMIENTO (MISIONES-ARGENTINA)

Miguel Alejandro Avalos

(Secretaría de Investigación y Posgrado. Facultad de Humanidades y Ciencias Sociales. Universidad Nacional de Misiones) – Argentina

La Organización Mundial de la Salud ha señalado que la prevalencia de ciertas enfermedades relacionadas con el sistema respiratorio (ESR) – especialmente aquellas infecciones respiratorias agudas – se hallan en notable aumento en el mundo, configurándose así como un problema de salud pública. La Argentina no es la excepción, el número de defunciones por ESR (entre el 2001 y el 2015) aumentó un 58,29%, representando no solo una elevada carga económica y de enfermedad para el sistema de salud, sino también para los sujetos que los padecen y sus grupos domésticos.

Aquí expondremos los resultados de una investigación etnográfica realizada entre los años 2013-2015 en un asentamiento informal de la Ciudad de Posadas.

El objetivo de esta presentación es comprender el modo en que las familias que residen en el asentamiento El Trigal entienden y atienden los padecimientos relacionados al sistema respiratorio.

En un espacio atravesado por la pobreza y la precariedad del hábitat, queremos incluir en el análisis no solamente aquellos aspectos de los cuales carecen (“lo que no tienen”), sino también aquellos saberes y prácticas que sí están disponibles (“lo que tienen”) y que de hecho se dinamizan ante las enfermedades.

Reconociendo que son estos – los padecimientos y las enfermedades – formas en que las desigualdades se incorporan, siendo las consecuencias de las inequidades.

TÂNGPOGSE: LES FEMMES DE LA COLLINE. CONSTRUCTION D'UN STATUT SOCIAL SUR LES SITES AURIFÈRES DU SUD-OUEST (BURKINA FASO)

Alizeta Ouedraogo

France

Depuis les années 1980, on assiste à l'émergence de l'exploitation artisanale de l'or dans de nombreux pays de l'Afrique de l'Ouest. Au Burkina Faso, surtout dans la région du Sud-Ouest en pays lobi, l'exploitation artisanale de l'or dans ces années n'était pratiquée que par les femmes. Les années 2000 se caractérisent par une arrivée massive dans la région de nombreux orpailleurs migrants (femmes et hommes) venus des pays voisins (Côte d'Ivoire, Mali, Ghana, Niger, Togo ...) et des autres régions du Burkina Faso. Cette situation s'expliquerait par l'appauvrissement croissant des populations, notamment celle rurale du fait des grandes sécheresses et de mauvaises productions agricoles en Afrique de l'Ouest, en l'occurrence, les femmes et les hommes autochtones et allochtones se retrouvent en compétition sur les sites aurifères. Notre communication s'attachera à rendre compte par une analyse anthropologique centrée sur le genre au sein des sites aurifères, la construction d'une identité sociale et la division sexuelle du travail

ORGANISING THE UNORGANISED LABOUR: AN ANTHROPOLOGICAL STUDY OF MIGRANT WOMEN CONSTRUCTION WORKERS IN DELHI

Ankita Mehta

(University of Delhi) – India

The study looks into the various dimensions of labour migration that includes factors responsible, challenges faced, their plight in reference to the health of women workers and safeguards. The attempt has been made to figure out link between these dimensions and process of recruitment and their legal status. The present paper discusses the concept of labour welfare, policy agenda, migration and its theories to understand the phenomenon. The prime idea is to highlight the effect of these on their socio-cultural conditions with ethnographic backdrop. The study is based on fieldwork conducted in a labour colony and on a construction site where in depth interviews and life histories were taken of the workers. It has been interesting to find the negotiation strategies adopted by them in order to strike a balance between paid and unpaid work. Also, impact of migration on different healing methods and traditional medicine practices along with dependence on modern system of medicine is also observed. The study explores vulnerabilities of women labour in public and private sphere.

SUSTAINABILITY, HEALTH AND DEVELOPMENT

Session chair:

Bernardo Lewgoy

ESTRATÉGIAS DE ADAPTAÇÃO AOS EFEITOS AMBIENTAIS NOS TERRITÓRIOS DE POVOS E COMUNIDADES TRADICIONAIS, REGIÃO DO BAIXO TOCANTINS, PARÁ

Eliana Teles Rodrigues

(Universidade Federal do Pará) – Brasil

Este trabalho trata dos efeitos socioambientais que atingem os povos tradicionais da região do baixo Tocantins no nordeste da Amazônia brasileira.

Especificamente o estudo se realiza com comunidades ribeirinhas localizadas no médio e alto curso do rio Moju, município pertencente a região nordeste do estado do Pará. Cercadas pela chegada e permanência do agronegócio, principalmente do cultivo da palmeira do dendê (*Elaeis guineenses*), as comunidades buscam se adaptar às alterações ambientais desses grandes empreendimentos e pelos efeitos da mudança do clima. Este trabalho analisa de que forma se dão os impactos socioambientais a respeito dos recursos naturais e de que forma esses sujeitos criam estratégias para se adaptar às alterações socioambientais no contexto das alterações climáticas, como se dão suas estratégias de adaptação, o que fazem para sobreviver a essas alterações no entorno de seu território, haja vista que elas afetam diretamente a reprodução de seus meios de vidas.

SUSTENTABILIDADE: DESAFIOS, DISCURSOS E PRÁTICAS

Rafael Peçanha

(Universidade Estácio de Sá) – Brasil

Apoiada, principalmente, nas reflexões de Scotto (2016) acerca do tema, a discussão em tela questiona o conceito de sustentabilidade, em busca de uma conclusão que estabeleça conexões (ou evidencie desconexões) entre discurso e prática no setor de energias renováveis no Brasil, a partir de uma experiência específica nas cidades de Cabo Frio (RJ) e Cristalina (GO), que serviram de campo para o trabalho que gerou a tese de doutorado em Antropologia defendida pelo autor na Universidade Federal Fluminense (UFF) em 2017. De que forma a fala da sustentabilidade no âmbito da chamada energia limpa das placas fotovoltaicas se contradiz ou não com sua própria constituição e formação, oriundas da extração de elementos naturais e minerais constituintes, envolvendo ainda uso de trabalho insalubre e descarte de resíduos sem critérios ambientais?

AN EFFECT OF TRAUMA ON PHYSICAL GROWTH AND OVERWEIGHT RATE IN SCHOOL AGE CHILDREN

Tomasz Hanc

(Adam Mickiewicz University) – Poland

Ewa Bryl

(Adam Mickiewicz University) – Poland

Paula Mamrot

(Adam Mickiewicz University) – Poland

Monika Dmitrzak-Wéglarz

(Poznan University of Medical Sciences) – Poland

Agnieszka Stopień

(Poznan University of Medical Sciences) – Poland

Agata Dutkiewicz

(Poznan University of Medical Sciences) – Poland

Background: Previous studies found traumatic events in childhood associated with increased risk of overweight in adulthood. This association needs to be examined also in childhood and adolescence.

The aim: To analyze an influence of traumatic life events, their emotional and behavioral consequences on growth and nutritional status in children and adolescents.

Methods: The sample included 255 individuals (age: 6-12y). Traumatic life events (TLE) were estimated using TESI-PRR. The IOWA Conners RS was applied to assess externalizing symptoms (ES). MINI-KID was used to assess internalizing symptoms (IS). Height and weight were measured and transformed into the z scores based on WHO norms. Underweight and overweight were diagnosed according to IOTF criteria.

Results: Children with TLE had significantly increased rate of overweight in comparison to children without TLE history. TLE was also linked to higher rate of ES but not to IS, z scores for height and BMI and underweight. The strong TLE-overweight link was confirmed by an unadjusted logistic regression analysis (OR=1.92) and analysis adjusted for ES, IS and gender (OR: 1.77-2.79).

Conclusion: The study revealed that trauma is a strong predictor of early excessive weight gain leading to overweight. Externalizing symptoms seem to be a consequence of previous trauma, but not related to overweight development.

Support of work: National Science Centre, Poland, grant number: 2016/21/B/NZ5/00492.

EPIDEMICS, TECHNOLOGIES AND PUBLIC HEALTH

Session chair:

Jean Segata

THE VECTOR, THE VIRUS(ES), AND VISIBILITIES: A HISTORICAL ETHNOGRAPHY OF PUBLIC HEALTH IN BRAZIL THROUGH AEDES AEGYPTI AND THE DISEASES IT CAN TRANSMIT

Luísa Reis Castro

(Massachusetts Institute of Technology) – Estados Unidos

Gabriel Lopes

(Fiocruz – Casa de Oswaldo Cruz) – FIOCRUZ – Brasil

Much of the world heard the species name *Aedes aegypti* for the first time in late 2015 and beginning of 2016. The mosquito was linked with what became known as congenital Zika syndrome, a unique pattern of health issues found among fetuses and babies infected with Zika virus during pregnancy. Brazil was marked by local and international media as the epicenter of a Zika outbreak that could spread across the world. In the country, the mosquito already had a long history as vector for other viral diseases. Since the early 20th century, scientific enterprises and public health campaigns have attempted to control the mosquito population. As a result of a collaboration between a historian and an anthropologist, this paper proposes to historically examine the different arboviruses the mosquito has transmitted in Brazil: yellow fever, dengue, chikungunya, and Zika. Living together with the *Ae. aegypti* can be simply annoying, as the female bites for human blood to mature its eggs. It is when the *Ae. aegypti* becomes the (potential) vector for a virus, that the mosquito gains a negative and dangerous reputation: it becomes something to be controlled, an issue, an enemy. By analyzing the efforts to control the *Ae. aegypti* as the mosquito of different diseases in Brazil, we show that this vector species has brought different visibilities, meanings, and uncertainties to public health – depending of the diagnosis, the symptoms, and who gets affected by the viruses it was and is transmitting.

THE NOTION OF TIME IN A PUBLIC HEALTH SERVICE: AN ANTHROPOLOGICAL PERSPECTIVE FROM PATIENT'S NARRATIVES IN ONCOLOGY WARD

Ana Paula Jacob

The notion of time has been a relevant category to comprehend the process of sickness through the perception of individuals, and their family companions, that live with a serious disease diagnoses. It often appears in situations of patients with some sort of chronic illness, for example. In that sense, this work aimed to understand the experience of patients with cancer diagnoses. It is comprised of an ethnography conducted from May to December of 2016 at an oncology ward of a public hospital located in a large Brazilian capital, which resulted in a master's degree dissertation in anthropology. Thus, the category of time emerges in this context as a guiding principle of the experience of illness, and it is comprehended by everyone who is part of a hospital environment. Talking about time is also translating biomedical terms that are commonly difficult to access, making it possible to understand the treatment process itself and its implications. The act of waiting appointments brings expectations of reaching answers about the body and what happens to it, i.e. if there is a tumor or not, which will be revealed through biomedical knowledge. The movements seen in patients' actions, with questions such as "Is/will everything be fine?", are strong indicators of important aspects of a sickness experience and it is part of the patients' narratives. In that way, having the identity of an oncology patient allows access to a different world from the one already known.

DE VETOR A AMOR: AS POLÍTICAS DE BEM ESTAR ANIMAL E O NOVO STATUS DOS ANIMAIS DE RUA

Eveline Baptistella

(Universidade do Estado de Mato Grosso) – Brazil

Juliana Abonizio

(Universidade Federal de Mato Grosso) – Brasil

Nas grandes cidades, cães e gatos vivem sob um duplo papel social. Dentro das casas, são animais de estimação. No entanto, quando não tutorados, aparecem como um problema, que deve ser combatido pelo poder público, pois representariam um risco para a saúde coletiva: seriam vetores de doenças potencialmente perigosas aos humanos, como a leishmaniose e a toxoplasmose. Sendo assim considerados, vetores, tais espécies tinham até pouco tempo seu destino – a eutanásia – definido pelos Centros de Controle de Zoonoses. No entanto, a partir da ascensão de novas sensibilidades em relação aos animais não humanos, forma-se uma rede em que diferentes atores impulsionam uma mudança no tratamento que o poder público oferece a caninos e felinos não tutelados. A partir de tal cenário, buscamos investigar, utilizando recursos etnográficos em locais físicos e virtuais, a transformação nas relações entre a espécie humana e cães e gatos – uma vez que outras espécies não gozam do mesmo status – e as variações no discurso sobre sanidade animal tomando como corpus a experiência da cidade de Cuiabá, capital de Mato Grosso, que encerrou a prática da eutanásia de animais resgatados pelo CCZ e deu início a uma política de bem estar animal que inclui programa de atendimento veterinário, estímulo à adoção e oferta de abrigo. Para tais reflexões, contamos com um embasamento teórico interdisciplinar, acionando teorias dos Estudos Animais, da Antropologia, da Sociologia e da Comunicação Científica.

OP 017 – ANTHROPOLOGY AND HUMAN RIGHTS IN A COMPARATIVE PERSPECTIVE

This panel intends to bring together scholars from different countries such as United States, Canada, Brazil and Argentina, to compare and contrast findings from ethnography research into justice, crime, public security, and human rights. Research and discussion will examine how states deal with people, conflicts and human rights under their territories, how they organize law and power, as well as how courts and the criminal justice system are deployed for diverse objectives.

We will also examine and discuss the social and political movements and organizations that emerge and develop in order to demand justice against state's civil rights violation. The panel intends to explore both similarities and differences between the states and societies under study, against the backdrop of their shared colonial lineages.

Convenor:

Lucia Eilbaum

(Universidade Federal Fluminense) – Brazil

Roberto Kant

(Universidade Federal Fluminense) – Brazil

Sofia Tiscornia

(Universidad de Buenos Aires) – Argentina

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese

Keywords: anthropology; human rights; violence; justice; moralities

Thematic lines: 20. Anthropology of Human Rights/Antropologia e Direitos Humanos

DEMANDAS POR DIREITOS, RECONHECIMENTO E VIOLENCIA

Session chair:

Glaucia Maria Pontes Mouzinho

CIVIC SENSIBILITIES AND CIVIL RIGHTS IN COMPARATIVE PERSPECTIVE

Luis Cardoso de Oliveira

(University of Brasilia) – Brazil

The notion of citizenship and the respective rights that go together with it are perhaps the main symbols of democracy in Western societies, and the ones which best represent the idea of equality as a value in these societies. If the definition of citizenship basic rights (civic, political and social) suggests clear-cut and uniform procedures to their institutionalization, the strengthening of demands for recognition in the last 40 years or so have made the relationship between rights, equality and citizenship a lot more complex. If the recognition of the singularity of specific social groups becomes a condition for respecting citizenship rights of the respective groups, how can we characterize the idea equal treatment among citizens? Besides that, demands for recognition bring to the fore one dimension of rights that has very little visibility when we look at social interactions within what we could describe as the civic world. I am talking about rights that are greatly dependent on the quality of the relationship taken up by the parties in interaction, and which is connected to perceptions dignity, making it imperative to articulate the ideas of equal rights and equal status in the civic world, in order to satisfy legitimate demands of respect and considerateness or recognition. As such articulation comes to life in diverse forms in different polities, I propose that the ideal of citizen's equality, wherever it is a value, will be always modulated by the articulation between rights, status and dignity, conforming local civic sensibilities, which always characterize a determinate sense of treatment with equal dignity.

DA PACIFICAÇÃO À INTERVENÇÃO: SEGURANÇA PÚBLICA, VIOLÊNCIA E OS PROCESSOS DE ADMINISTRAÇÃO DE CONFLITOS NO RIO DE JANEIRO

Lenin Pires

(Universidade Federal Fluminense) – Brazil

Nesta comunicação discutirei as controvérsias observadas sobre a administração dos serviços policiais no Rio de Janeiro a partir de trabalho de campo empírico. Farei recurso as etnografias realizadas durante o chamado processo de pacificação, com agentes policiais. Tendo por norteador o conceito de liminaridade de Turner, analiso como a Polícia Militar do Estado do Rio de Janeiro cria possibilidades para práticas habituais de desrespeito aos direitos civis, particularmente em relação aos segmentos sociais vulneráveis. Após sediar as Olimpíadas de 2016, e envolto em uma profunda crise de legitimidade, o estado do Rio de Janeiro é objeto de uma intervenção federal. Com essa iniciativa o governo brasileiro parece pretender se equilibrar nos planos internacional e nacional. Externamente, resgatar a confiança de investidores internacionais após forte desgaste com o insucesso da principal reforma estrutural proposta no ultimo periodo (a reforma da previdência). Internamente, seguir tratando seletivamente o controle das populações em áreas metropolitanas, administrando o acesso desigual à justiça e, com isso, tentar se fortalecer politicamente as vespersas das eleições gerais de 2018. Percebo que a tensão entre contextos e pretextos envolvendo a segurança pública apresenta uma variação de elementos que mantém o sistema de crenças onde a desigualdade estrutural se reafirma como opção para o ordenamento da sociedade. Contudo, há elementos novos a partir do crescimento do obscurantismo violento que, tendo a segurança pública como pano de fundo, parece expressar concepções fascistas de administrar conflitos na conjuntura presente.

RESISTINDO E SOBREVIVENDO: VIDAS QUE IMPORTAM E DEMANDA DE DIREITOS NO RIO DE JANEIRO / BRASIL

Flavia Medeiros

(Universidade Federal Fluminense) – Brazil

Desde a observação de formas de construção de verdade institucional sobre mortos, pude observar como as instituições policiais projetam e classificam diferenças raciais, sociais e morais entre as pessoas, notadamente após suas mortes. A maioria dos meus dados vem de etnografias sobre o Instituto Médico-Legal do Rio de Janeiro, a Divisão de Homicídios e julgamentos de casos de repercussão em Tribunais do Júri na região metropolitana do Rio de Janeiro, nos quais pude observar o tratamento desigual sistematicamente dedicado a algumas vítimas, institucionalizado nas burocracias e (re)produtor de sofrimento e violações por parte agentes da polícia e da justiça contra civis no Brasil, principalmente contra jovens negros. Em contraste, recentemente tenho me engajado na participação de encontros públicos, reuniões, atos e manifestações contra a “violência policial” e o “racismo”, organizados por moradores de favelas e familiares e vítimas da violência de Estado. Nessa pesquisa tenho encontrado diferentes respostas de “resistência” e “sobrevivência” por parte daqueles que se organizam para a demanda de direitos contra o mecanismos que tratam suas vidas como menos legítimas do que outras. Neste trabalho, a partir de uma perspectiva antropológica, pretendo discutir como tais vidas tem expressado valores morais que enfrentam as legitimações hegemônicas sobre quem deve morrer, construindo formas de demanda de direitos e de luta a partir do luto, em nome da memória daqueles que foram mortos pela violência de Estado.

PARTICIPAÇÃO SOCIAL E SEGURANÇA PÚBLICA: DEMANDAS POR DIREITOS E ANÁLISE DE POLÍTICAS PÚBLICAS DE SEGURANÇA NA FAVELA DA MARÉ

Luciane Patrício

(Universidade Federal Fluminense) – Brasil

A presente comunicação busca apresentar as reflexões da pesquisa “Espaços de Articulação entre Estado e Sociedade: um estudo sobre os modos, sentidos e processos de participação social observados no Fórum Articula Maré”. A pesquisa busca investigar os diferentes sentidos sobre participação e cidadania e as demandas por direitos observadas ao longo do desenvolvimento do Fórum Articula Maré. Este, consiste numa instância de participação proposta por órgãos do Estado e desenvolvida através da participação de um conjunto de instituições civis (sobretudo locais), organizações não governamentais e órgãos do Estado de diferentes níveis e áreas de atuação. Tal experiência se propôs a funcionar como um espaço participativo de reivindicação de direitos (especialmente o direito à segurança) onde se manifesta um diálogo entre a sociedade e o Estado. Assim, seu objetivo era apresentar-se como canal de participação da/com a sociedade na proposição e no desenvolvimento de políticas públicas para a região da Maré (favela carioca com aproximadamente 130 mil habitantes).

Criado em 2015, o Fórum tem como objetivo articular atores e agentes do Estado e da sociedade e diferencia-se dos já conhecidos dispositivos de participação social propostos pelo Estado, como conselhos de direitos, por exemplo. Ademais, trata-se de um mecanismo de participação estimulado por instâncias do Estado localizado numa região de grande violência, o que remete a discussão sobre quatro pontos que serão aqui tratados: a) qual a natureza e o repertório das políticas públicas oferecidas neste espaço (e para este público); b) quais os novos atores sociais e lideranças ganham relevância nesses espaços; c) como se articulam as demandas por respeito aos direitos e as “políticas” de segurança pública desenvolvidas naquela região; e d) como compreender os desafios e o alcance de experiências de participação enquanto expressões de cidadania quando elas se dão em contextos de violência, ou seja, em locais onde o direito à vida é uma ameaça.

JUSTIÇA, BUROCRACIAS E MORALIDADES

Session chair:

Lenin dos Santos Pires

“É COMO UM CINEMA!”: A RELAÇÃO ENTRE O ESPAÇO E O FAZER JUDICIAL NO TRIBUNAL DO JÚRI DO RIO DE JANEIRO

Izabel Saenger Nuñez

(Universidade Federal Fluminense) – Brasil

O “plenário” do Tribunal do Júri é o lugar por excelência onde acontecem os rituais de julgamento dos “crimes dolosos contra a vida” no Brasil. Tais rituais são, presumivelmente, públicos, e deveriam por isso aproximar a sociedade do fazer judicial. Esse paper pretende, através de uma comparação entre o espaço físico do antigo Plenário do Júri da Cidade do Rio de Janeiro com o atual, demonstrar como as transformações que aconteceram no desenho espacial do lugar ao longo do tempo refletem a própria concepção do que é fazer justiça e podem ser pensados como uma expressão concreta dos ideais de justiça no caso brasileiro. Nesse sentido, o Júri da Capital foi remodelado em sua forma, pelo isolamento que separa a plateia do plenário com um vidro e com a colocação dos jurados de costas para público, longe do réu e de seus defensores, impossibilitando que avaliem expressões. Ainda, posicionou esses últimos em local de altura inferior ao juiz e ao Ministério Público. Por fim, alocou a mesa das testemunhas e réus de frente para o magistrado e MP e de costas para os jurados. O juiz, então, se transformou no personagem central do Júri. Toda essa modificação implicou uma importante mudança em sua dinâmica, particularmente descartando uma atuação decisiva dos jurados. Reflete-se, assim, no afastamento da sociedade e sem – ou com uma reduzida – participação popular, por meio do novo isolamento da plateia, dos jurados e dos agentes do judiciário.

“A TESTEMUNHA DE HOJE É A VÍTIMA DE AMANHÃ”: REFLEXÕES ETNOGRÁFICAS SOBRE A CONSTRUÇÃO DOS DEPOIMENTOS DAS TESTEMUNHAS NO TRIBUNAL DO JÚRI DE NITERÓI

Juliana Coelho de Almeida

(Universidade Federal Fluminense) – Brasil

O presente trabalho tem como objetivo expor algumas reflexões sobre a pesquisa, de caráter etnográfico, que desenvolvi no Tribunal do Júri da Terceira Vara Criminal, da Comarca de Niterói. Proponho descrever e analisar as principais questões relacionadas aos depoimentos das testemunhas nos processos que acompanhei durante os meses de maio, junho, julho e outubro de 2017. Nesse período, acompanhei julgamentos e audiências, conversei com pessoas envolvidas nos casos e realizei pesquisas sobre os mesmos online. Divido as testemunhas em dois grupos: em testemunhas que classifiquei como “habituais” e as testemunhas que classifiquei como “não-habituais”. O objetivo central é, através da descrição e da análise, evidenciar os valores morais a partir dos quais são ouvidos, tratados e interpretados esses depoimentos e, assim, entender as formas de construção de (distintas) verdades e mentiras, por parte dos agentes judiciais, envolvidos nos processos julgados no Tribunal do Júri.

SOCIALIZAÇÕES “NÃO-JURÍDICAS” NO CAMPO DO DIREITO: CORPORALIDADE, PERFORMANCE E REPRESENTAÇÕES NA CONSTRUÇÃO DA JUSTIÇA

Paloma Monteiro

(Universidade Federal Fluminense) – Brasil

Este artigo pretende pensar as construções de corporalidade e representações no campo jurídico, no contexto das práticas dos seus agentes, principalmente a partir das suas roupas e performances enquanto demarcações de “níveis” de aprendizado no que se refere à sua socialização. Pretendo trazer a discussão sobre como os conflitos e as formas de administração empregadas envolvendo as representações coletivas que os operadores jurídicos tem a respeito de suas performances e corporalidades demonstram a sua maneira hierarquizada (e portanto desigual) de organização. Para tanto, serão discutidos dois casos distintos recentes, ambos envolvendo o conflito adversarial entre juízes e advogados no decorrer de audiências em Tribunais do Trabalho, e cuja divulgação gerou certa repercussão na mídia e grande compartilhamento em redes sociais, inclusive com gravações amadoras do ocorrido feitas com aparelhos celulares. O primeiro deles se deu em março deste ano, na 21ª Vara do Trabalho em Brasília, onde o juiz da audiência se recusou a inicia-la pois o advogado (no caso, era procurador-geral do Distrito Federal) estava sem gravata. O outro caso ocorreu em agosto deste ano, desta vez no Tribunal Regional do Trabalho da 18ª Região, em Goiânia, no qual um desembargador ameaçou deixar uma sessão de julgamento por considerar inapropriada a roupa da advogada que se levantou para fazer a sustentação oral do processo, segundo ele trajando “camiseta”.

DOENÇAS RARAS FRENTE O ESTADO: ENTENDIMENTOS E REFLEXÕES SOBRE A “JUDICIALIZAÇÃO DOS MEDICAMENTOS” EM UM ESPAÇO JURÍDICO-ESTATAL BRASILEIRO

Victor Cezar de Sousa Vitor

(Universidade de Brasília) – Brasil

O presente resumo procura se inserir em um conjunto de pesquisas que busca explorar a relação entre justiça, biomedicina, mercado, direito à vida e reconhecimento de direitos.

Busco analisar as diferentes formas de significação da prática da “judicialização da saúde e dos medicamentos” em um espaço de deliberação jurídico-estatal.

Mais precisamente, trata-se de uma investigação, junto às associações de pacientes e/ou familiares organizados que decidem mover processos judiciais contra o Estado, a fim de adquirir medicamentos, insumos e tecnologias não incorporados ao Sistema Único de Saúde brasileiro.

Encarando a “judicialização” como uma categoria analítica (Strathern, 2014, p. 368), o campo em questão foi realizado predominantemente na Subcomissão de Doenças Raras da Comissão de Assuntos Sociais – CAS no Senado Federal e em reuniões particulares no gabinete do senador que preside a referente Subcomissão; espaços jurídico-estatais estes que se tornaram responsáveis, a partir da criação de uma Subcomissão, por formular um projeto de lei direcionado “a assistência ao paciente com doença rara no âmbito do Sistema Único de Saúde – SUS”.

Parto do pressuposto básico e contextual de que a reivindicação judicial frente ao Estado, pelo direito a medicamentos considerados pelas instituições como de “alto custo”, estabelece uma relação sistêmica entre indústria farmacêutica, Estado, interesse mercantil, pacientes em busca por direitos e saúde pública (Biehl, 2009, 2011; Medeiros, Diniz, Schwartz, 2013; Petryna, Biehl, 2016). Assim, como defende Falk Moore, “reconhecer totalmente que as regras legais são meramente elementos de uma parte-ordem cultural implica que toda a tentativa de reduzir todo o “sistema legal” a algumas proposições chaves simples diz muito pouco sobre como o “sistema” trabalhou, e pode mesmo ser completamente enganoso” (Falk Moore, 1978, p. 1, tradução minha).

Por fim, procurarei refletir sobre como a noção de “risco” é desenhada na prática de demanda imediata à tratamento medicamentoso no âmbito jurídico-estatal (Senado e Ministério de Saúde). Mais precisamente, como a ideia de “risco” é recebida pelos gestores responsáveis pelas etapas de compra de medicamentos via mandado judicial e a possível incorporação dos mesmos no Sistema Único de Saúde.

A noção de “risco como eminência de morte” por descaso das instituições políticas no abastecimento de medicamentos e insumos, junto a noção de “risco como sensibilização”, ao evidenciar os riscos do descaso, levam gestores da saúde pública à percepção de qual tipo de “risco”? Há o surgimento do tema do risco “suspeita” governamental frente ao “risco” de fraudes na aquisição de medicamentos de “alto custo”.

ENCARCERAMENTO, DIREITOS E MORALIDADES

“PROGRESSIVE” INCARCERATION AND BUREAUCRATIC PERSONHOOD IN A RIO DE JANEIRO PRISON

David Thompson

(University of California at Berkeley) – USA

This presentation examines the construction of a series of documents that “speak for” the incarcerated person in Rio de Janeiro, Brazil. Incarceration in Rio is marked by the circulation of paper and electronic records that represent those in prison, testifying to their past acts, present behaviour, and future plans. These documents provide a temporal framework for punishment based on a model of “progression” through the system by laying out a timeline for the achievement of various rights such as home visits, prison transfers, and parole. Based on extensive fieldwork within a “semi-open” men’s prison in Rio de Janeiro, this paper examines the role of bureaucracy and documentation for both the imprisoned and for prison workers. I argue that documentation constitutes a form of bureaucratic personhood that circulates largely autonomously of the person these forms claim to represent. These documents construct a trajectory for attaining rights, but they do so by making prisoners visible as rights-bearing subjects not for who they are, but rather who they might become. The distance between this assumed future and the present, as well as the distance between prisoners and those documents that determine their future, both become a source of constant anxiety and suffering within the present.

ALÍVIO E CULPA DA MATERNIDADE NA CADEIA: DISCUSSÕES DE UMA PESQUISA ETNOGRÁFICA

Cecilia Garibaldi

(Facultad de Humanidades y Ciencias de la Educación) – Uruguay

Esta apresentação aborda as reflexões sobre o fenômeno da maternidade no mundo prisão, a partir de uma investigação realizada na única prisão no Uruguai para as mulheres grávidas e com crianças menores de quatro anos de idade. A pesquisa foi realizada através de uma abordagem etnográfica, onde entrevistas, observações e participação em diferentes espaços e oficinas foram realizadas na prisão entre outubro de 2016 e junho de 2017. Neste sentido, procura discutir e reflexis sobre as práticas e discursos da maternidade no presídio em diálogo com os mecanismos da reforma do sistema prisional do Uruguai. Destina-se a explicar o processo de pesquisa etnográfica, os aspectos teórico-metodológicos envolvidos nela, assim como os obstáculos e desafios que assume o mesmo trabalho de campo nas prisões. Por outro lado, este trabalho descreve, analisa e reflete sobre três eixos principais do problema da maternidade na cadeia como problema sociológico. Por uma parte tentar compreender os desejos, discursos e experiências de estas mulheres sob a maternidade e sua decisão de viver com seus filhos na prisão. Procura colocar em diálogo essa decisão com as características dos círculos familiares das pessoas que esta privadas da sua liberdade, tanto mulheres quanto homens, em particular com suas concepções de maternidade e paternidade. Mais especificamente tenta identificar as particularidades que oferece o fato das mulheres estar na cadeia; as suas estratégias de subsistência Além disso, descreve e analisa as relações sociais entre os diferentes atores do presídio -presas, técnicos, civis e policiais-. Assim como suas práticas e discursos sobre a maternidade na prisão. E por ultimo, tenta refletir sobre as práticas institucionais, tais como as morais próprias da vida na prisão, a fim de identificar continuidades, desafios e escopos da reforma do sistema penitenciário a partir da situação cadeia de mães com filhos.

QUEM SÃO OS “DIREITOS HUMANOS”? DESCONSIDERAÇÃO E DEMANDAS POR RECONHECIMENTO EM CADEIAS DO DISTRITO FEDERAL, BRASIL

Carolina Barreto Lemos

(Universidade de Brasília) – Brasil

O trabalho pretende articular a percepção de pessoas presas no Distrito Federal, Brasil, sobre os “direitos humanos” e as demandas por reconhecimento por parte desse grupo. O estudo foi feito a partir de uma pesquisa etnográfica realizada entre 2014 e 2016 com pessoas presas no Distrito Federal. Seus resultados revelam que as percepções sobre a natureza dos “direitos humanos” nesse grupo estão associadas com relatos de experiências de desconsideração no contexto das cadeias locais. Interlocutores/as frequentemente referem-se aos “direitos humanos” não como um conjunto de direitos universais abstratos dos quais, na condição de seres humanos, seriam titulares, mas como grupos de pessoas – provavelmente associações de defesa de direitos humanos – que ocasionalmente visitam a penitenciária. A personificação tem valor simbólico importante; no lugar de universalismo e transcendência, os “direitos humanos” visitam o presídio e depois partem. A diversidade de fatores associados ao sentido local de “direitos humanos” e o modo como essa categoria aparece nas narrativas de presos/as apontam para a mesma questão de fundo, isto é, nas demandas por reconhecimento social – associadas, principalmente, às noções de direitos e identidade social – dentro e fora das grades da prisão.

SEXUAL ABUSE OF CHILDREN AND ADOLESCENTS IN MULTIPLE CONTEXTS

Irlena Malheiros

(Universidade Federal do Ceará) – Brasil

Marcelle Silva

(Universidade Federal do Ceará) – Brasil

This paper has as its central theme the enactment of sexual abuse of children and adolescents in multiple contexts in the city of Fortaleza, Ceará, Brazil.

Through the mapping of the Resource Network for Children and Adolescents Victims of Sexual Violence in Fortaleza and ethnography in public institutions that compose the Resource Network, an analysis was made about how some personal experiences experienced form (or not) the sexual abuse of children and adolescents at the state level and what impact this transformation has on the lives of the victims. In the research, interviews were also conducted by with social workers, psychologists, lawyers, police officers and young people who experienced the experience of sexual abuse of children and adolescents in childhood and/or adolescence. For a child to be officially recognized as a victim of sexual abuse of children and adolescents, more than one sexual situation imposed by adults is necessary. It is necessary to mobilize and manipulate several heterogeneous elements capable of forming a network of documents produced by specialists who together convince a court of law that there has been an event with the characteristics typified in the Penal Code of Brazil.

However, the elements expected to transform a personal experience into a “social problem” typified as “crime” are not always produced, mobilized, or manipulated, which can generate disbelief in public institutions and regret the denunciation.

DIREITOS, CONFLITOS E MORALIDADES

Session chair:

Fabio Reis Mota

ANÁLISIS COMPARATIVO DE LAS RELOCALIZACIONES COMPULSIVAS EN AREAS URBANAS Y RURALES. EL CASO DE LA REPRESA DE ITÁ (SANTA CATARINA Y RIO GRANDE DEL SUR, BRASIL)

María Rosa Catullo

(Consejo nacional de Investigaciones Científicas y Técnicas) – Argentina

En este trabajo estudiamos los efectos de la construcción de la represa de Itá ubicada en el río Uruguay, entre los municipios de Itá (Estado de Santa Catarina) y Aratiba (Estado de Río Grande do Sur), La misma formó un lago que tiene una cota de 370 metros (respecto al nivel del mar), con un volumen total de 5.100 millones de metros cúbicos, ocupando 141 Km² de área total. Presenta un potencial instalado de 1620MW y afectó en su gran mayoría áreas rurales, parcialmente el municipio de Marcelino Ramos (RS) y en su totalidad la sede del municipio de Itá (SC).

(Catullo y Coun, 2002)

Nos focalizaremos en el municipio de Itá, donde se relocalizaron pequeños productores rurales y la ciudad de Itá en su totalidad.

Consideramos importante analizar comparativamente las respuestas y estrategias de la población rural que se organizó en la Comissão Regional de Atingidos por Barragem (CRAB), resistiendo a la construcción de la represa, en contraposición a la población de la ciudad de Itá que estuvo mayormente, a favor de la misma. Además, la ciudad de Itá es un caso único, donde se relocalizó toda su población, incluyendo su cementerio, con el stress que esto conllevó a sus habitantes.

Para tales fines, recurriremos a la bibliografía existente sobre los procesos de relocalizaciones de las áreas rurales del municipio de Itá, en particular utilizaremos la Tesis Doctoral (1998) y los textos de María José Reis (UFSC/UNIVALI); quien ha analizado las respuestas de los afectados rurales de dicha represa, a lo que sumaremos trabajos posteriores. En tanto que para la relocalización de la ciudad de Itá, además de la bibliografía existente, nos basamos en los trabajos de campo realizados por Catullo en 1999, 2003 y 2004 en base a Convenios entre los gobiernos de Argentina y Brasil y las siguientes universidades: Universidad Nacional de La Plata y Universidad Federal de Santa Catarina.

Aclaremos que si bien existen un artículo conjunto de Catullo y Reis (Reis, Castells y Catullo (2005) y otro artículo donde comparamos las respuestas de los afectados de la ciudad e Itá y de la ciudad de Nueva Federación (Argentina) (Catullo y Coun, 2002) nunca hemos trabajado con el material del cual nos valemos para este trabajo.

MORALITIES IMPLICATED IN ALTERNATIVE JUSTICE PRACTICES IN CASES OF VIOLENCE AGAINST WOMEN IN ARGENTINA AND IN BRAZIL

Matilde Quiroga Castellano

(Universidade Federal de Santa Catarina) – Brasil

This paper aims to analyze the moralities involved in the core categories contained in alternative justice practices in cases of violation of women's human rights. The proposal will focus on the discussion of terms such as judicialization of social relations, justice, peace, restorative justice and victim, among others, in cases of violence against women. It is important to emphasize at this point, that the pluralistic views that these terms hold will be privileged for the analyses. The proposal is based on a case study of an Argentine femicide and on the other hand on ethnographic work carried out in the area of restorative justice in the municipality of Lages / SC in Brazil, and was the empirical basis for a dissertation on justice in the Master in Social Anthropology of the Federal University of Santa Catarina, Finally, it should be emphasized that this work is mainly nourished by theoretical references from the areas of moral anthropology, anthropology of violence and conflicts, anthropology of law or legal anthropology and feminist anthropology.

NAS (REL)AÇÕES DAS AUDIÊNCIAS DE CUSTÓDIA DE CUIABÁ: NOVAS TRAMAS DO JUDICIÁRIO?

Clark Mangabeira Macedo

(Universidade Federal de Mato Grosso) – Brasil

As audiências de custódia decidem a necessidade da prisão em flagrante e dispõem sobre a pessoa do cidadão a ela conduzido, na qualidade de apreciar a sua integridade, apresentando-se os flagranteados, no caso de Cuiabá/MT, em 24 horas, a um juiz que julgará sobre a restrição da liberdade. Nesta cidade, em paralelo às audiências de custódia, implementadas em 2015, foi efetivado o Projeto Renascer, no qual o flagranteado é submetido a atendimento médico, psicológico, exame de corpo de delito, identificação civil e à assistência social, a fim de fornecer uma “visão global do acusado” para que seja encaminhado à prisão ou posto em liberdade com medidas adequadas.

Nesse contexto, o objetivo desta apresentação é apresentar uma visão etnográfica do Renascer e das audiências de custódia de Cuiabá, a partir da visão dos profissionais sobre os acusados, bem como levando-se em consideração as falas e silêncios do próprio flagranteado nas relações que ele tece com aqueles profissionais. O fio condutor são as imagens construídas do/pelo/no custodiado, nas trajetórias de idas e vindas no âmbito do Renascer e nos liames semânticos dos discursos sobre ele efetivados quando na audiência, tendo como foco os dizeres, minúcias e idiosincrasias que compõem a realidade das audiências.

A pesquisa aponta para o que Veena Das (2007) concebe como *ordinariedade* da violência, na qual os atos violentos devem ser escrutinados em uma linguagem rotineira e ordinária, intrínseca das relações. A violência praticada pelos flagranteados, por um lado, é percebida pela equipe como uma linguagem do plano ordinário de vivência e construção de si, na qual a performance do acusado é conscientemente avaliada e reavaliada pelo mesmo. A partir das entrevistas com os profissionais, os flagranteados surgem como “manipuladores” da própria imagem, alternando performances em momentos variados.

Paralelamente, a violência, além de adjetiva dos sujeitos, torna-se contexto comum de comunicação, substantivada na vida dos flagranteados que, por outro lado, parecem entendê-la e experimentá-la em uma relação passiva dentro de um contexto ativo da audiência, na qual seu silêncio e suas falas são catalizadoras de construções já realizadas por outros, ora confirmando-as, ora rejeitando-as, mas, aparentemente, nunca os conformando. Nas dinâmicas da custódia, os ditos dizem menos sobre os fatos e mais sobre as vidas – possíveis e vividas.

NEW “MORAL SENSIBILITIES” IN BRAZILIAN LAW: AN ETHNOGRAPHIC STUDY OF THE EXPERIENCES OF BLACK WOMEN’S LEGAL PRACTICE IN BAHIA

Andressa Lidicy Moraes Lima

(Universidade de Brasília) – PPGAS

This paper is part of the research agenda on the uses and mobilization of Law as an instrument in the fight for acknowledgment. The research looks into the practice of black female “cause lawyers”, who are building new social movements – through collective and non-governmental organizations – in order to act as defenders and as legal feminist activists in the state of Bahia/Brazil. The ethnographic study focused on two feminist legal practitioner groups – TamoJuntas and Coletivo Helenas – with an intersectional treatment focused on black female lawyers. This research is based on in-depth interviews and direct and participative observation of the lawyers’ daily activities in different institutional settings of action and interaction. A central argument of the study refers to the constitution of networks of legal assistance – both multidisciplinary and interdisciplinary – in the context of judicial cases involving women who suffered violence. Hence, I seek to reflect on the “cause lawyer’s” image as an important new actor in the process of mobilizing Law. I examine two interconnected phenomena – the leading role of black female lawyers and what I have called the “new moral sensibilities”, which emerge in the crossings between meanings of justice already established in Brazilian law practice and new practical meanings of justice forged by black female lawyers.

OP 018 – ANTHROPOLOGY AND INTERSECTIONS BETWEEN GENDER, SEXUALITY AND AGE / GENERATION

In the last decades there has been a flourishing of the activist and academic interest in the analysis of relations of gender and sexuality in interweaving with other social markers of difference such as age, generation, social class, race, ethnicity and corporality, among others. In general terms such flowering has been attentive to the complexity of social phenomena, particularly as regards the ways in which particular marks of difference may influence the construction of inequalities, discriminations, hierarchies and normativities and, consequently, open space so that such scenarios can also be relativized, contested and deconstructed. Through the analysis of these phenomena, it becomes possible not only to enrich the academic and activist debates, but also to construct public policies directed to certain population segments. This panel, therefore, proposes to present recent investigations all around the Globe that deal in diverse ways with such interweaves in anthropological approaches, paying special attention to the associations between gender, sexuality, age and generation in its multiple facets. In other words, the panel tries to open space to the understanding of the complex ways in which moments of the life course such as childhood, youth, adulthood, middle age and old age gain particular meanings and can be analyzed in the light of gender, sexuality and intersectionality.

Convenor:

Carlos Eduardo Henning

(Universidade Federal de Goiás) – Brasil

Júlio Assis Simões

(Universidade de São Paulo) – Brasil

Guita Grin Debert

(Universidade Estadual de Campinas) – Brasil

Lawrence Cohen

(University of California Berkeley) – USA

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, Spanish, French

Keywords: Gender; Sexuality; Age; Generation; Social Markers of Difference

Thematic lines: 01. Aging/Antropologia do Envelhecimento

AGING, CARE, AND OLD AGE MANAGEMENT

— Session 1 —

Session chair:

A definir

“POIS É DANDO QUE SE RECEBE”: AS MORALIDADES CRISTÃS E O CUIDADO DE IDOSO EM UM CENTRO DE DIA

Fabio de Medina da Silva Gomes

(Universidade Federal Fluminense) – Brasil

A presente comunicação advém da construção de minha tese de doutorado em Antropologia pela Universidade Federal Fluminense. O objetivo da pesquisa é compreender as relações entre economia e intimidade no cuidado de idosos, em contextos permeados pela moralidade cristã. O trabalho de campo vem sendo realizado num centro de acolhimento de idosos em Niterói/RJ. Nessa instituição, o discurso do amor mobiliza o trabalho voluntário de cem pessoas – na maioria mulheres aposentadas ou pensionistas – além de uma certa quantia financeira, existindo assim uma estreita relação entre esses recursos e o cuidado.

Essa combinação é possível devido à mediação de uma moralidade estabelecida naquele ambiente.

Nessa instituição, que denominarei de “Casa”, existe um discurso muito articulado pelas lideranças: “as pessoas dão o quanto podem, e como nós não queremos dinheiro, o idoso é muito mais bem tratado do que em outras instituições.” Outra ideia recorrente é que o trabalho voluntário deve advir de uma moralidade da dádiva (MAUSS). Esse sentimento “amor” surge dentro de uma moralidade específica, a moralidade cristã, por isso a devoção a São Francisco de Assis. A religião o apresenta como exemplo de homem que deu tudo que tinha aos pobres, sendo um símbolo da caridade na Casa. A questão de gênero é marcante, pois tanto as voluntárias são na sua enorme maioria mulheres, tal como o esperado no trabalho do cuidar.

USAGE OF ETHNO MEDICINE AGAINST ASTHMA IN GERIATRIC HEALTH CASE STUDIES OF VILLAGE MUHAMMAD NAWAZ KHAN SHAMBANI SINDH, PAKISTAN

Shahbaz Ali

(PMAS Arid Agriculture University Rawalpindi, Pakistan) – Pakistan

The present research findings majorly focused on asthma disease in elders and their home remedies while treating asthma an anthropological study of village ‘Muhammad Nawaz Shabani Taulka Saleh Pat Sindh, Pakistan’. In older adults Asthma affects quality of life and increases hospitalization rate and mortality.

Many cases I have seen that, asthma in the elderly has been avoided by family members and as well as elders themselves because they think that they are facing asthma problem because of aging. It means it is misconceived and hence mistreated. Basically asthma is chronic inflammatory disease of the airways that may affect individuals at any age and be especially challenging to diagnose and treat in the elderly. The elderly people mostly work in the agriculture sector. In extreme cases some of them work until their last breath. The work in old age makes them more vulnerable to the malnourishment and the poor health. When the power shifts from them to their younger generations, things rather change for them. It is not solely the result of the cultural practices and expectations but the overall economic and political situation compels them to work for their survival. The older people then have less access to the household goods and to proper medical care and cure. They are discriminated in different ways such as in communication, decision making, having food and so forth.

This article shows the understanding and perceptions of local people regarding asthma and adopted by them. It also explores the medication of asthma, types of herbal things and the ways in which these are used. In order to obtain data against the proposed problem qualitative methods were used such as interview guide, unstructured interviews, participant observation and researcher draw the case studies to collect deeply information on asthma in geriatric health and its care and cure.

“UNTIL THE BODY GIVES UP”. OLDER ADULTS’ WORK TRAJECTORIES, ROUTINES AND MOTIVATIONS TO CONTINUE WORKING IN LIMA, PERU

Gabriela Ramos Bonilla

(Grupo de Investigación de Edades de la Vida y la Educación- PUCP) – Peru

More than half Peruvians over the 60 years old continue working. That is a fact that clashes with the imaginary of old age as a stage of inactivity and economic dependence. Previous quantitative studies have characterized those economic activities as a consequence of the low coverage of the pension system and as a survival strategy. This article seeks to analyze this problem from another angle focusing on the subjective meanings of work in this stage of life. It analyzes older adults’ work trajectories, current routines and motivations to continue working. This study was undertaken in Lima, the city with the most aged population of Peru. A qualitative methodology was used based on in-depth interviews; the sample was composed by equal numbers of men and women working in diverse occupations between 61 and 89 years old. Also, half of the sample was part of a pension scheme and the other did not receive any kind of pension income.

CORPORALITIES IN MALHA GAMES: REPRESENTATIONS ON THE BODY OF OLD MAN

Ingrid Fonseca

(Instituto Federal de Educação, Ciência e Tecnologia do Rio de Janeiro) – Brasil

The research presented here is one of the subtopics of my doctoral thesis on sociability, aging, masculinities and Malha game defended in the PPGA/UFF at the end of 2015. This paper aims to problematize on how the corporalities required in the act of playing the Malha game are construct according to the different demands of this sport and, in the case of my group, linked to oldness construction processes, with the social construction of masculinity under the optics of gender issues. For this purpose, I constructed data, primarily, in the gaming club named “Esporte Clube de Malha Patriarca de Madureira”, a locus of my doctoral thesis, located at the Praça do Patriarca (Patriarca Square), in the neighborhood of Madureira, northern Rio de Janeiro, Brazil. The Game Club was made up of 12 old men, Malha players, as if self titled. As an methodology, an ethnography was performed in the Madureira Malha group between 2011 and 2014 and in 2 Malha games championships, in 2014, in the state of São Paulo. The contrast between different forms of corporalities is in corporal actions presented in the club in question and / or other practiced in the clubs of Malha of the state of Sao Paulo, it brought me questions to think how the corporalities presented in the Malha game can dialogue with the development of this game / sport indicating questions that cross the reflections about the aged/old, especially the masculine body.

AGING, CARE, AND OLD AGE MANAGEMENT

— Session 2 —

HIERARCHIES AND DIFFERENTIATION IN ELDERLY COUNCIL

Glaucia

(Universidade Estadual de Campinas) – Brasil

In the last decades, public policies for the elderly have been discussed and propagated in Brazil, mainly since the Statute of the Elderly (2002) – a legal body that defines some special rights that focus on the particular conditions of aging.

In order to discuss and evaluate the public and private services offered to the population aged 60 and over – as is the case with the elderly in this context – the elderly councils are organized in every city and state of the country. The councils were designed and developed during the democratic process in the 1980s.

And they exist on populations considered minorities and public agendas. These groups are formed by the state and civil society and are based on the idea of political representation. So, there are some older members.

In my PhD research – I finished in 2015 – I studied four senior councils proposing a comparative analysis to think about how aging is discussed and experienced.

This work aims to explore gender, age, social class, formal education and occupational position to analyze hierarchies and differentiation in the way that aging produces and is produced and in the Councils of the Elderly observed during the investigation.

FIGHTING WARRIORS: WOMEN WHO FIGHT FOR THE RIGHTS OF THE ELDERLY

Beatrice Limoeiro

(Universidade Federal do Rio de Janeiro) – Brasil

This work, which is part of my ongoing PhD thesis research, aims to understand the trajectories of elderly women who become militants of the cause of the old-aged. The Permanent Forum of the National and State Policy for the Elderly of the State of Rio de Janeiro (Forum PNEIRJ) emerges as a central space to understand the participation and representativeness of civil society in the dispute of legitimacy about who knows and who can say what the demands are for the elderly population. From this institution, stands out women leaders of civil society for the cause of the elderly, with singular histories and trajectories, working in spaces such as the Forum, the State Council for the Defense of the Rights of the Elderly in Rio de Janeiro and the National Association of Gerontology – Rio de Janeiro (ANG-RJ). Using as a research methodology the actor-network theory (LATOUR 1998), investigating the paths covered, as well as the performance, participation and networks of relations established by these women, this research seeks to understand who these women are, how they build their militancy being at the same time public target of their actions, where and how they act by militating for the rights of the elderly, with which other spaces and agents they dispute, what discourses they produce about old age and its needs and how they relate to the elderly population in general.

► OP 018 – MONDAY JULY 16, 2018 2:00 P.M. – 3:30 P.M.

► OP 018 – TUESDAY JULY 17, 2018 8:30 A.M. – 10:00 A.M.

LIFE COURSE, GENERATIONS, GENDER, SEXUALITY

— Session 1 —

Session chair:

A definir.

ADOLESCENCE(S). DIFFERENT NOTIONS AND EXPERIENCES OF AGE IN INTERACTION WITH OTHER SOCIAL MARKERS OF DIFFERENCE. CONTRIBUTIONS TO THE DESIGN OF PUBLIC POLICIES.

Ana Florencia Quiroga

(Universidad Nacional del Sur) – Argentina

In the framework of an ongoing research project on adolescent pregnancy, from an ethnographic approach I have investigated the representations about life trajectory and adolescence, in the population of 12 and 19 years of age of Villa Harding Green – Bahía Blanca -, among health professionals, as well as in current public policies.

In this opportunity I present the results obtained from the characterization of the notions of life course and adolescence from the point of view of the health professionals, focusing on the analysis of the dimensions educational linkage, care of children and incorporation into the workplace, as indicators of life course segmentation, identified from key informants.

It is contrasted with the information obtained from the other units of analysis selected, in order to explore the existence of concordance and disagreement between them.

I discuss the relationship between the notion of adolescence and differences of social class and gender, as social markers of difference, identifying how different social groups differentially live the common experience of the life course, constituting particular meanings.

I understand that the age analytical category helps to give particular meanings to the notion of pregnancy in adolescence. In this sense, I hope that the constructed data will be useful inputs in the design of public policies, according to local scenarios.

GENDER TROUBLES IN SHATILA, LEBANON: BODIES THAT MATTER (THE FIDĀ' IYYĪN'S HEROISM) AND UNDOING GENDER (THE SHABĀB'S BURDEN)

Gustavo Baptista Barbosa

(NEOM/Núcleo de Estudos do Oriente Médio/Universidade Federal Fluminense) – Brazil

This paper asks how today's lads (*shabāb*) from the Shatila Palestinian Refugee Camp, in the southern suburbs of Beirut, Lebanon, come of age and display gender belonging.

In Palestine prior to 1948, men came of age by marrying, bearing a son and providing for their families. For the Palestinian diaspora in Lebanon, throughout the 1970s, acting as a *fidā'ī* (fighter) worked as an alternative mechanism for coming of age and displaying gender belonging. Currently, however, both the economic and political-military avenues have ceased to be options open for the Shatila *shabāb*. I investigate, thus, how they come of age and display proper gender belonging, when, on one hand, Lebanese legislation, through forms of institutional violence, bars their free access to the labor market, forcing them to postpone marriage plans, and on the other hand, participation in the Palestinian Resistance Movement, at least in its military form, is not an option anymore.

I register the differences between the *fidā' iyyīn* and their offspring, the *shabāb*, in their coming of age and gender display. While the *fidā' iyyīn* displayed their maturity through the fight to return to their homeland, their offspring have a more nuanced relation to Palestine and articulate their coming of age and gender belonging in different ways, such as building a house, attempting to get married and starting a family.

Following certain trends on the literature on gender, *shabāb*'s masculinity tends to be framed as in crisis, because they are not able to live up to the requirements of a certain hegemonic masculinity. Yet, instead of portraying them as emasculated, I rather promote another crisis, of an epistemological nature: the crisis of gender as a concept imbued with notions of power. Indeed, by observing how the *shabāb* do their gender, it is not only the full historicity and changeability in time and space of masculinity that come to the fore, but also the scholarly concept of gender that can be transformed and undone. Defining gender strictly in terms of power and relations of domination fails to grasp the experiences of those, like the Shatila *shabāb*, with very limited access to power – a lesson to be learned by those studying gender in the Middle East and beyond.

ENTRE NACER O HACER. TRAMAS GENERACIONALES Y AUTO-PERCEPCIÓN DE ROLES ENTRE PRACTICANTES DE BDSM EN LA CIUDAD DE CÓRDOBA

Agustín Liarte Tiloca

(Universidad Nacional de Córdoba) – Argentina

La presente ponencia se enmarca en una investigación etnográfica realizada en eventos BDSM –bondage, dominación/sumisión y sadomasoquismo–, avocada al estudio de formas de (re)producción de subjetividades y sujeciones performativizadas en estos espacios. Dentro del amplio grupo de sujetos que participan en estos encuentros, en esta oportunidad me interesa abordar las diferencias trazadas a partir de la auto-percepción de un rol desde dos modos: aquellos que consideran que se nace y quienes piensan que se construye. Esta divergencia se encontraba marcada, en parte, por el seguimiento rígido o laxo de un protocolo ordenador de las (im)posibilidades de relacionamiento entre los participantes de las noches festiva. A partir de esta noción es que me pregunto por las tramas generacionales puestas en juego entre las viejas y nuevas camadas de practicantes en la ciudad de Córdoba, así como por la configuración de guiones culturales buenos/malos para seguir.

GENDER ROLES AND PERCEPTIONS OF WELL-BEING AMONG TWO GROUPS OF CHILEAN OLDER ADULTS: THE LIFE COURSE PERSPECTIVE

Carola Salazar Norambuena

(Universidad Católica de la Santísima Concepción) – Chile

Today, Chile is one of the two Latin American countries with the highest levels of population aging; however, the information available about Chilean elders is limited to biomedical studies. Considering the above, this research seeks to integrate both, biological and cultural aspects of aging; with a particular focus on the narratives of older adults, in order to define, in their own words, what means to age well in Chile in different living arrangements.

This research assesses perceptions of well-being between two groups of older adults in Curico, Chile. One group (n=25) were residents from a long-term care center (known as ELEAM), while another group (also 25) were members from clubs for older adults, who lived in their own homes. Both groups were paired according to the variables of age, educational level, socioeconomic status and physical status.

Through the collection of life story narratives, I explored the differences in how older adults in different living situations -- long-term residential care vs. independent living-- defined and perceive what it means to be well in old age.

Using the life course perspective, I analyzed how gender roles influenced perceptions of well-being during the life span: during adulthood and adolescence, both groups were similar in terms of traditional roles: girls helping with house chores, and boys either working or studying.

During adulthood, these traditional gender roles were still present: women became mothers (although most of them didn't know about contraceptives) and among those childless they stayed at home. Men spent most of their time either working or having fun with friends (some of them were alcoholics). Finally, during old age, both groups showed their desire to be tranquilo or "peaceful". However, both groups have different ways to reach that state: ELEAM residents focused on keeping good relationships with fellow residents and maintaining their autonomy. Club members focused on their relationships with their families, and engaging in activities such as gardening, and participating in clubs for older adults.

LIFE COURSE, GENERATIONS, GENDER, SEXUALITY

— Session 2 —

Session chair:

A definir.

GENDER, (HOMO)SEXUALITY AND AGE/GENERATION IN THE NARRATIVES OF MATURE WOMEN

Jainara Gomes de Oliveira

(Universidade Federal de Santa Catarina) – Brasil

From an ethnography developed in João Pessoa, Paraíba, in the Northeast region of Brazil, and particularly through the narratives of mature women (between 40 and 65 years of age) who relate affectively and sexually with other women, in this paper I point out 1) the heteronormative aspect of public policies, particularly those aimed at women; 2) the invisibility of the “lesbian” particularity in the context of LGBT public policies; and 3) the low political articulation of “lesbian” women before the actions of the State. These narratives also point to the essentialist aspect of the “lesbian” category and the generalization of their demands. In what refers to the existing literature on “lesbian aging”, studies show, on the one hand, significant social changes regarding (homo)sexuality, mainly due to the emergence of (homo)sexual and feminist liberation movements; on the other, there is a different cohort that experiences the effects of these social changes. I emphasize, however, that these preliminary results cannot be dissociated from the life courses of these women’s lives, since life courses of and processes of social change are mutually constitutive. There is, therefore, a deep interaction between historical times and generational experiences.

CONFLICTS AND VIOLENCES IN LESBIAN CONJUGALITY CONTEXTS: GENDER, SEXUALITY, CONJUGALITY AND COURSE OF LIFE BETWEEN LESBIAN WOMEN IN THE CITY OF GOIÂNIA-GO

Paula Almeida

(Universidade Federal de Goiás) – Brasil

This paper brings preliminary analyzes and reflections of a research in development in the city of Goiânia-GO, where I analyze experiences about conflicts and violence in contexts of conjugality among lesbian women.

In this paper I present a brief initial bibliographical review about conjugal violence among lesbian women with a focus on ethnographies that somehow investigated conjugal experiences and / or lesbian parentalities.

The objectives of this study are to motivate the research and to study and analyze the strategies for managing the processes of violence in lesbian conjugality and their impact on the life course of these women. From these narratives I try to understand how they construct the sense of violence and what the dynamics of the establishment of violence in a lesbian conjugal context. Also of interest in this research is the investigation of different ways of configuring lesbian conjugal violence. Thus, I find the following question: how does conjugal violence constitute a milestone in the life course of lesbian women?

During this research, I carry out ethnography in lesbian sociabilities, using the resources of participant observation, especially in bars and women's groups. I also use semi-structured interviews and informal conversations with women to be reached through of the "snowball" feature, where one respondent indicates the next woman to be interviewed. In order to think the data witnessed in the field I use the analysis of narratives with the intention of understanding the panorama and the ins and outs of conjugal violence and conflicts for these women.

In order to analyze this theme, I began to map some spaces of lesbian sociability in Goiânia and, under the anthropological perspective, I try to understand the meanings these women attribute to the categories "violence", "conjugal violence" as well as other émicas notions related to different forms of conflict in conjugal spheres. In addition, I propose an initial analysis on how these women give meaning to the ways in which conflicts and violence are established in this context.

Theoretical dialogues between the works of Gayle Rubin, Henrietta Moore and Judith Butler supported the construction of the reasoning developed in this paper, to problematize issues of gender, sexuality, conjugalities, conflicts and violence in conjugal settings. The central theoretical framework will be based on the Veena Das theory and its debate on "violence" as well as the notion of critical event. This framework supports a detachment from the strictly objective approach of violent episodes to privilege the interviewees' experience. Therefore, it is part of this challenge to comprehend this issue in a broad way, especially as the occurrence of the critical event marks the lives of these women.

— Session —

THE ANALYSIS OF THE MARRIAGE MODE OF “HAN NATIONALITY OF SUPERIOR AREA + MINORITY OF INFERIOR AREA” AND ITS FLOWING EFFECT ——— TAKING ALXA LEFT BANNER AS A STUDY CASE

Bai Zhe

Under the background of China’s imbalanced gender ratio, the degree of male marriage squeeze has been increasing. The marriage flow of “Han nationality of superior area + minority of inferior area” makes the Han nationality in superior areas tend to transfer the consequences of marriage squeeze to minority areas.

Based on the data of intermarriage in Alxa Left Banner for three years, the article interprets the effect of such marriage flow on the local society.

GENDER MATERNITIES AND TRANSIT AND GENERATION IN POOR FAMILIES: EXPERIENCE WITH WOMEN IN THE PERIPHERY

Letícia Peixoto

(Universidade Federal do Ceará) – Brasil

Cristian S. Paiva

(Universidade Federal do Ceará) – Brasil

In contemporary Western societies, motherhood experiences generate gender-identifying processes intersected with the social and symbolic places occupied by women, from the social markers of difference such as social class, race / ethnicity, generation, sexuality, among others. This article, a preliminary result of the current doctoral thesis, intends to discuss the conceptions and practices of motherhood of the grandmothers, heads of families, of the Morro da Vitória community in the urban periphery of Fortaleza. From the field of ethnographic incursions, the movements of women's mutual support networks are reiterated, in which grandmother women become responsible for the affective and material care of the grandchildren, especially in multigenerational families. However, in these contexts of social and economic vulnerability, it is noticed that grandmother women are now in traditionally female positions, sometimes in places that break with gender conventions and moralities, such as the free exercise of sexuality, male transitories, the creative ability to "turn around and not endure human abuse," the inclusion in public spaces of innumerable strategies for survival, drug use. Generational female narrative interviews have been important in the critical understanding of these experiences that involve displacements and reissues of motherhood, due to the multiple biographical paths of these women.

GENDER, SEXUALITY, KINSHIP AND HEALTH

— Session 1 —

Session chair:

A definir.

WHOM THE HOMOTRANSFOBIA KILLED TODAY?: AN ETHNOGRAPHY OF NOTIFICATIONS OF HOMICIDES MOTIVATED BY TRANSPHOBIA VIA SOCIAL MEDIA

Roberto Dutra de Souza Junior

(Universidade Federal da Paraíba) – Brasil

Brazil is one of the most transphobic countries of the world. However, are inconsistent and precarious the Systematizations and analyzes of data/information on the phenomenon. The epistemology of this typology of crime considered “hate crime” is still in its infancy in relation to a theoretical-methodological framework for analysis and interpretations in the field of social sciences.

The objective of this paper is to elaborate analysis through monitoring of cases registered as notifications (in)formal in networks and social media, watching narratives of cases of homicides motivated by transphobia recorded/reported on wordpress “Who Homophobia killed today?”

(homofobiamata.wordpress.com). The aim is to produce an ethnography of trajectories of life and death of the subjects/victims of this phenomenon. This virtual network, while “search field” allows us to do a thorough analysis of cases occurring and it reported, noting features that typify and characterize these crimes, with emphasis on the most vulnerable group that is the people travestis and transsexuals. The murders of the LGBT population in Brazil have been reaching higher than in other countries. His record was in 2016, with 347 deaths registered by entities of human rights and organized groups from civil society in defense and promotion of the rights of the community (Secretaria de Direitos Humanos da Presidência da República – SDH, Grupo Gay da Bahia – GGB e Rede Nacional de Pessoas Trans do Brasil – Rede Trans Brasil; UNAIDS ONU, Transgender Europe, Movimento do Espírito Lilás- MEL). The population of travestis and transsexual murdered corresponds to a total of 42% of deaths, it means 144 homicides in Brazil in 2016, most of the victims were aged between 14 and 25 years and were killed on public roads. These data are given by a multitude of factors: since the greater acceptance and dissemination of conservative discourse, depressed by religious

fundamentalism and others, until the feeling of impunity, perceived by the aggressor, caused by the slowness and the concrete treatment that the public power exemption to these cases. The opening of the police investigation, the processes of research and the understanding that justice has been practicing in such cases only corroborate with the imaginary that deaths are not only deaths and deaths caused by feelings that they lower and even deny the condition of humanity of these people. Thus, to elaborate possibilities of analysis in the field of anthropology question: there is a relationship between the deadly violence transphobic and the category gender identity? This and other issues should be analyzed in this work, which can show us how it would be possible to do ethnographies in networks and social media.

LIVES IN THE WAITING – ANTHROPOLOGICAL REFLECTIONS ON TRANSSEXUALITIES AND LIFE COURSE

Camilo Braz

(Universidade Federal de Goiás) – Brasil

Anderson Santos Almeida

(Universidade Federal de Goiás) – Brasil

This work aims to bring some anthropological reflections about transsexualities and life course, based on two investigations carried out in the city of Goiânia, Brazil. Both focused on the issue of access to healthcare in the context of the Transsexualization Process of the Sistema Único de Saúde (SUS), focusing on the issue of waiting. The first one focused on the narratives of trans men and the second on those of trans women, about their trajectories and the therapeutic itineraries involved in the so-called gender transition. In such narratives, the life course is signified from a myriad of events, which can be read as cleavages, such as the assumption of gender identity or the search for various technologies for the realization of their bodily projects, including the search for medical attention. Our argument is that waiting is an important anthropological key to interpreting such narratives. Our interest, then, is to put in dialogue ethnographic elements produced in these investigations, having as main axis a discussion around the ambivalences and tensions that arise in the relationships that such subjects establish with certain regulatory frameworks in relation to the life course, produced by official knowledges about transsexuality. In this sense, we are interested in bringing field elements in order to discuss anthropologically about the effects that heteronormative and cisnormative expectations around gender and life course produce in their bodies and their lives.

INDONESIAN SPA & TRADITIONAL WELLNESS: PROSPECT FOR ENCOURAGES GLOBAL INTERCULTURAL UNDERSTANDING FROM MULTICULTURAL AND FEMINIST PERSPECTIVE

Pinky Saptandari

(Airlangga University) – Indonesia

Rapidly increase of Spa and Wellness services in Indonesia, can be shown as a new trend on health and wellness perception among Indonesian people. Such perception rooted from the diversity or multiculturalism of traditional cultural heritage. Spa and Traditional Wellness services in Indonesia, undoubtedly, can be developed in the areas of public health, education, cultural and tourism. In the areas of public health, education, cultural and tourism, Indonesian Spa and Traditional Wellness have some prospect for encourages global intercultural understanding.

Spa and Traditional Wellness as a cultural heritage which need comprehensive approaches involving various knowledge and science to develop. The effort to develop Spa and Traditional Wellness inherits from natural resources with cultural and philosophy diversities as background is the effort to establishing the power of local cultures in facing global competition and the dominance of capitalism.

This paper describes Indonesian Spa and Traditional Wellness which having wide-ranging philosophy and values, practices and the use of ingredients. The paper also shows the multicultural and feminist perspective related to Spa and Traditional Wellnes. As a new trend in health and life style, can Spa and Traditional Wellness be alternative choices on preventive medical system, while positioning in the world map of national cultural asset?

Indonesian Spa and Traditional Wellness will be approached by medical anthropology perspective, explains that concept and theory of medical anthropology can be use to analyze the wide-ranging Spa and Traditional Wellness practices based on ethnocentrism and cultural relativism and naturalistic medical system.

Indonesian Spa and Traditional Wellness also approached by feminist anthropology about nature and culture, women's body, health, beauty and sexuality.

GENDER MATERNITIES AND TRANSIT AND GENERATION IN POOR FAMILIES: EXPERIENCE WITH WOMEN IN THE PERIPHERY

Letícia Peixoto

(Universidade Federal do Ceará) – Brasil

Cristian S. Paiva

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GENDER, SEXUALITY, KINSHIP AND HEALTH

— Session 2 —

Session chair:

A definir.

THE ANALYSIS OF THE MARRIAGE MODE OF “HAN NATIONALITY OF SUPERIOR AREA + MINORITY OF INFERIOR AREA” AND ITS FLOWING EFFECT ——— TAKING ALXA LEFT BANNER AS A STUDY CASE

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OP 019 – ANTHROPOLOGY IN THE CLASSROOM – HOW IS IT TAUGHT?

Anthropology's presence in schools has varied greatly over the past decades. Today, across the globe, educators are helping anthropology find its way in to classrooms at all educational levels. Alongside dedicated anthropology courses and qualifications, teachers of other subjects are incorporating anthropological ideas and theories into their classes and offering extra-curricular activities.

We warmly invite educators and researchers of anthropology in schools and other pre-university settings to share their experiences of teaching anthropology. How exactly is anthropology being taught and which methods work well in particular contexts? What kind of resources are teachers drawing upon?

This panel will look at the opportunities and challenges of teaching anthropology in schools and other pre-university settings. The aim is to share current practices and spark new ideas to help anthropology become more widespread in schools. Students are growing up in a highly globalized world, increasingly interconnected by technology, from North America, to Kenya, to Cambodia, and beyond. These connections enhance the need for students to discover what anthropology can teach them about their world. We invite presenters to convey their pedagogies, findings, and ideas through traditional or alternative formats such as showcasing resources, use of multimedia, or other innovative methods.

Convenor:

Emma Ford

(Royal Anthropological Institute) – United Kingdom

David Homa

(Los Gatos High School) – United States

Comissão/Comission: IUAES Commission on Anthropology and Education

Languages accepted for paper presentations: English

Keywords: education; schools; teaching; learning

Thematic lines: 13. Education/Antropologia e Educação

— Session 1 —

ANTHROPOLOGY IN THE CLASSROOM – HOW IS IT TAUGHT?

Session chair:

Emma Jane Ford

David Homa

ACACIA ANTHROPOLOGICAL PORTALS FOR LEARNING AND APPRECIATING THE SURROUNDINGS IN DIVERSE AND INCLUSIVE SCHOOL SETTINGS

Mailing Rivera Lam

(Universidad de Antofagasta) – Chile

This presentation describes the research process, in the European Union Erasmus ACACIA Project context, about an anthropological learning proposal through the development of didactic materials, which develop communication and scientific thinking in primary levels.

This proposal is based on the following elements: the interrelation between the development of communicative and research skills, along with the possibility to generate evidence on the development of these skills, existing approaches that analyse scientific discourses in the classroom and the playing role in the anthropological setting in the development of school thinking.

In the first place, materials promote processes for the appropriation of culture and the natural environment, expression of emotions, exploration and observation, where the use of didactic models is crucial in the construction of sense and the regulation of the discourse. In second place, they propose that the analysis of what is being communicated focuses as a solution of a rhetorical problem. This is, on the one hand, to strengthen an ethnographic anthropological approach in order to contextualize the representations of the environment being researched and learned, and, on the other hand, to care for the grammatical didactics which the student requires in order to analyse and question, learn and appreciate the natural environment. The generated materials are: alphabet, Dominoes game and Porta board game.

ANTHROPOLOGY WORKSHOPS WITH CHILDREN: NOTES ON AN EXPERIENCE

Valéria De Paula Martins

(Universidade Federal de Uberlândia) – Brasil

I ministered a series of Anthropology workshops aimed at children between 5 and 12 years old in 2014. The workshops were developed in a municipal public library in a low income area in the city of Uberlândia, located in the state of Minas Gerais (Brazil). In 2017 I went returned to the same place as a university professor with three students from a research group, who would minister the workshop with me. The main goal of the workshops was to raise children's awareness and bring them closer to themes and ideas that are utterly important to the anthropological debate, such as the issue of diversity and (in)tolerance of differences. In this work, I present these teaching-learning experiences in anthropology with children, pointing out transformations over time, in relation to the content addressed and didactic resources triggered (such as videos, books, music and drawings). Also, I propose reflections about some issues that I believe are challenging, such as the significant lack of knowledge of children about what Anthropology is.

With regards to more general aspects related to the teaching-learning process in Anthropology, I'm interested in reflecting on exoticism as a way of access to otherness (Peirano 2006); the question of knowledge associated with the education of attention (Ingold 1997) and also the possibly specificity of teaching-learning Anthropology for children. Finally, I highlight the experience of teaching the latest workshop along with my university students.

"EDUCATE WITH ANTHROPOLOGY!" ANTHROPOLOGICAL PERSPECTIVE AND ETHNOGRAPHIC METHODOLOGY IN NON-FORMAL SCHOOL EDUCATION

Justyna Szymanska

(Ethnographic Laboratory Association / Institute of Ethnology and Cultural Anthropology) – Poland

Joanna Koscianska

(Ethnographic Laboratory Association) – Poland

Teaching anthropology, although very important and rewarding, has never been easy in institutionalized education. Many educators and teachers willing to include anthropological perspective in their work struggle with time, school's and parents' expectations as well as lack of compiled texts, exercises and core curriculum in general. With practical absence of support from state or local authorities dealing with education, most are left with little alternatives. This is especially the case of smaller, more remote centers like villages or small towns, where lack of infrastructure and cultural offers are most striking and influencing pupils' educational chances.

In our Ethnographic Laboratory Association in Warsaw (Poland) we try to support teachers and educators working with anthropological perspective. Our Association was established in 2006 by graduates of University of Warsaw's Institute of Ethnology and Cultural Anthropology and since then we lay emphasis on anthropological education. We started with single workshops designed to bring anthropological perspective into educational orbit of few neighbor schools and developed with time to create a complex methodology of anthropological education collected under the name of "Educate with anthropology".

In our presentation we would like to show core assumptions of our educational work based on anthropological and ethnographic methodology and sum up our experience with teaching anthropology non-formally in schools.

— Session 2 —

ANTHROPOLOGY IN THE CLASSROOM – HOW IS IT TAUGHT?

Session chair:

Emma Jane Ford

David Homa

'WE HUMANS' OR HOW TO TEACH ANTHROPOLOGY THROUGH AMAZEMENT AND 'UNCERTAINTY COMPETENCES'

Alejandra Silva Ronc

(Fundación Portas) – Chile

During the summers of 2017 and 2018, more than a hundred teenagers participated in 'We Humans', an anthropology course hosted by the Summer Academy in Santiago, Chile. The premise of the class was to create a space where students could develop a genuine and curious approach to certain "mysteries" of the field, rather than a dry study of the historical concept of humanity. By stimulating a sense of wonder and the students' hypothesis testing in the classroom, this course attempted to provide a meaningful and engaging anthropological mindset. As such, the learning process prioritizes the search for answers to unveil the mysteries, rather than the answers themselves. This encourages students to navigate open-ended possibilities, instead of dwelling on the few certainties of the process. Thus the challenge was twofold: to reengage students with their capacity for amazement as part of their natural 'propensity for learning' (Feuerstein 1988; Calvo 2017), systematically neglected in most schools, and to equip them with 'uncertainty competences' (Tauritz 2016) to help them endure and sort through the codes of a highly complex and interconnected world. This paper will discuss some of the teaching experiences of the course in light of these challenges, hoping to spur a grounded debate for new methods, materials, and strategies for a 21st century anthropology classroom.

ANTHROPOLOGY PROGRAM IN THE PETNICA SCIENCE CENTRE, SERBIA: AN INNOVATIVE SECONDARY EDUCATION MODEL

Vesna Vucinic Neskovic

(University of Belgrade, Faculty of Philosophy) – Serbia

The paper aims to present the Program in Socio-Cultural Anthropology at the Petnica Science Center, Serbia, an institution for innovative secondary education, founded in 1982. This unique center, set up in picturesque countryside near the town of Valjevo, introduces highly motivated secondary school students from around the country to research in human and natural sciences. An annual program in anthropology comprises four cycles of theoretical, methodological, fieldwork and write-up seminars. The attendees start with being introduced to various anthropological themes, and end up with research papers published in the journal *Petnica Notebooks*. The paper will describe the program as it looked in 1994, when it was founded by two junior faculty members of the Department of Ethnology and Anthropology, University of Belgrade (among whom was the author of this paper), as well as its present features.

THE ACQUISITION AND TEACHING OF LOCAL ANTHROPOLOGY KNOWLEDGE BASED ON THE PRACTICE OF ABA TIBETAN AND QIANG AUTONOMOUS PREFECTURE, LIANGSHAN YI AUTONOMOUS PREFECTURE IN SOUTHWEST – CHINA

Zhiyong Yang

(Axyur Latzzi) (Collaborative Innovation Center for Security and Development of Western Frontier China, Sichuan University) – China

The ethnic groups of southwest China have been the interest for anthropologists. The cultures of this region are known to the world through anthropologists' descriptions, but how to make the young people inherit and familiarize themselves with their own culture? In recent years, through collecting and organizing of local knowledge, and by means of teaching, the local anthropology knowledge is imparted to the next generation. Culture is acquired through learning, which is influenced by local geography, climate and other factors. The resulting anthropological knowledge includes livelihood, musical art, dress making and so on. Students and teachers interact with each other in the teaching process. The teaching of local anthropology is far from a simple statement, but more a way of participation. This is the teaching of local knowledge that is compatible with the local environment, which is different from that of the past always fill the main teaching content with distant knowledge unfamiliar to the local people. This article mainly takes Aba Tibetan and Qiang autonomous prefectures and Liangshan Yi autonomous prefectures in southwest China as examples. It introduces how local knowledge, which is always the subject of anthropologist research, is collected, organized, compiled, and entered the classroom by the means of teaching. To connect with students, and to explore how education to teenagers through local anthropology can influence their understanding of the past, present and future of their region.

— Session 3 —

ANTHROPOLOGY IN THE CLASSROOM – HOW IS IT TAUGHT?

Session chair:

Emma Jane Ford

David Homa

MAKING THE ANTHROPOLOGY STRANGE: LEARNING WITH AMERINDIAN

Gicele Sucupira

(Universidade Federal de Rondônia)

I present the challenges and concerns that emerged in the classes of Introduction to Anthropological Studies for indigenous students of the Intercultural Education Course of the Federal University of Rondônia. In the classroom, more than 8 ameridian groups from Amazonia, in intensive classes. Discussions like alterity and ethnocentrism seemed to be common place. In anthropology, they seemed to be excellent practitioners. The relationship with some anthropologist was not distant. Criticisms of these were diverse. Learning how the other says “other” or other words led us to endless questions. Impossible to do not question the “others” of the texts commonly used as introduction of this academic discipline in Brazil. For those to whom spoke the texts of anthropology “we” and “they” in the texts were not those in the classroom, where everything makes things shrank and goes to latent anthropological exercise.

In every phrase the estrangement of myself and the anthropology I had hitherto taught was inevitable. The questionings seemed to reflect their own questions.

TEACHING ANTHROPOLOGY FOR FIRST-YEAR STUDENTS AT UNIVERSITY: DIVERSITY EXPERIENCES, MORAL DEVELOPMENT AND CURRICULUM IN A SOCIAL SCIENCES MAJOR

Guillermo Vega Sanabria

(Universidade Federal de Viçosa) – Brazil

First-year at university is a sensitive and liminal moment in psychological, pedagogical and sociological terms –indeed it is situated between previous high school experience and new university routines and expectations. In light of new students' different academic skills and sociocultural backgrounds, universities are challenged to articulate its educational objectives and dealing with diversity. Learning anthropology can be the first chance for many of these students to analyse in a systematic way differences, prejudices, inequalities, and other subjects especially linked to this discipline. Anthropology might be thus an auspicious tool as its reasoning, methods and sensibility have a positive effect on students' intellectual and moral development. We propose a discussion about curriculum and diversity based on i) qualitative analysis of compulsory courses of anthropology in a Social Sciences major in Brazil; and ii) students' reports of personal experience as learners of anthropology. The analysis of aims, content, methodology and bibliography points out issues related to disciplinary canon in courses organisation (i.e. invisibility of women and Third World authors, use of jargon). Moreover, students' reports holds evidence of individual's skills, ideas, interests, and accomplishments, and provides a relatively accurate picture of first-year students' specific achievements, progress and difficulties while learning anthropology.

TEACHING INTRODUCTORY ANTHROPOLOGY THROUGH ETHNOGRAPHIC FILM: PRE-UNIVERSITY AND UNIVERSITY TEACHING RESOURCES

Emma Ford

(Royal Anthropological Institute) – United Kingdom

What are the benefits of incorporating ethnographic film into introductory anthropology classes and courses? How can we help teachers easily access and integrate visual material into their lessons? What can we offer teachers of other subjects hoping to engage with anthropological topics?

This paper discusses the development of an online collection of teaching resources for pre-university and university introductory anthropology courses. Using examples from the collection, I will discuss the creation of flexible resources for multiple teaching contexts and syllabi will be discussed. By helping teachers connect ethnographic film clips with written ethnographies and anthropological theory, we may open up richer ways to introduce and teach anthropology.

OP 020 – ANTHROPOLOGY IN THE WORLD: THE ETHICS OF PRACTICE

OP

The World Council of Anthropological Associations Ethics Task Force was established in 2012 to highlight important issues that relate to ethics and anthropology.

The aim of this panel is to provide a forum for discussion on issues related to the development or review of ethics codes and/or guidelines by the member associations of WCAA. The Taskforce invites short presentations from members of various anthropological associations around the world on the history of the development of their associations' ethics codes and guidelines, challenges that members have faced in relation to these codes and guidelines, points of contention or debate, dilemmas that have arisen and resolutions made. We aim to put together an edited collection of short papers for future publication on the WCAA website or for a special issue of a Journal.

Convenor:

Rosita Henry

(James Cook University) – Australia

Clara Saraiva

(Centro de Estudos Comparatistas Faculdade de Letras) – Portugal

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English and Portuguese

Keywords: Ethics Codes; Ethics Guidelines; Ethnography; Anthropological Practice; World Anthropologies

Thematic lines: 04. World Anthropologies/Antropologias do Sul

OP 021 – ANTHROPOLOGY OF ABNORMALITIES

This panel seeks contributions that challenge meanings of the idea of abnormality in subjectivities and corporalities, considering the interfaces through which it is created, shifted or subverted and the contexts in which it is quarreled. We propose to discuss the life experiences of people whom are crossed by abnormality, in its corporeal or cognitive dimensions. Just as the so-called primitive societies were and are the other of anthropology, one can say that the abnormal, as Foucault shows, were constituted as the others of the disciplinary western society. Although the proposal draws from the experiences of disability, we opt for the idea of abnormality by understanding it addresses both the abnormal body and the knowledge/powers that develop abnormalities in multiple records. We seek to gather ethnographies and/or theoretical and methodological contributions that points to the construction and the experiences of the abnormal body, questioning the implicit ideals in the normalization procedures, be it biomedical, legal, educational, aesthetic or any other. Considering, however, that social place does not fully explain the experience of disability, an anthropology of abnormalities also proposes to retake the vitalist understanding of life as a permanent exercise of valuation, which allows one to think of normativity not as inscribed in individual organisms or in the environment, considered separately, but in their relation to each other.

Convenor:

Olivia von der Weid

(Universidade do Estado do Rio de Janeiro) – Brasil

Fabiola Lorena Heredia

(Universidad Nacional de Córdoba) - Córdoba – Argentina

Leonardo Campoy

(Pontifícia Universidade Católica – Paraná) – Brazil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, Spanish, English and French

Keywords: Body, Disability, Abnormality, practices, care

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

— Session 1 —

“MICROCEPHALY IS NOT THE END”: BODY, AFFECTION AND NOTION OF PERSON IN THE CONTEXT OF THE CONGENITAL SYNDROME OF THE ZIKA VIRUS

Luciana Lira

(Universidade Federal de Pernambuco) – Brasil

Parry Scott

(Universidade Federal de Pernambuco) – Brasil

Fernanda Meira de Souza

(Universidade Federal de Pernambuco) – Brasil

The reality of mothers / caregivers and children affected by Zika's Congenital Syndrome has been the subject of research in the social sciences, as well as other incursions by national and international media. All this focused on the understanding, description and exhibition of this reality. The biomedical researches that mothers and children have been participating in since the beginning of the Zika Congenital Syndrome emergency situation have made the life of these families part of a research / experimental narrative based on the specific condition of their diagnoses. Especially as this is an emerging condition with unknown and alarming repercussions. In this context, the bodies and affections, in the sense of the definitions and bonds lived in the mother / caregiver-child / daughter relationship, are constituted and expressed from a biopolitical narrative of existence, markedly medicalized and crossed by scientific discourse, media and political perspective. These narratives help to construct a mosaic of definitions that act on the subjects living and experiencing their lives from a diagnosis and its repercussions, even when these subjects, in the case of the mothers / caregivers, try to construct contrasting notions that express resistance to such process. This work seeks to reflect from basic elements such as the body, the affections and their meanings about narratives that translate different notions of person in the context of the Zika Congenital Syndrome. We speak of a notion of person crossed by the perspective of “life in experiment” promoted by the scientific, biomedical and mediatic narrative in contrast to the conceptions of the mothers / caregivers, who are now oriented, or rebel against such narratives. The proposed reflection results from an ethnographic research carried out in Pernambuco by the Núcleo de Fages (Family, Gender and Sexuality) of the Federal University of Pernambuco.

ABOUT PEOPLE AND DIAGNOSIS: AN ETHNOGRAPHY ON CITIZENSHIP, PUBLIC POLICIES AND AUTISM IN THE BRAZILIAN LABOUR MARKET

Valéria Aydos

(Universidade Federal do Rio Grande do Sul) – Brasil

This paper aims to analyse the processes of social inclusion policies, which were driven by the promulgation of Law no. 8,213/91 of quotas for people with disabilities in business organizations. Its main focus is the understanding of the systems of thought in which these policies are immersed, and their effects on the construction of people's subjectivities. The ethnography findings of my research allowed me to problematize the centrality of psi experts and care relations in the effectiveness of this policy and the de-subjectivation nature of biomedical diagnoses. It was also possible to perceive that the quota policy, despite encountering various resistances and barriers to its implementation, finds as a greater effect the subjective transformation of the people who benefit from it.

On the other hand, the research evoked the sanitizing and individualizing rationalities and moralities present in the construction of an unreachable ideal of "worker", propagated both in educational spaces and in business daily life; the need to rethink the negative character attributed to "care relationships" in the inclusion processes; and the need to take into account the specificities of the diagnosis of autism in the processes of obtaining rights. This paper sheds light on how the various actors and rationalities present in the inclusion processes act in the social construction of new subjects, relationships and social sensibilities in Brazil.

ÁLCOOL, LOUCURA E CRIME: MODELOS ETIOLÓGICOS DA ANORMALIDADE NO ÂMBITO DA LIGA BRASILEIRA DE HIGIENE MENTAL (1925-1947)

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Myriam Mitjavila

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O trabalho examina o papel etiológico atribuído ao consumo de álcool nas interpretações médico-psiquiátricas acerca da loucura e do crime e, em particular, do comportamento homicida na sociedade brasileira das três primeiras décadas do século XX. Trata-se de um período caracterizado por uma progressiva patologização do consumo de álcool no contexto de estratégias biopolíticas que se apoiaram na medicalização de diversos objetos de natureza social. Do ponto de vista metodológico, a pesquisa consistiu na análise de conteúdo de 10 dos 38 textos dedicados ao tema nos Arquivos Brasileiros de Higiene Mental, – publicação periódica editada pela Liga Brasileira de Higiene Mental (LBHM) – entre 1925 e 1947. Em termos de resultados, destaca-se a centralidade que a questão do alcoolismo ocupava nas ideias e projetos políticos das lideranças científicas e corporativas da medicina nesse período, fundamentalmente devido à generalizada percepção de efeitos patogênicos e criminogênicos do consumo de álcool. Ao mesmo tempo, a análise do material permitiu identificar a presença de, pelo menos dois tipos de modelos etiológicos: um que se apoia na percepção do alcoolismo como fonte de degeneração e, conseqüentemente de comportamento criminal, e outro que estabelece uma relação direta entre alcoolismo e comportamento criminal. Por fim, discute-se se esses modelos representam dois tipos diferenciados de estratégias discursivas do saber médico acerca das relações entre alcoolismo, loucura e crime.

DISCURSOS MÉDICOS SOBRE ANORMALIDAD Y PELIGROSIDAD CRIMINAL: ESTRATEGIAS Y DISPOSITIVOS MEDICALIZADORES A COMIENZOS DEL SIGLO XX EN EL URUGUAY

María José Beltrán Pigni

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A comienzos del siglo XX, Uruguay transitó un proceso de modernización caracterizado por la secularización de la sociedad, con una temprana alianza entre Estado y saber médico. La medicina fue adquiriendo funciones para categorizar ciertos comportamientos considerados anormales o peligrosos, bajo la forma de enfermedades o desviaciones, especialmente en términos de locura y de peligrosidad criminal. Las funciones periciales para interpretar aquellos comportamientos que asociaban crimen y locura fueron atribuidas a los médicos psiquiatras de la época. Estos utilizaron diversos modelos etiológicos para explicar estos comportamientos basados en la concepción lombrosiana del criminal nato y en la teoría de la degeneración de Morel. Se podría afirmar que la imagen del criminal fue asociada a los llamados “vicios sociales” (tales como el alcoholismo) como parte de los procesos de moralización de la clase trabajadora. En ese contexto, las elites gobernantes y los técnicos contribuyeron a la instalación de dispositivos de corte higienista para intervenir sobre las causas de estos comportamientos. Se analizan informes médico legales que identifican la etiología y la imputación de peligrosidad a este tipo de crímenes, partiendo de la noción de que la pericia se constituye, siguiendo a Michel Foucault, en uno de los mecanismos a través de los cuales la medicina expandió sus dominios al participar activamente de estrategias biopolíticas de intervención en lo social

— Session 2 —

NITERÓI MADE BY YOU (?): A STUDY ABOUT CITY, DISABILITY AND STATE

Orlando de Souza

(Universidade Federal Fluminense) – Brasil

The objective of this study is to present more general questions about disability in Brazil and then to think questions more specific issues of disability in fieldwork being carried out in the city Center of Niterói, located in the state of Rio de Janeiro. My intention is to make a double movement: analyze the public policies being carried out by the City Hall and the day-to-day aspects of people with disabilities in the city. In addition, I raise a few questions: How is the public space lived by people with disabilities? What are its limits? How if do give the access of these people to shared values such as citizenship, culture and leisure equipment?

NORMALIZING AND DENORMALIZING FAT BODY IN THE UNITED STATES: EXAMINATION OF FAT ACCEPTANCE MOVEMENT IN THE SAN FRANCISCO, BAY AREA

Yoko Ikari

(Meiji University) – Japan

In this presentation, I examine how fat bodies are abnormalized in the United States – specifically looking at the fat acceptance movement, which has challenged the ideas of normality surrounding the body. The fat acceptance movement began in 1969 and has strived to change institutional and social attitudes toward body size and appearance, claiming that size and weight diversity is a necessary civil right. It is rooted in the civil rights movement and attempted but failed to ally with other movements such as feminism and disability rights. As a result, the voices of people who experienced fat discrimination have been ignored.

Entering the 2000s, the term “obesity epidemic” has highlighted problems related to weight and health. The US health-care system treats excess weight as a risk factor associated with several diseases. As such, obesity itself has been framed as pre-disease, or what might be called “abnormal” body. Some critics have coined the term “biocitizenship” to describe emerging new kind of political citizenship in which an empowered individual or group engage with biomedicine and bioscience. In this situation, the new citizenship is regarded as person who strives to have right body: one which excludes obesity. Based on my field research among fat activists since 2008 in California, USA, I examine how fat body has been abnormalized. My paper reconsiders the notion of “abnormality” by examining the fat acceptance community and their activities.

REAPRENDER COM A DEFICIÊNCIA: TRÊS LIÇÕES PARA AS CIÊNCIAS SOCIAIS

Fagner Carniel

(Universidade Estadual de Maringá) – Brasil

Qual seria o lugar dos estudos da deficiência na revisão e reestruturação de paradigmas nas ciências sociais? Em que medida os desdobramentos recentes desse campo disciplinar poderiam modificar a maneira pela qual articulamos ideias como as de normalidade e anormalidade, eficiência e deficiência, razão e percepção, na análise do mundo social? Por meio de um episódio etnográfico que informa certas dificuldades de acessibilidade de pessoas surdas em uma instituição de ensino superior no Paraná, procuro refletir sobre as implicações éticas e epistemológicas que envolvem as atuais políticas de inclusão nos espaços acadêmicos. Assim, o texto ensaia a hipótese de que, ao considerar a existência de pessoas com deficiência, a antropologia inicia um movimento heurístico que poderá transformar o modo como concebemos o corpo, a percepção, o humano e as próprias relações que estabelecemos com os outros.

REFLETINDO OS PROCESSOS DE INTERAÇÃO SOCIAL E AS PRÁTICAS CLASSIFICATÓRIAS NO COTIDIANO DE SERRA DE INÁCIO PEREIRA – PB

Carolina Albuquerque

(Universidade Federal de Pernambuco) – Brasil

O presente trabalho pretende explorar analiticamente um cenário etnográfico, a saber: as relações entre os moradores da Serra de Inácio Pereira – sítio de um pequeno município (Barra de Santana) no interior da Paraíba, especificamente como são vistos, classificados e se colocam diante de uma característica específica. Este lugarejo, onde vivem aproximadamente 600 indivíduos, dos quais uma proporção de 1/6 é identificada como surda, é referenciado pelos moradores dos sítios vizinhos, como sendo lugar de pessoas denominadas como “brabos”, “doidos”, “índios”, “mudos” e tem sido mais recentemente tomado como lugar que necessitaria de uma atenção por agentes públicos, identificada a partir da presença de um CAPS (Centro de Atenção Psicossocial) que deveria atender os deficientes e/ou “anormais”, mais propriamente os surdos que lá vivem. Nesse sentido, a proposta gira em torno de pensar como se produz identidades e diferenças, ou seja, refletir como neste cenário envolvendo grupos, instâncias administrativas e políticas de Estado se constroem classificações e estigmas sobre os moradores de Serra de Inácio Pereira (ouvintes e surdos) e de como estes operam com tais marcadores sociais (políticos, administrativos, médicos). Assim, devido as suas singularidades e a uma narrativa local estigmatizadora, se separam indivíduos “normais” e “anormais”, atribuindo-se deficiência, reduzindo-os às “inconformidades” do corpo, onde ficamos diante da situação em que tais indivíduos são totalizados por uma característica e esta tende a ser naturalizada e tomada como produto das suas “restritas” faculdades biológicas, ignorando-se inclusive inventividades locais, como a linguagem de sinais por eles desenvolvida e operadas por todos na Serra de Inácio Pereira.

— Session 3 —

THE CONSTRUCTION OF THE DEFICIENCY IN CONGENITAL SYNDROME OF THE ZIKA VIRUS: THE DISCOURSE OF THE AFFECTED FAMILIES AND THE STATE

Silvana Sobreira de Matos

(Universidade Federal de Pernambuco) – Brasil

Marion Teodosio de Quadros

(Universidade Federal de Pernambuco) – Brasil

The state of emergency in public health due to the Zika virus epidemic in Brazil, specifically in the northeast region, Pernambuco, mobilized the health system, social assistance, scientific and legal field, in a joint effort to respond to the population and international agencies on the birth of children with microcephaly (Congenital Zika Virus Syndrome – SCZV).

This new pathology, unlike other deficiencies, ended up receiving a differentiated status from all political entities. Laws were created and ordinances sanctioned in an emergency. One of these laws was the one that prioritized access to the Benefit of Continuing Care – BPC, by children affected by the Zika Virus, as well as the exams performed by medical experts of the National Institute of Social Security (INSS).

After 1000 days of the microcephaly boom (SCZV), the family members of these children have realized that their deficiencies are long lasting and incapacitating, and that the BPC assigned to them by law for a period of three years will not be sufficient.

In this article, we seek to analyze the different discourses about access to the BPC. For this purpose, it is not enough to self-declaration about the experience of restricting functionality by the relatives of these children, it is necessary the verdict of social and medical expertise, it is challenging their expertise from the biomedical discourse about who is a person with a disability and that which informs about life in extreme poverty.

Therefore, based on the ethnographic method, we seek to understand how the disability resulting from SCZV is thought by family members, by biomedical knowledge (INSS doctors and experts), and by social assistance, seeking to understand how negotiations take place between these actors in response to which poor body deserves protection, since many children affected by SCZV had their deficiency denied by the INSS.

THE MEDICAL PRAXIS IN THE EMERGENCY CARE BEFORE THE DISABLED PATIENT WITH CHRONIC SEQUELAE

Janaína de Souza Aredes

(Instituto René Rachou) – Fiocruz Minas Brasil

What is the relationship among urgencies, abnormalities and chronic care? An ethnography, performed in a metropolitan emergency room, a reference in Brazil and Latin America, sought to investigate medical care from admission to ratification of the clinical-functional condition of a severe and definitive disability. The data were collected in 9 months of participant observation and interviews with 43 physicians – 25 men and 18 women. To the analysis, it is noticed that the medical care varies according to the context because what is at stake is the maintenance of life. At the Entrance Door and the CTI it obstinately fight for life; in the Chronic sector, it takes care of people who, due to this struggle, survive highly dependent on human care and devices. In the shadows of an ethnography one can perceive ambivalent emotions and limits in all those involved. For the doctor “life” means the recovery of the previous functionality, while surviving with dependence would be a “death in life”. The context of emergency room refers to a medicine of war: a violent society add to the unreflective exercise of the biomedical model and to strenuous working conditions. Despite his compassion for the other’s condition, the doctor shies away from dealing with this highly limited human being. It configures the materialization of his failure. The insufficiency of a network of continuous care and palliative training of the physician generates suffering to those who care and to whom care is taken.

THE NOTION OF EXTENDED BODY: MEDIA DEVICES IN THE CONSTRUCTION OF EXPERIENCES, ENVIRONMENTS AND OTHER SENSES FOR FAT WOMEN CORPORALITY

Mirani Barros

(Instituto de Medicina Social – Universidade do Estado do Rio de Janeiro) – Brazil

The fat body is contemporaneously understood as disease or risk for various morbidities. However, this plastic has become the reality of approximately 50.8% of the Brazilian population in the last decade, constituting fat bodies as object and stage to dispute of medically legitimated moralities that define the “normality” for weight and form of the bodies. There are several manifestations that promote reflections about potencies or health of these bodies. For example, the artistic performances, the antifatphobia militancy, the impasses between medical clinics and so forth. Among all these, I will focus on ethnography of the particular practices and quite representative of the fat public in social networks: the interaction between chubby women and fat admirers. I will analyze the media devices triggered by fat women and very fat women in these interactions. With attention to selfies and conventional photographs, this work intends to explore the notion of extended body, discussing how these devices have impacted the experiences and the (re) configuration of environments, providing other meanings in the construction of a fat corporality. I observe these devices not necessarily incorporated, as a permanent hybrid, but as mediator in the construction of a new body visuality, that recover the certain ability to see, previously obstructed by weight politics, whose excess is abnormal, and deny movements and multiple performances to fat bodies.

THINKING LOW VISION THROUGH AN ANTHROPOLOGICAL PERSPECTIVE

Matheus Henrique Dias da Silva

(Pontifícia Universidade Católica do Paraná) – Brasil

This paper discuss how low vision is produced in texts and medical institutions, by professionals and institutions involved with visual rehabilitation, but also by the visually impaired, who have their lives intersected by these authorities and everyday produces new realities and forms to express their condition. This research was developed during eight months in 2017 and the reflections that composes it results of participant observation in two institutions in the city of Curitiba engaged with the visual rehabilitation process, in addition with interviews and a general relation deployed between researcher and his interlocutors on extra institutional contexts that allowed to draw lines of similarity and difference, proximity and distance between the individual medical reports and the rehabilitation process. Groping trough the low vision universe one can observe the unfolding realities that exceeds medical opinions, yielding a heterogeneity of relations between selfhood, deficiency and visual rehabilitation which weave new ways to perceive the world, originated from individual conditions and their capabilities to invent forms to overcome the daily challenges compelled by low vision

OP 022 – ANTHROPOLOGY OF CINEMA: CHALLENGES AND DIALOGUES BETWEEN FILMIC IMAGES AND ANTHROPOLOGICAL ANALYSIS

Cinematographic narratives are significantly expressive forms in our present times, revealing, through images and sounds, contemporary utopias and dystopias.

The purpose of this thematic symposium is to bring together scholars who approach the multiple relations between filmic images and anthropology from the perspective of the anthropology of cinema. Our aim is to debate cinema as an anthropological subject, mainly through: 1) articulations between cinema, narrative, subjectivity, and memory; 2) representations and interpretations that emerge in cinematographic narratives concerning a myriad of themes, such as, nature-body relations, the human/non-human construct, as well as constructs of bodies, race, ethnicity, gender, sexuality, etc.; 3) the social conditions of production, circulation, and reception of these narratives in their different formats and genres, taking into account the diverse categories that structure the cinematographic field. This symposium invites reflections that consider the importance of discussing the relationship between Anthropology and Cinema employing both perspectives as object and method for intercrossed analyses.

Convenor:

Ana Paula Alves Ribeiro

(Universidade do Estado do Rio de Janeiro) – Brasil

Isis Barra Costa

(The Ohio State University) – USA

Lara Santos de Amorim Clarice

(Universidade Federal da Paraíba) – Brasil

Luis Felipe Kojima Hirano

(Universidade Federal de Goiás) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, spanish, english

Keywords: anthropology of cinema; cinematographic narratives; subjectivity and memory; representation

Thematic lines: 36. Visual Anthropology/Antropologia Visual

METHODOLOGIES AND EPISTEMOLOGIES/ METODOLOGIAS E EPISTEMOLOGIAS

Session chair:

Luís Felipe Kojima Hirano

ANTHROPOLOGY OF CINEMA: THE CINEMATOGRAPHIC NARRATIVES IN ANTHROPOLOGICAL RESEARCH

Carlos Francisco Pérez Reyna

(Universidade Federal de Juiz de Fora)

It has been more than seventy-one years since Ruth Benedict introduced us to his work “The Chrysanthemum and the Sword” (1946), a work that, from my point of view, contemplates the birth of cinema anthropology. It’s been sixty-four years since Margaret Mead introduced us to her “The Study of Culture at a Distance” (1953) for the first time; since then, a lot of research has been done taking cinema as potential interpretation source to social sciences study. Its integrity and constitution, that one day were put in question, rise again specially in the academic environment, with a series of proposals that allow us to clarify and sediment its horizon, theoretically and methodologically.

Three fundamental questions need to be addressed when discussing anthropology of cinema: the first, closely linked to its genesis. The second question is linked to cinema as an object in anthropology. That is, cinema as a field of research, as an empirical basis. And, the third, which method and its procedures.

That is why, based on our filmic experiences and ethnographies, we would like to make some epistemological and methodological considerations regarding the use of cinematographic narratives in research.

FILMS THAT THINK AND FEEL: AN ESSAY ON `SENSÈ, THÈSENSES`, AND EXPERIMENTAL APPROACHES TO ETHNOGRAPHIC FILMMAKING

Pedro Branco

Although anthropology has long incorporated filmmaking to its repertoire, its proper status within the discipline is still a matter of great contention. Central to these debates is a fundamental disagreement apropos the aptness of images and sounds to independently create knowledge – hence, voice-over narration, title cards, and subtitled interactions/interviews were considered essential for a film to convey any scholarly meaning. However, while the primacy of word over image once decidedly governed the discipline's relationship to films, renewed interest in the senses by contemporary anthropology stands as the epistemological cornerstone of current experimental approaches to ethnographic cinema. But is it possible to devise a theoretical framework that moves beyond the senses and towards the realm of thought without capitulating to verbalism? Can experimental ethnographic films think, as well as feel?

Combining analyses of existing films – as well as of the debates that gravitate around them – with reflections springing from the editing processes of multiple experimental ethnographic films, this paper seeks to reorient the relationship between images, sounds, and words in ethnographic cinema at the intersection between semiotics, film theory, psychology, and the anthropology of thought. Ultimately, this paper urges scholars and practitioners to more systematically approach experimental ethnographic filmmaking beyond a purely sensory paradigm in order to broaden and refine our understanding about rhetorical strategies specific to film and assess their appropriateness to the anthropological discourse.

DA ETNOGRAFIA CLÁSSICA À ESCRITA FÍLMICA: NARRADORES URBANOS NA OBRA DE JEAN ROUCH

Wendell Marcel Alves da Costa

(Universidade Federal do Rio Grande do Norte) – Brasil

O objetivo deste ensaio é discutir a etnografia clássica a partir da escrita fílmica elaborada em dois filmes de Jean Rouch, *Moi, un Noir* (1958) e *Jaguar* (1968), que situam os seus personagens/interlocutores no contexto da cidade moderna. A partir do elemento estético em que se inserem estes dois filmes, nas semânticas narrativas do documentário e da ficção, discutiremos a reconstrução das identidades dos sujeitos encenados nas histórias, em relação ao processo de diáspora de seus corpos na mobilidade geográfica do rural-cidade. Aqui, a proposta é relacionar e circunscrever os conceitos de etnografia clássica e escrita fílmica enquanto projetos de imersão na trajetória dos personagens/interlocutores em cena. Pretende-se, portanto, identificar os modelos de representação desses atores sociais que emergem na estrutura da cidade moderna africana.

MONTAGEM TENTACULAR: UM ENCONTRO IMPROVÁVEL ENTRE TEORIA DA MONTAGEM E ANTROPOLOGIA

Vitor Chiodi

O presente ensaio pretende experimentar a partir de um encontro criativo e improvável entre Sergei Eisenstein e Donna Haraway. Explicitamente inspirado em Marilyn Strathern, o “pensamento tentacular” é a proposta metodológica de Haraway (2016) para cortar a rede: a rede não tem fim, mas a análise precisa ter (Strathern, 2014A). Um corpo tentacular nos permite visualizar um recorte de rede, onde olhamos para algumas conexões parciais. A proposta desse ensaio é, resumidamente, aproximar o conceito de Relação (Strathern, 2014B) com o de Atração (Eisenstein, 1974) e a ideia de Pensamento Tentacular (Haraway, 2016) com a de Montagem de atrações. O conceito de atração nos convidada a pensar a partir da conexão de elementos e não de uma unidade formal, porque a atração é composta por um conjunto de elementos conectados (que não podem ser reduzidos ao plano). Em certo sentido a atração é um fractal, tal como a Relação, com recorte escalar e sem compromisso com uma unidade pré-estabelecida. Argumento aqui pela importância da forma na narrativa antropológica e pela experimentação do texto a partir de algumas ideias de Eisenstein. Se o texto é o produto do Antropologia Strathern (2014C), o debate sobre a forma das narrativas antropológicas deve ser parte do “momento etnográfico”. Nesse sentido, o texto antropológico está para o filme como a antropologia está para o cinema: se uma antropologia do cinema é possível, também será viável a reflexão sobre montagem no momento etnográfico.

LANGUAGES AND NARRATIVES/ LINGUAGENS E NARRATIVAS

Session chair:

Lara Amorim

AN ANCIENT INCA CIVILIZATION IN FRITZ LANG'S FICTION THE SPIDERS: TRANSIT OF CHARACTERS AND NARRATIVES BETWEEN MUSEUMS, HUMAN ZOOS AND CINEMA

Marina Cavalcante Vieira

(Universidade do Estado do Rio de Janeiro) – Brazil

The movie *The Spiders* is a travelog that carries the viewer through the United States, Mexico and Peru, to the encounter of a lost Inca civilization. Produced in the between-wars Germany, it was filmed in the zoological garden of one of the most prominent entrepreneur of the human zoos branch, Carl Hagenbeck, in the city of Hamburg. Human zoos were ethnographic displays of exotic peoples, which forged in colonial context, were at once forms of racial categorizations combining the functions of exhibition, performance, and education. The present research analyzes *The Spiders* (1919), directed by Fritz Lang, and the transits and influences of ethnographic collections and human zoos on this movie. The film was announced as using original objects from the Ethnographic Museum of Hamburg, and was produced by Hagenbeck's nephew, Heinrich Umlauff, who was also owner of an ethnographic museum and entrepreneur in the field of ethnographic collections and human zoos. This analysis exemplifies how occurred the transit of producers, performers, visual regimes and narratives, from the fields of human zoos and museums to the German cinema of the 1920s, a period when orientalist representations of so-called "exotic" peoples proliferated in the Weimar Cinema.

DIALOGUES BETWEEN THE FILM IMAGE AND THE ANTHROPOLOGICAL ANALYSIS: THE ELECTION OF A SUBJECTIVE AUDIOVISUAL NARRATIVE IN THE REPRESENTATION OF THE CARNIVAL OF ORURO, BOLIVIA

Juan José Cascardi

(Universidad Nacional de La Plata) – Argentina

In this paper I intend to expose the conditions of dialogue that in recent years, more and more frequently, have occurred between the film image and the anthropological analysis. In the present, audiovisual narratives are manifested as significant expressive forms of a historical moment where the audiovisual (images and sounds) allows recording and analyzing the most diverse topics of the contemporary world. In this particular case, I will try to show from my perspective, the representation of a phenomenon of great tradition for Bolivian society: the Carnival of Oruro, thinking about the possible contribution that the analysis of this audiovisual narrative offers, within the different procedures of construction of meaning, from the theoretical-methodological point of view, in anthropological research and in the interpretation of audiovisual production companies, tending towards the development of an anthropology of images and sound, an audiovisual anthropology.

CREATIVE PRECARIETY AND CINEMATOGRAPHIC IMPERATIVES IN AYACUCHO CINEMA

Alonso Quinteros

(Pontificia Universidad Catolica del Peru) – Peru

For more than two decades, the proliferation of cinematographic productions from several regions in Peru has created a new panorama in Peruvian cinema that has not been fully considered or researched. This phenomenon of Regional Cinemas started in the Andean city of Huamanga, Ayacucho and continues to expand to several other cities and emerging new filmmakers. Based on ethnographic research of the Ayacucho cinema, the tensions and performativities involved in the production practices of the Ayacucho filmmakers are highlighted. This is an approach that tries to take into account the flexibility and creativity of filmmakers to solve setbacks, which may be related to what in other spheres of production outside the industrial environment and media conglomerates, has been called as “creative precarity” (Berg and Penley, 2016), in relation to ways for dealing with the precarious condition of local creative work. At the same time, the filmmakers’ practices are involved in a series of performance imperatives regarding the organizational, technological, and cultural aspects which dwell in the tension between the social efficacy and success of low cost, fast produced and low quality films in the local milieu against the filmmakers’ desire to improve their productions in order to enter commercial exhibition sites beyond their local and regional contexts. This research aims to relate certain aspects in the anthropology of media with performance theory applied to film production practices.

VISÕES DO DOURO VINHATEIRO: IMAGINÁRIO CINEMATográfico, ESSENCIALIZAÇÃO E PROMOÇÃO TURÍSTICA

Gonçalo Mota

(Universidade de Trás-os-Montes e Alto Douro) – Portugal

Octávio Sacramento

(Universidade de Trás-os-Montes e Alto Douro) – Portugal

O vale do rio Douro, no norte de Portugal, é uma região vinícola conhecida sobretudo pela produção do Vinho do Porto, sendo uma das primeiras regiões demarcadas e regulamentadas do mundo (1756). Uma das características que a tornam uma paisagem singular é o cultivo da vinha em socalcos situados nas encostas íngremes do vale do Douro e seus afluentes, tornando-a num lugar privilegiado para contemplação e consumo visual. Estes atributos paisagísticos possibilitaram, em 2001, a inscrição do Alto Douro Vinhateiro (ADV) na lista do património mundial da UNESCO como Paisagem Cultural, Evolutiva Viva.

Na última década, a “paisagem produtiva” agrária do ADV tem assumido uma função de paisagem turística, consumida principalmente desde embarcações de recreio que cruzam o rio e da sua linha de caminhos de ferro que percorre as suas margens.

Esta paisagem tem sido registada por vários regimes escópicos (pintura, fotografia fixa e cinema), não isentas de um olhar romântico assente no pitoresco, que ordenou o olhar sobre a região. Historicamente, estas representações construíram-se a partir de práticas de profissionais de imagem, feitas sobretudo em contextos de encomendas, tendo invariavelmente como objetivos a descrição do ciclo vinícola, das tecnologias de mobilidade utilizadas no transporte do vinho, das embarcações tradicionais, do comboio e da implementação de grandes projetos hidroelétricos.

As representações cinematográficas do ADV cristalizaram um imaginário do Douro, fixando um discurso visual dominante que é hoje utilizado com fins de promoção turística. Esta construção social de um imaginário duriense é anterior à existência de práticas turísticas na região.

Através de uma pesquisa e análise dos arquivos de filmes de não ficção relacionados com o ADV, conservados no Arquivo Nacional da Imagem em Movimento da Cinemateca Portuguesa – Museu do Cinema, procuramos perceber como se criou cinematograficamente um imaginário do Douro; Que as mudanças ou permanências se verificam nas suas representações; que elementos foram progressivamente ficando fora de campo; de que forma o trabalho foi retratado, ocultando ou não as condições do mesmo; qual o papel revelador dos arquivos na criação de uma memória de um lugar e de que forma esta memória é hoje “manipulada” para fins turísticos.

CINEMA AND DIVERSITY/ CINEMA E DIVERSIDADE

Session chair:

Isis Barra-Costa

TELA PRETA: FEMINISMO NEGRO E REPRESENTATIVIDADE EM VIDEOCLIPES

Victória Costa

(Universidade Federal do Pará) – Brasil

Caminhar por uma cidade cantando a resistência de a ela pertencer, apesar de dizerem o contrário. A beleza negra cantada entre levadas de jazz e batuques em um espaço cuja vista permite ver uma periferia. Trajes excêntricos, batidas eletrônicas e letras ácidas mostram alguém que saber o que quer e como quer.

Luedji Luna, Nara Couto, Karol Conká, entre outras, são exemplos do crescente protagonismo da mulher negra em videoclipes brasileiros contemporâneos.

Apresentar faces, temáticas e elementos que contém este recorte de gênero e raça alia-se ao contexto em que o empoderamento (palavra que ganhou maior visibilidade nos últimos anos, mas que pode ser aplicada em vários âmbitos, enquanto aceitação de sua condição, indo de encontro a uma subordinação comum) vem ganhando força não somente em movimentos sociais, mas também a nível midiático e estético. Assim, por meio da antropologia da imagem/ do cinema, neste artigo venho articular exemplos de videoclipes, onde imagem e som têm equivalente importância pelas mensagens que são capazes de transmitir (conjugada à facilidade na divulgação e no consumo pela internet), ao movimento feminista negro, ao passo em que neste gênero audiovisual esta mulher vem ganhando espaço, sendo ouvida e vista, conquistando representatividade.

IMAGES, POLITICAL REPRESENTATIONS AND WOMEN: AN ANALYSIS OF THE FACÇÃO FEMINISTA CINECLUBE'S TEASERS

Luisa Antonitsch

This article aims to analyze the teasers produced by the women's cultural collective called Facção Feminista Cineclube, originated of the metropolitan region of Rio de Janeiro, known as "Baixada Fluminense", linking the cinematographic narrative with the city's anthropological studies and feminist activism. Here I want to understand how they bring the issues that permeate their feminist struggle, through audiovisual language, and the political art, which can be embraced by the concept of artivism. Each teaser is based on a theme and developed to be shown before each session of the Cineclube, as a way to introduce the subject to be approached and at the same time, to present the ideas of the group. The teasers are composed by a collage of images previously produced, sounds and videos, that vary according to the subject of the session, and they incorporate the visual art produced by the women of the group, into this material: their logo and information about the session, such as date, time and local. Each teaser has about 2 minutes, and also serves for divulgation through social networks. Here I propose to understand the associations between the struggle for women's rights and their manifestation through the audiovisual language, given the cinematographic subjectivity placed in the works present.

GÊNERO EM BLADE RUNNER 2049: CORPOS NO LIMITE DA HUMANIDADE

Isabel Wittmann

(Universidade de São Paulo)

Nesse trabalho proponho a análise de *Blade Runner 2049* (2017), dirigido por Denis Villeneuve, filme que é uma sequência do clássico *Blade Runner: O Caçador de Androides* (*Blade Runner*, 1982), de Ridley Scott. Abordo, também, a forma relacional com que os corpos ficcionais são apresentados, tomando gênero como categoria analítica. Dessa forma, explorando os aspectos visuais que delineiam os discursos, reflito sobre a diegese e os temas nela explorados.

THE HEROES WARS: DIVERSITY, TROPES AND NARRATIVE PATTERNS IN STAR WARS FRANCHISE

Thais Farias Lassali

As a cinematographic genre, science fiction finds in the hero character one of its main tropes. In general, the science fiction hero is represented with presumably generic or neutral attributes, like average people that not stand out or have none exceptionality (SOBCHACK, 1990; SCHELDE, 1992). At the same time, is also very common that this kind of character is included in what Joseph Campbell (1949) called the monomyth or the hero's journey, a narrative pattern observed in tales and mythic stories that had inevitably influenced english and north american literature and cinema. Campbell's journey is a recognized influence in George Lucas' career and above of all in its greater work, the Star Wars franchise. Therefore, my main objective is to understand how the hero trope influence the formation and representation of the main characters of Star Wars films, since the first of all, "A New Hope", until the last one released, "The Last Jedi". Along with that, is my will to comprehend how social markers such as gender, race, ethnicity, sexuality and body are implicated in this specific trope, dissecting the relation between its presumably neutrality, representational diversity and cinematographic narrative patterns.

CINEMA AND MEMORY/ CINEMA E MEMÓRIA

A REVOLUÇÃO DO CINEMA NOVO SEGUNDO GLAUBER ROCHA

Irma Viana

(Universidade Federal da Bahia) – Brazil

Em 1936, o filósofo alemão, um dos teóricos da Escola de Frankfurt ou da chamada Teoria Crítica, Walter Benjamin, estudando as relações entre arte e sociedade na era das reproduções técnicas, ressaltava a função revolucionária do cinema – onde a técnica e a arte se encontravam de maneira positiva – na sua relação com as massas. Do final da década de 1950 até início da década de 1980, Glauber Rocha, inspirado no movimento Neorealista italiano, e comungando com outros movimentos cinematográfico vanguardistas, surgidos na Europa pós-guerra, abraçou a técnica cinematográfica como meio para refletir e possivelmente transformar as relações de poder e, conseqüentemente, a realidade sócio-histórica nos países colonizados da América Latina. Herdeiro participante dos movimentos sociais da década de 1960 e membro-cabeça do movimento cinema novo, Glauber Rocha pretendeu utilizar a arte fílmica como objeto de reflexão e transformação social, ou ainda, como instrumento de prática “política” no campo cultural, no âmbito da prática cinematográfica. De forma que, se procura aqui analisar a revolução realizada pelo cinema novo – enquanto movimento sócio-cultural que buscava um novo modo de fazer cinema, em oposição ao modelo hollywoodiano dominante.

MEMÓRIA E ESQUECIMENTO: O FILME COMO DISPOSITIVO DE MEMÓRIA A PARTIR DA ANÁLISE FÍLMICA DE DOIS DOCUMENTÁRIOS DE EMÍLIA SILVEIRA SOBRE PRESOS POLÍTICOS NA DITADURA MILITAR, NO BRASIL

Lara Santos de Amorim Clarice

(Universidade Federal da Paraíba) – Brasil

Em diálogo com Halbwachs, Pierre Nora e Paul Ricoeur nos perguntamos como, ao operar a partir de um processo seletivo, a memória pode se tornar uma arma política para as vítimas de guerra e genocídios, em que o esquecimento estabeleceu sua hegemonia? E ainda, como o cinema, neste caso, mais especificamente dois filmes documentários dirigidos por Emília Silveira, *Setenta* (2014) e *Galeria F* (2016) acessam o imaginário coletivo reprimido sobre um momento político que versões oficiais da história optaram deliberadamente por esquecer. Ao se utilizar como matéria-prima arquivos, acervos e histórias de vida, os artefatos culturais produzidos pelo cinema (filmes) têm o poder de acessar esta memória subterrânea coletiva. E tornam-se prova de um passado que, embora esquecido por fontes oficiais, está disponível para aqueles que não se contentam com o esquecimento como a única narrativa possível de um passado coletivo traumático.

MEMÓRIA, HISTÓRIA E NARRATIVA

Jose Otavio Lobo Name

(Universidade Federal Fluminense) – Brasil

Neste artigo farei uma revisão descritiva do documentário “O que é meu vem a mim” (2016), de minha autoria e, a partir dele, formular questões sobre memória e história, e narrativa. O filme mescla trechos de uma entrevista com Ricardo Sales, Mestre da Banda de Congo Amores da Lua, com cenas de rituais e apresentações da banda, e foi produzido no âmbito do projeto de documentação audiovisual O Congueiro, que registra e difunde a cultura do congo do Espírito Santo. Na leitura que proponho aqui, o filme é um registro coletivo da memória: seu personagem compartilha com o autor suas lembranças, que retornam ressignificadas pela edição e pelo espectador. Nesta perspectiva, os fatos ganham sucessivas narrativas, que se complementam: a consciência individual, o relato, o vídeo, e a memória coletiva. A partir, principalmente, das ideias de Halbwachs, Fentress e Wickham, e Pollak, o trabalho investiga como o audiovisual passa a fazer parte das experiências de vida do indivíduo, ao mesmo tempo que cria artifícios de memória que formatam as lembranças.

CINEMA AND MEMORY/ CINEMA E MEMÓRIA

CANOA QUEBRADA: CINEMA, MEMORY AND ANTHROPOLOGY

Alexandre Vale

(Universidade Federal do Ceara) – Brasil

In 1968, part of the French film “Le Grabuge”, directed by Edouard Luntz and written by the anthropologist Jean Duvignaud, was filmed on a northeastern beach called Canoa Quebrada, a very poor locality at the time. During the filming, a 14-year-old native teenager, Maria da Silva, was adopted by team members and moved to France. The girl was also a friend of a pair of anthropologists who then researched Canoa, at the initiative of the Institute of Anthropology (created in 1958), attending daily the house that the pair occupied for two years. This communication reflects on the ongoing filming process of “Operation Canoe”, an ethnographic film involving Maria da Silva herself (now 64 and currently residing in Australia), an actor from Le Grabuge (Gérard Zimmerman, interviewed in Paris), and the pair of anthropologists who researched Canoa (Hélio Barros and Teresinha Alencar, both retired today). The communication addresses the imbrications between cinema and anthropology, emphasizing the reverberations of a complex film process in what refers to the history of today’s famous and international beach of Canoa Quebrada. It also addresses aspects related to the local collective memory of cinema’s experience, the liberians and miserable effects of some migratory processes and the restitution of images and knowledge. Such reflections take place from filming fieldwork already done with Maria da Silva and the anthropologist Teresinha Alencar, both in Canoa Quebrada.

MEMORIES OF THE CINEMAS IN THE VALLEY OF MAMANGUAPE-PB

José Muniz Falcão Neto

(Universidade Federal da Paraíba) – Brasil

This communication seeks to address the scope of postcolonial criticism in the case of the appearance and maintenance of movie theaters in small cities located in the interior of Brazil, specifically in Mamanguape and Rio Tinto, on the Northern Coast of the state of Paraíba. Based on methods of visual anthropology (photo and video elicitation, shared camera, virtual ethnography), I gathered a collection of old photographs, interviews, network commentaries and filming for a Course Completion Work in Anthropology, which served as a basis for a project currently developed in the Master Course in Social Anthropology (Federal University of Paraíba). The concept of mimesis (Michael Taussig) and expectoriality (André Dib), among other references (Canevacci, 1990; Satiko, 2012), will be articulated in this communication to analyze the films *Passion of Christ* directed by Ferdinand Z., *Teixeirinha* “Heart of mourning” directed by Eduardo L., and its reception in the past context, accessed through the local subjects and their memories elicited by the images of the cinemas and old films. So, how in the middle of the 20th century cinema contributed to “modernize”, “enchant” or “catechize” a population largely composed of rural and indigenous workers, admitted to an urban work regime (marked by the installation of a fabric factory)? To what extent, then, does the reception of cinema in small cities allow us to elaborate critical dimensions of the conditions of life in postcolonial societies?

OP 023 – ANTHROPOLOGY OF CONTEMPORARY STATES: INSTITUTIONS OF PUBLIC ADMINISTRATION, POPULATION MANAGEMENT AND SYMBOLIC PRODUCTION OF STATE CENTRALITY

This panel aims to gather contributions that analyze the practices and devices of power of contemporary States in the perspective of a historical anthropology. We want to highlight: 1) contemporary State formation processes, by analyzing the everyday practices of their administrative network and their symbolic production apparatus, taking them as inconclusive and dynamic social processes; 2) forms of power and the management / administration of populations under the aegis of National States, with emphasis on the practices of power instituted by technologies of neoliberal governance; 3) state recognition and management of social and cultural pluralism. The relationship established between contemporary national states and the intensification of the process of globalization, with its different consequences for different regions of the globe, is an important contextual background on which we hope to emphasize the three dimensions suggested. The ethnographic research marked by participant observation, by the ethnographic view of written and audiovisual documents, archives, and other institutions of cultural conservation, has been shown to be indicative of aspects neglected by Sociology as well as by Political Science, although dialogues with these and other disciplines are welcome.

Convenor:

Antonio Carlos de Souza Lima

(Museu Nacional – Universidade Federal do Rio de Janeiro) – Brasil

Laura Belén Navallo Coimbra

(Universidad Nacional de Salta – Sede Regional Tartagal) – Argentina

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese Spanish English

Keywords: State formation; Neoliberal governance; Cultural pluralism;

Thematic lines: 29. Anthropology of the State/Antropologia do Estado

ANTHROPOLOGY OF CONTEMPORARY STATES

A COMISSÃO NACIONAL DA VERDADE DO BRASIL E OS PROCEDIMENTOS DE INSTITUCIONALIZAÇÃO DE UMA MEMÓRIA POLÍTICA

João Paulo Castro

(Universidade Federal do Estado do Rio de Janeiro) – Brasil

Em 2012 uma Lei federal autorizou a criação da Comissão Nacional da Verdade (CNV), para investigar violações dos Direitos Humanos no período de 1946 a 1988. Neste texto pretendo abordar a dinâmica e os procedimentos adotados pela CNV buscando refletir sobre os diferentes processos que configuram uma determinada ação estatal. O trabalho parte da premissa que a criação da CNV deve ser entendida como um ato de Estado, como um procedimento jurídico e administrativo. E que são nesses atos que o Estado se faz Estado, encenando o seu lugar de representante da coisa pública. A CNV, enquanto ato de Estado, é um ato oficial, e como todo ato oficial deve ser materializado em ações e cerimônias que o fazem legítimo. Nesta dimensão teatralizada, as pessoas designadas e autorizadas para tratarem de problemas considerados importantes e de caráter público, desempenham o que Bourdieu denominou de drama público. Deste drama, será produzido um relatório com autoridade e legitimidade porque autorizado e reconhecido por um ato de Estado. No entanto, o reconhecimento público do relatório, depende da capacidade da comissão em fazer crer que é aquilo que quer fazer crer, que seja eficaz em mostrar que o que foi produzido não é um simples ponto de vista sobre um problema público, mas é o ponto de vista único. O desafio da comissão é de des-particularizar, transformar a sua versão em algo oficial, exigindo que a sociedade reconheça sua versão por ser oficial.

A TERRA MOÇAMBICANA É PRODUTIVA: CONSTRUÇÃO DO ESTADO-NAÇÃO, PROJETO DESENVOLVIMENTISTA E ENGAJAMENTO POPULACIONAL

Rodrigo Souza

(Instituto de Ciências Sociais) – Portugal

Nesta comunicação buscaremos apresentar as propostas desenvolvimentistas voltadas para o mundo rural postas em prática pelo governo independente moçambicano, em sua primeira fase pós-colonial (1975-1988), e seus impactos nas populações locais, no escopo do propagado projeto de construção da unidade nacional e do homem novo moçambicano.

Assim, tomaremos como foco de análise um aspecto pouco estudado, a saber, a dimensão agrária e rural dos planos desenvolvimentistas, como os projetos das aldeias comunais, nas quais à força ou voluntariamente uma grande parcela da população moçambicana era deslocada de suas casas e aldeias em direção a esses territórios onde eram instaladas cooperativas de produção, no intuito de realizar, de acordo com o discurso do governo, um “trabalho coletivo”, mais “eficaz e fraternal”. Deste modo, no contexto de novos reordenamentos territoriais e reorganizações produtivas, a proposição de uma nova e moderna Nação e de um novo discurso de formação nacional buscava combater as diferenças étnicas, regionais, linguísticas, entre outras: todos deveriam ser camponeses e trabalhadores. Entretanto, apesar do movimento de homogeneização social proposto pelo Estado-Nação independente, o mundo social seguiu suas próprias lógicas, nas quais antigas distinções reaparecem e novas diferenciações sociais foram forjadas, conforme debateremos.

BETWEEN CARE PRACTICES AND A STATE BUREAUCRACY. ETHNOGRAPHY OF THE FINANCING POLICY IN MENTAL HEALTH

Lecy Sartori

(Universidade Federal de São Paulo) – Brasil

With this proposal of communication I present my ethnographic research in the bureaucratic entanglement of the financing policy established in the partnership between the Health Service Dr. Cândido Ferreira (SSCF) and the Municipal Health Secretariat, in Campinas – SP. The analysis will focus on the forms of financing services for children and adolescents. In the field research, I followed the professionals of the Centro de Atenção Psicossocial Infanto-Juvenil (CAPSi) Carretel e do Centro de Convivência e Arte (Ceco) Espaço das Vilas. The starting point is to present the demands of care and its management in the institutional daily life. For this, I describe how information on care practices is transformed into bureaucratic codes that allow local demand to be financed and governed by the state. My idea is to expose the way the state is constituted by individual demands. At the same time, the policy is a form of practical experimentation in the intermediate space between the population and the Government, whose function is to ensure that problematic social situations, verified by means of evaluations, promote State regulatory actions. It can be said that the State is composed of the daily experiences of agents, groups, institutions that operate strategies and practices within bureaucratic mechanisms.

BUREAUCRACY AND “CULTURE”: THE RELATIONS BETWEEN STATE AND MARACATUS DE BAQUE SOLTO IN PERNAMBUCO (BRAZIL)

Leonardo Leal Esteves

(Universidade Federal de Sergipe) – Brazil

The aim of this work is to understand the current relationship between the maracatus de baque solto and the State. There is a significant difficulty by some representatives of this “culture of segment” to have access to policies of support that have come created to them. Trying to suit to so-called “republican principles” of equality, democracy and transparency in the use of public funds, the government in its different spheres began to introduce a series of bureaucratic mechanisms related to current cultural policies. The current changes, however, if on the one hand, use as rhetoric the discourse of a greater rationality, justice and effectiveness in the application of public funds, on the other, it has engendered great difficulties and challenges for maracatus. Through this study, therefore, I try to understand the contemporary relations between maracatuzeiros and the state. From what I perceived, the current mechanisms in addition to seem ineffective as to their goals, are incompatible with the tradition of many popular groups. Maracatu – as stated by their representatives – is a “heavy tradition”. Their practices and representations appear closer to a dynamic that involves both play, sacrifice, gift, ritual and spectacle, to the maracatuzeiros themselves generally call the “cultura do baque solto”.

ANTHROPOLOGY OF CONTEMPORARY STATES

COM O PASSADO À NOSSA FRENTE: CONTINGÊNCIAS DA POLÍTICA DE CIÊNCIA E TECNOLOGIA

Fernanda Rodrigues

(Ministério da Ciência Tecnologia Inovações e Comunicações) – Brasil

Proponho uma reflexão sobre os rumos da política de C &T, via interlocução com alguns projetos fomentados pelo Ministério da Ciência, Tecnologia, Inovações e Comunicações-MCTIC, à luz da reforma na estrutura ministerial.

Partindo do princípio de que o contínuo processo de formação do Estado também está nos ruídos de comunicação, nas múltiplas interpretações e demais constituintes/resultantes do processo de construção/desenho das políticas públicas; atentando para a atualização parcial do repertório simbólico subsequente a mudança.

À luz das mudanças e da atualização do repertório simbólico em curso, discutir algumas das classificações e exclusões produzidas no escopo das políticas públicas de ciência e tecnologia propostas por aquele órgão central do Sistema Nacional de Ciência e Tecnologia, considerando as possibilidades em disputa e a gestão da política enquanto exercício do controle estatal.

EL MITO DE LA INNOVACIÓN EN ESPACIOS ESTATALES: DISCURSOS Y PRÁCTICAS EN CASOS DE ESTUDIO DE LA PESCA ARTESANAL EN CHILE

Claudio Gajardo Cortés

(Universidad de los Lagos) – Chile

María Catalina Alvarez Burgos

(Universidad de los Lagos) – Chile

En un contexto de desarrollo basado en políticas económicas neoliberales, el creciente auge de la innovación como respuesta a problemas sociales se ha convertido en un ámbito fortalecido por el Estado. Sin embargo, en los resultados de estas nuevas políticas el mercado tiende a ganar espacio por sobre ámbitos públicos y participativos. En la pesca artesanal en Chile, para hacer frente a las transformaciones del sector, el Estado ha priorizado fortalecer una innovación de mercado y ha dejado en el margen la posibilidad de innovaciones de carácter social y democrático. Nuestro objetivo es develar ciertos aspectos del discurso de la innovación en el sector pesquero artesanal en el Sur de Chile, a través una Etnografía del Estado que permita abordar la idea del “mito de la innovación” en tres casos; la venta de recursos pesqueros vía internet, mujeres procesadoras de productos con valor agregado para la venta local y el Concurso Regional de Innovación y Competitividad (FIC). Se discuten resultados a la luz de la innovación como mecanismo que refuerza la reproducción del Mercado desactivando que el Estado pueda fortalecer otras formas de respuestas organizacionales y productivas. Nuestras conclusiones plantean la posibilidad de analizar desde la enografía del estado los mitos discursivos que tienden a idealizar al mercado y negar sus responsabilidades en los casos donde la innovación no resuelve los problemas de la pesca artesanal.

O PROCESSO DE CONSTRUÇÃO SOCIAL DE UMA TRIBUTAÇÃO PERVERSA: NARRATIVAS SOBRE ECONOMIA E PODER

Ana Cristina R. Guimarães

(Instituto Brasil Plural) – Brasil

Este paper é fruto da minha pesquisa de doutorado que reflete sobre o processo de construção de uma mentalidade específica sobre a tributação no Brasil.

Parti do pressuposto de que a tributação é um fenômeno enraizado socialmente e que sua compreensão a partir da Antropologia poderia agregar outras perspectivas. Busquei analisar o discurso negativo sobre a tributação para além da explicação economicista, pensando as representações sobre a tributação hoje efervescentes na sociedade brasileira vistas desde Florianópolis. A hipótese de trabalho é que essas representações são fruto de um processo de construção social tenso, de luta pela hegemonia e pelo poder. Para efetuar este estudo, optei por realizar uma etnografia, tendo como fontes jornais de ampla circulação na capital catarinense e entrevistas baseadas na construção de narrativas sobre as histórias de vida dos informantes. O recorte temporal foi os anos de 1960 a 2010. A década de 60 foi especialmente importante porque foi neste período que se construiu o sistema tributário hoje vigente e a década de 2000 consolidou o discurso de crítica à tributação. As décadas de 70, 80 e 90 apresentam mudanças graduais em como a tributação é pensada socialmente.

O ESTADO TÓXICO E A MÁQUINA DE GUERRA: NOTAS SOBRE A PRODUÇÃO DA TOXICIDADE ESTATAL

Tiago Lemões

(Universidade Católica de Pelotas) – Brasil

Em diálogo com Pierre Clastres, Deleuze e Guattari, James Scott e Piero Leirner, analiso as interações mais cotidianas da mobilização social conduzida por militantes do Movimento Nacional da População de Rua (MNPR), em sua base regional em Porto Alegre-RS, atentando para ações que expurgam autoridades, hierarquias e poder de comando dos agentes identificados como pertencentes ao Estado ou que com ele mantêm uma “proximidade perigosa”, que deve ser estrategicamente evitada na medida em que se sabe (ou se aprende) que as instituições que “prometem” proteção são as mesmas que destilam uma toxicidade prática e discursiva. Destaco, assim, os processos de construção de um Estado tóxico do qual se deve manter certa distância, assim como dos inimigos e aliados da mobilização social. O conjunto etnográfico das experiências permite compreender o MNPR-RS como uma máquina de guerra, produtora de uma luta nômade que, se não prescindir do Estado, aposta todas as suas fichas na explicitação de seus traços perversos e violentos. Um dos argumentos principais aponta para a transposição de uma dinâmica de relações própria ao “universo das ruas” para mobilização coletiva por direitos, uma vez que, em ambos os contextos, é possível observar insurgências semelhantes contra processos de centralização do poder.

ANTHROPOLOGY OF CONTEMPORARY STATES

EM BUSCA DO MÉRITO E DA RACIONALIDADE: O PROCESSO DE INSTITUCIONALIZAÇÃO DO CONCURSO PÚBLICO NO BRASIL

Bóris Maia

(Universidade Federal Fluminense) – Brasil

Este trabalho visa discutir um mecanismo básico de produção da centralidade estatal no Brasil: o concurso público. Tomando como objeto o processo de institucionalização do concurso público no país, pretende-se mostrar como o concurso foi tratado nas diversas reformas administrativas, a partir da década de 30, a fim de esclarecer com que propósitos foi utilizado e sob que argumentos foi justificado como método de selecionar os funcionários do Estado. O ponto central a ser enfatizado no trabalho é evidenciar como a escolha do modelo oficial de admissão dos quadros da burocracia estatal implicou também em modelos específicos de servidores públicos, e conseqüentemente, em modos orientados de se fazer Estado. Além da tradição antropológica, busca-se também um diálogo com a Ciência Política e com a História, no sentido de perseguir uma abordagem sobre a administração pública que contemple diferentes perspectivas analíticas.

ESTADO E DESENVOLVIMENTO NO VALE DO JEQUITINHONHA: CONSIDERAÇÕES SOBRE A RELAÇÃO ENTRE SABER ESTATAL E POLÍTICAS PÚBLICAS

André Mattos

(Universidade Federal dos Vales do Jequitinhonha e Mucuri) – Brasil

Este trabalho apresenta resultados parciais de uma pesquisa de pós-doutoramento sobre as ações do Estado brasileiro no Vale do Jequitinhonha, situado no norte de Minas Gerais, Brasil. Internacionalmente conhecido pela condição de extrema pobreza e vulnerabilidade, o Vale do Jequitinhonha tornou-se alvo de inúmeros empreendimentos e grandes projetos econômicos realizados no âmbito da política de desenvolvimento regional idealizada pelo Estado a partir de meados do século XX. Para além do debate sobre o desenvolvimentismo brasileiro e os impactos dessas iniciativas para a realidade local, pretendo explorar, como possibilidade interpretativa, a administração estatal da região do Vale do Jequitinhonha, apreendido como objeto de alteridade interna, a partir da análise de como se articulam representações e categorias reiteradamente acionadas em discursos diversos, oficiais ou de grupos de interesse, que reforçam seu suposto arcaísmo e justificam ações intervencionistas e projetos modernizadores. Assim, com base neste exemplo empírico, busco refletir sobre a dimensão simbólica do Estado e sua relação com práticas típicas de colonialismo interno, particularmente no que se refere à constituição de certo “saber estatal” e sua repercussão no campo das políticas públicas de administração de territórios e populações, tal como o tema vem sendo discutido na literatura antropológica.

ETHNOGRAPHING THE “CONNIVANCE” BETWEEN THE JUDICIARY AND THE PUBLIC MINISTRY IN RIO DE JANEIRO: THE INSTITUTIONAL TRAJECTORY OF A “PSYCHIATRIC-ADOLESCENT” AND COMPULSORY PSYCHIATRIC HOSPITALIZATION

Carlos Rocha

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An ethnography in institutions, with specialists and on state actions was conducted in 2015 in the city of Rio de Janeiro, the practices of compulsory psychiatric hospitalization (IPC) having been its object of investigation, in order to understand them at the intersection of the areas of the mental health, law, education and social assistance. This type of hospitalization is regulated by Law 10.216/2001, as well as voluntary and involuntary hospitalizations. The study revealed tensions, alliances and ambiguities between the Judiciary and Executive Branch during the institutional itinerary of a teenager, started in 2010 in SUS and long before in SUAS. Documentary analysis of court cases, medical records and school records, as well as interviews with public defender, psychologist and other involved agents, helped elucidate some elements of the management of deviant behaviors of the “psychiatric-adolescent” (“aggressiveness” and “attempted murder”), linked to a strategy of “connivance” between the Judiciary (PJ) and the Public Ministry (MP) to delegitimize its “natural mother”, while stigmatizing it. It is noteworthy that for an appellate court judge the mother of the teenager left “safe evidence of irresponsible maternity” and, thus, the MP “opined” in another document on the possibility that “the Municipal Health Department was officiated for tubal ligation” of the same. A wide legal conflict between these, the Public Defender’s Office (DP) and health agencies is highlighted.

EXTRAPOLATING THE STATE: ADMINISTRATORS AND THE SEMIOTICS OF SCALE IN SÃO PAULO PUBLIC HEALTH

Jack Mullee

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This paper interrogates scale as a technical and semiotic dimension in the making of public health in the Metro Region of São Paulo (RMSP). Interpreting “health” as a broad milieu of state practice and public spectacle in megacity São Paulo, in this paper I draw attention to the ways in which “universal” public health work relies on manipulations of scalar objects. In turn, I posit scale-making as a critical condition of state-making, arguing that health administrators perform public legitimacy by foregrounding the scalar capacities of their administrative technologies. By attending to the semiotics of scale, I develop a fine-grained analysis of local administrative technologies that are otherwise glossed as “biopolitics”. Here, I draw on ethnographic fieldwork with health workers to focus on administrators’ deployments of two figures – “the user” and “the vaga” (“appointment slot”) – to show that these figures are used as techno-semiotic building-blocks from which the health system “whole” is imaginatively extrapolated and justified. In construing the user and vaga as irreducible, low-scale kernels, administrators generate the scalar conditions of universal health as a field of state practice, and furthermore enact the semiotic context through which reforms (neoliberal and other) transpire. The paper closes with a consideration of the current prefect’s 2017 initiative to spectacularly “zero the line” of users waiting for medical exams through a hyper-proliferation of vagas.

ANTHROPOLOGY OF CONTEMPORARY STATES

“DO YOU WANT TO SEE HOW A PUBLIC POLICY IS DONE?” MARGINAL PRACTICES OF GOVERNMENT AND RIGHTS BETWEEN ACTIVISTS AND LGBT EMPLOYEES IN THE SERTÃO OF CEARÁ

Cleiton Vieira do Rego

(Universidade Federal do Rio Grande do Norte) – Brazil

This work aims, in a preliminary way, to understand the articulation made by public administration officials between the demand for rights they undertake and the care of the LGBT population, who they are part, as State agents. With trajectories of activism in this segment, how do these subjects become specialized technicians and deal with the positions that they occupy in the social field of the political dispute between the sectors of State and social movements? How do subjects between two a priori antagonistic spaces make up state production acts in their practices of government and population management? This text is based on ethnographic research, in progress, of a Cearense social assistance service for the gay, lesbian and transgender population, in addition to having indepth interviews with employees and their publicity material.

CONTEMPORARY STATE FROM THE POINT OF VIEW OF USES AND CHANGES OF THE DEMOGRAPHIC CENSUS – THE ETHNIC AND RACIAL DATA DEBATE

Thais Tartalha Lombardi

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Contemporary state has many differences from the borning nation states of the XIX century. However, most of its tools have survived although undergoing reformulations, including the demographic census. Constitute by three main goals – foster politics of control; shape the structure of taxation and distribution of money; elaborate a template of the nation – had on the so-called template of the nation the echo of the ideas and personas (and ideologies) running it.

Therefore, it is argued here that by following changes in it one can disentangle the changes in it including relationship with overall society. Hence, for contemporary states in Latin America one great issue have been the debate and reformulation of ethnic and racial data. For the last thirty years this has been considered a census “hot topic” covering issues from the design of the questionnaires to the data produced and its use. Moreover, all over the region there was an increase in the participation of members of civil society at many levels of census production as much as an in the use of data as a tool for elaborate demands and projects of policies. Information coming from census turning from being a distant, elite tool to be one for society to struggle for their rights, highlighting how inequality and prejudice have still be part of a contemporary story of the region and the possible ways to overcome it, thus, showing one of the structural changes of contemporary state.

POLITICAL-ADMINISTRATIVE LEVELS IN THE GOVERNMENT OF MIGRATIONS. STATE ARTICULATIONS TO CONTROL AN UNWANTED POPULATION (ARGENTINA, 2015-2017)

Brenda Canelo

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After Mauricio Macri's presidential assumption in Argentina at the end of 2015, researchers, journalists, politicians and migrant referents began to denounce the passage from the "paradigm of rights" to a "security" one in migratory matters, which would have been consolidated with Decreto de Necesidad y Urgencia N° 70, sanctioned in January of 2017. In other works I have shown that the policies implemented by the national State since then have been articulated with local strategies of control of social conflictivity coordinated between different public powers. For example, in Buenos Aires a wide spectrum of behaviors carried out on public roads (from street vending to filmic records of police abuses) has led to the elaboration of cases of "attack" or "resistance to authority" which, in the case of the immigrants and due to the validity of the aforementioned decree, enable their expulsion from the country. In this paper I propose to investigate in which way different political actors of Argentina represent, articulate and produce political-administrative levels, what hierarchies they assign to them, and what effects this generates in the migratory field. The interest in the issue lies in the fact that these native constructions effectively guide political actions (for example, justifying decisions based on the "preeminence" of national norms), which has generated complex forms of harassment, persecution and punishment against immigrants residing in the country.

POLITICS, RITUALS AND HIERARCHIES: AN ETHNOGRAPHY OF THE PORTUGUESE PARLIAMENT

João Mineiro

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National parliaments are one of the most studied political institutions by political scientists, sociologists and lawyers. Many of these analyzes tend to accentuate the institutional and formal dimensions of parliaments, but they usually ignore important aspects such as the interactional dimension of politics, the importance of rituals, and the symbolic aspects that organize everyday life. In fact, these aspects have a strong influence on the way politics are thought, constructed, and exercised by political agents every day. This presentation is based on an ethnographic fieldwork in the Portuguese Parliament, seeking to scrutinize some of the less visible mechanisms of parliamentary democracy. It is suggested that in order to understand “politics in action” we need to focus in two dimensions. The first one is the importance of the rituals, because the political action is mediated by a powerful ritual order, based on forms of action, acting and staging, used by MPs to communicate with their peers and also with an “imagined external community”. The second dimension is related to the internal hierarchies, which are also very powerful in the day-to-day management of work. They can function as a mechanism of constraint or agency, depending on the relational position that each MP occupies in relation to the power structure. The articulations and the tensions of the ritual and the hierarchical orders, are an important ethnographic key, to understand the functioning of an institution such as Parliament.

ANTHROPOLOGY OF CONTEMPORARY STATES

O CADASTRO DOS ÍNDIOS: MOVIMENTO INDÍGENA, DISPOSITIVOS COLONIAIS E LUTAS CLASSIFICATÓRIAS NO BRASIL CONTEMPORÂNEO

Estêvão Palitot

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Historicamente, a diferença cultural e étnica no Brasil esteve atrelada aos processos de gestão e produção colonial de populações e territórios, processos que obedeciam lógicas elaboradas em longínquos centros de poder e que para se fazerem executar dependiam de uma extensa rede de intermediários e funcionários. Aos povos que eram objetos desses processos, restavam poucas margens de manobras, obrigando-os a serem criativos em contextos adversos. A definição de grupos e territórios foi, sucessivamente, monopólio da coroa, da igreja ou do governo federal que se faziam representar por meio de administradores, sertanistas e missionários. Este artigo pretende abordar a discussão em torno dos processos de reconhecimento das etnias indígenas ditas

“emergentes” no Brasil atual. São questões em torno do poder de nomear, classificar e definir quem são e como devem ser aqueles povos tidos como nativos.

O trabalho está orientado para a discussão da relação entre aparelhos de Estado especializados na gestão da diferença cultural e grupos subalternizados. Dentre estas discussões sobressaem a relação entre antropologia e história; os descentramentos das narrativas nacionais provocados pelos movimentos étnicos contemporâneos; as relações de poder que atravessam a execução das políticas indigenistas enquanto políticas de construção da nação, realizadas por intermediários e funcionários em quadros históricos e de poder determinados. Assim, a discussão deste artigo tem como material de análise uma situação social específica: o cadastramento, pelo Distrito Sanitário Especial Indígena da Fundação Nacional de Saúde – Funasa, das etnias indígenas na cidade de Crateús, Sertão do Ceará. A análise da situação etnográfica proposta enfoca os dispositivos coloniais que ainda perduram no imaginário e nas ações dos aparelhos indigenistas do estado brasileiro e que transparecem nos processos de reconhecimento ou exclusão de grupos étnicos.

ON INDIGENOUS HEALTH IN BRAZIL AND THE DEMOCRATIC IMAGINARY: ETHNOGRAPHIC NOTES

Amanda Rodrigues

(Universidade Federal de Santa Catarina) – Brasil

From 1989, the Brazilian State started to conceive indigenous health as a permanent social right, when the Indigenous Health Subsystem – SASI – was created. In its structure, this subsystem was born as a sort of extension of the official health system: sharing the emblems of the democratic imaginary that came into force in the country after the Federal Constitution of 1988, but without adopting in its logic of organization and operation specificities of indigenous people. In addition, when the attendance cannot be done in the villages, the design of the subsystem predicts that the indigenous people must be forwarded to health services that integrate the official system. Going through these health care situations enable us to: understand how this subsystem is constructed, how it is maintained and comes alive in the interactions and practices of the subjects; to perceive that the interactions between health professionals and managers are marked by polysemy of ordinary concepts in the field of public health in Brazil; to recognize that public policies are also devices through which the State exercises its regulatory power; questioning about the assemblages and repositioning that the subjects crossed by the State assume in this process. I want to think about these issues, taking as a thread live experiences with indigenous people who need health care outside the villages, from ethnographic incursions with the Tupinambá people of Olivença-BA, Brazil.

O ESTADO PLURINACIONAL DA BOLÍVIA E AS POLÍTICAS INDÍGENAS

Renata Albuquerque

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É vastamente assumido que com a eleição de Evo Morales, em 2005, os povos e nações indígenas da Bolívia assumiram um novo lugar diante do Estado. Este trabalho revisa essa afirmação, demonstrando a complexidade da trama de políticas indígenas envolvida no processo de cambio que refundou o Estado boliviano. Proponho que é o aparecimento de um campo político indígena mais nítido, autônomo e complexo que transforma a Bolívia – e não a eleição de Morales por si. Através de trabalho etnográfico extenso, realizado entre 2011 e 2016, repenso a relação de Evo Morales com diferentes segmentos do movimento indígena boliviano, antes e depois de sua eleição. Proponho atenção à trama de políticas indígenas bolivianas, muitas vezes controversas e contraditórias, que sustentou a plurinacionalização do Estado. O objetivo é demonstrar a pluralidade de políticas indígenas em curso na Bolívia e encaminhar a discussão para um debate crítico da noção de plurinacionalidade, que não realiza sem a transformação da expectativa em relação à política indígena. O trabalho apresenta os antecedentes do Estado Plurinacional e elementos do processo constituinte que refundou o país, atentando para a perspectiva dos indígenas das terras baixas, com quem dialoguei durante a pesquisa. Assim, revelo alguns contornos do campo político indígena que tem se fortalecido na Bolívia nas últimas décadas, e concluo oferecendo a noção de pluripolítica – uma noção em construção que pretende dialogar com o plurinacional.

VIVENDO DE RESISTÊNCIA: O QUILOMBO SACOPÃ, O ESTADO, O SAMBA E A LUTA POR RECONHECIMENTO

Filipe Juliano

(Museu Nacional) – Brasil

Este trabalho visa descrever como a comunidade do Quilombo Sacopã, habitado pela família Pinto em uma das áreas mais valorizadas do Rio de Janeiro, empreende a luta pelo reconhecimento de seus direitos territoriais, culturais e econômicos no contexto social e político brasileiro. O Quilombo Sacopã é um centro político das mobilizações quilombolas do estado do Rio de Janeiro e de outras movimentações que se formaram na cidade do Rio frente às investidas de setores empresariais interessados nos grandes eventos realizados nos últimos anos. Foca-se, aqui, na relação que os moradores do Quilombo Sacopã têm de estabelecer com diversas esferas estatais e governamentais, para terem suas garantias constitucionais efetivadas em direitos. Toma-se como apoio a reflexão que identifica o caráter ambíguo do Estado brasileiro ao se propor mitigar as desigualdades decorrentes de seu processo histórico, mas por vezes ser também um instrumento de exploração social e promotor de agressões morais a grupos vulneráveis. A ambiguidade percebida na ação e formação do Estado está conformada pelas ambiguidades do contexto social brasileiro, que combinam duas cosmologias conflitantes: o igualitarismo universalista e o particularismo hierarquizante. Dessa forma, procurar-se-á entender como os moradores do Quilombo Sacopã orientam representações e ações na direção da ação e reprodução de seus modos de vida autônomos frente e contrariamente ao caráter tutelar, totalizante e personalista do Estado brasileiro. O Quilombo Sacopã é um importante espaço de “resistência cultural” devido às suas rodas de samba e ao seu bloco de carnaval, os quais serão privilegiados na reflexão sobre a sua empreitada pelo reconhecimento de seus direitos.

ANTHROPOLOGY OF CONTEMPORARY STATES

INTERNATIONAL ORGANIZATIONS AS STATES SYMBOLIC PRODUCTION APPARATUS: THE CASE OF THE AMAZON COOPERATION TREATY ORGANIZATION (ACTO)

Daniela Caruza

(Universidade do Estado do Rio de Janeiro) – Brasil

International interstate organizations began to propagate in recent decades as a proper instrument of government, suitable to address questions defined as public issues that intersect historically established national borders. Their legal framework assures them privileged position as subjects of an international public sphere, while the composition of a bureaucratic board of its own, formed by international public officials who operate specially through the development of cooperation projects, provides them eminently technical, autonomous and depoliticized aspects. In this paper these widely spread imaginaries about international organizations are put into perspective through the analysis of the constitution processes and modes of operation of the Amazon Cooperation Treaty Organization, the only international organization based in Brazil. By recognizing the centrality of its ritual practices and discursive production, attained through the analysis of documents of public and secret character, I observe how statements and declarations within the Organization which appear to contain State commitments for the achievement of specific purposes can be understood as a performance of the State's very own capacity to enunciate domains over populations and territories.

L'ÉTAT, C'EST LES AUTRES: GOVERNMENTALITY AND THE STATE EFFECT IN CUBA

Joao Felipe Goncalves

(Universidade de São Paulo) – Brazil

This paper examines the engagements of the dwellers of a Havana neighborhood with practices of governmentality as part of what Timothy Mitchell calls the state effect – that is, the production of the idea of “the state” as a coherent unified entity encompassed by but separate from and opposed to “society.” If Mitchell had the capitalist world in mind when he described this “binary world”, several anthropologists, like Katherine Verdery and Alexei Yurchak, have stressed that in Eastern Europe and the Soviet Union state socialism produced the perception of a similar dichotomy between “them,” a powerful abstract other identified with the state, and “us,” the citizens who are supposed to be subject to its power. As Susan Gal has argued, this dichotomy in state socialism has a clear fractal and shifting character, for the categories “we” and “they” can be recursively projected onto different actors and groups at different levels of calibration. After showing that this fractal dichotomy operates widely in socialist Cuba, this paper analyzes how the state effect is dynamically produced in the island through citizens’ engagement with practices of that modality of power that Michel Foucault described as governmentality. The paper discusses on activities of the block-level Committees of Defense of the Revolution, efforts of recovery and reconstruction after major hurricanes, the use of state resources in the informal economy, and popular uses of the public health system to argue that not only is the state partly performatively produced by practices of population management, but also that ordinary citizens participate in the state effect through the exchange of gifts both between “the state” and “society” and among the “us” that supposedly inhabit the latter. This paper is based on over fifteen years of ethnographic fieldwork conducted in Havana and treats the specificities of state socialism as illuminating processes that also occur in other political and economic contexts.

MEDICALIZAÇÃO DE JOVENS INFRATORES COMO TECNOLOGIA DE GOVERNO: NOTAS SOBRE A GESTÃO DE UMA POLÍTICA PÚBLICA DE SAÚDE MENTAL NAS PRÁTICAS DE SOCIOEDUCAÇÃO (PORTO ALEGRE, RS, BRASIL)

Janaina Bujes

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Diversos autores têm apontado para uma modificação na gestão da vida, do comportamento e da subjetividade humanas, a partir de novas tecnologias médicas e da medicalização da vida. Distúrbios mentais ou transtornos de personalidade são expressões que passaram a integrar as relações sociais e podem ser consideradas como uma nova gramática de gestão da população. Tais práticas também são adotadas pelo Estado e suas instituições, como mecanismo de gestão de pessoas sob seu controle. O trabalho parte da emergência de discursos sobre transtorno mental e suas consequências nas relações do Estado com adolescentes em conflito com a lei. Com base em uma etnografia das práticas estatais, o estudo analisa a gestão de uma política pública voltada para adolescentes internados no sistema socioeducativo, partindo da perspectiva de que há uma biopolítica de gestão e contenção de corpos, a partir da medicalização. Na discussão dos dados, é possível perceber a constituição de uma economia política sobre o ato infracional. Novas categorias são estabelecidas, ao mesmo tempo em que o Estado busca criar um repertório de respostas políticas sobre os jovens internados. A atenção sobre as práticas de medicalização de jovens é deslocada para o debate de outros elementos de exclusão e vulnerabilidade social destes sujeitos, enfatizando a perspectiva de um poder tutelar que tenta invisibilizar nestas práticas os sujeitos e sua agência, enquanto (re)produz e aciona outros efeitos e engajamentos políticos.

NOTAS ACERCA DEL PROCESO DE REGULACIÓN DEL CANNABIS DE USO MEDICINAL EN ARGENTINA

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En la presente comunicación empleo material del trabajo de campo que realicé entre 2014 y 2017 con el objetivo de mapear el desarrollo del activismo cannábico argentino en sus diversas manifestaciones locales. Durante esos años participé junto a activistas de seminarios y jornadas sobre cannabis medicinal en distintas ciudades del país, como también de reuniones y audiencias en el Concejo Deliberante de la ciudad de Córdoba, la Cámara de Legisladores de la Provincia de Córdoba y el Congreso de la Nación, en las que se pensaban y discutían las formas de acceso a derivados del cannabis para uso terapéutico. La ley 27.350 de “Investigación médica y científica del uso medicinal de la planta de cannabis y sus derivados”, impulsada por organizaciones de pacientes y sus familiares, especialistas de diverso cuño y el apoyo de funcionarios públicos, fue sancionada en marzo de 2017 y reglamentada en septiembre del mismo año.

Aquí planteo una lectura transversal de esas instancias y de los textos normativos, que se detendrá en los debates sobre la regulación y el marco regulatorio para el cannabis como gestiones hacedoras de procesos de estatalización (Lugones, 2018), que llevaron a la (re) configuración de los actores involucrados a través de la (re)creación de sus conocimientos y autoridad.

ANTHROPOLOGY OF CONTEMPORARY STATES

THE “DESENVOLVIMENTISMO INCLUSIVO” IN THE IPEA BETWEEN 2003 AND 2015: TOWARDS A PRAGMATICS OF GOVERNMENTALITY?

Sergio Castilho

(Universidade Federal Fluminense)

The paper intends to analyze, from an ethnographic research about the Institute of Applied Economic Research (IPEA), an organ of the Brazilian government, the institutional and political-ideological conditions and strategies for producing an “desenvolvimentismo inclusivo” discourse in that institution between 2003 and 2015. The relationship between the specific institutional conditions of this “desenvolvimentismo inclusivo” and the broader political context of the federal government is taken as the key to understanding this process. “Inclusive developmentalism” is not only a set of very sophisticated theoretical and practical knowledge but also creates power’s mechanisms serving multiple purposes. A “nation project” is created to circulate in the market of political-ideological platforms but also re-elaborate the boundaries between state institutions and between these institutions and the wider society.

THE INVISIBILIZATION. REFLECTIONS ON THE STATISTICS ESCOTOMIZATION OF TRANS POPULATION IN ARGENTINA

Javier Andres Paez

(Universidade Federal de Santa Catarina) – Brasil

The following paper tries to reflect on the quantitative studies concerning the Trans population of Argentina. Given the increasing visibility of this population it seems imperative to have accurate data on one of the most socially excluded portions of the population. However, to date, both governments and scientific structures have done little about this. From the relay of the scarce material produced up to the moment, a brief analysis is made focusing on methodology and sampling, to finally try to understand this production from concepts like “sexual democracy” of Éric Fassin or “State capital” of Pierre Bourdieu. In this way we reflect on the place that this part of the population really occupy in the political scene of the country, from the State recognition through statistics, to finally observe processes of symbolic recognition or annihilation.

“AOS AMIGOS OS FAVORES, AOS INIMIGOS A LEI”: TRAMAS SOCIAIS E POLÍTICAS DA GOVERNANÇA EVANGÉLICA PARLAMENTAR NO RIO DE JANEIRO

Rita de Cassia Goncalo Alves

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A Câmara de Vereadores é a instância de Poder Legislativo pelo qual se deliberam leis, decretos e demais ações que propõem soluções para o dia-a-dia das cidades. Entre os principais atores que integram a Câmara estão os vereadores, eleitos pelo povo como seus representantes; os assessores de vereadores – encarregados de auxiliá-los na proposição de matérias legislativas de interesse do cidadão; e a consultoria legislativa – composta por um quadro de servidores técnicos capazes de avaliar a juridicidade, legalidade e constitucionalidade das diferentes leis e decretos que tramitam pela Câmara diariamente.

Na Câmara do Rio de Janeiro, nosso objeto de análise, há a narrativa de que alguns vereadores, especialmente os da bancada evangélica, legislam sobre matérias que vão além da competência municipal. Isto significa que demandas como urbanismo, meio ambiente, saúde, educação e cultura têm obtido peso “parcial” frente a outros assuntos de caráter religioso ou moral. Ou seja: representantes da bancada evangélica tem unidos esforços para aprovar projetos de lei de interesse de sua esfera religiosa – “Dia do Encontro Interdenominacional Evangélico” (Lei nº 6.195/2017), “Dia do Músico Evangélico” (PL Nº 1.637/2015) -, bem como iniciativas no âmbito das esferas morais, como o “Dia do Orgulho Heterossexual” (PL Nº 1.269/2015), e econômicas (vide o Projeto de Lei Orçamentária Anual 2018 – PLOA, que reduz de R\$ 33 milhões para R\$ 8 milhões a participação da gestão municipal no Carnaval).

Essa transformação da intervenção política a uma interação horizontal de âmbito privado introduz uma mudança de perspectiva na gestão urbana. O termo governança desdobrou-se progressivamente num alcance normativo, aplicado às práticas dos governos submetidos às exigências neoliberais. Isso se remete a uma privatização da norma pública, que, em linhas gerais, demonstra que o Estado não se retira totalmente, mas exerce seu poder de forma menos indireta, incorporando ao mesmo tempo os códigos, as normas e os padrões definidos por agentes privados.

Neste cenário, nossa proposta de trabalho procurar investigar as relações umbilicais entre vereadores e suas legendas partidárias com o projeto político de governança de segmentos evangélicos da sociedade carioca. O objetivo é elucidar como os representantes da bancada evangélica tem se organizado para, por meio da lei, instituir uma novo projeto de poder, uma nova condição urbana.

Por meio de entrevistas, informações da base dados da Câmara e o levantamento de dados em fontes secundárias de pesquisa, pretende-se decodificar as estratégias tecnopolíticas das redes evangélicas no parlamento municipal no Rio de Janeiro, que vem transformando a sociedade de forma difusa, estendendo seu sistema normativo ao âmbito da Casa de Leis.

“MAS EU ESCREVO O QUÊ, PROFESSORA?": NOTAS SOBRE A AUTODECLARAÇÃO E A HETEROCLASSIFICAÇÃO DE COTAS ÉTNICO-RACIAIS

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Rolf Malungo de Souza

(Universidade Federal Fluminense) – Brasil

O paper apresentará algumas observações sobre os procedimentos adotados pela Universidade Federal Fluminense (Niterói-RJ) durante o período de matrícula de estudantes aprovados no SISU (2018). Nossa análise se dá a partir das autodeclarações, redigidas pelos alunos, durante as ‘bancas de verificação’ ao ingressarem (ou não) nos cursos de graduação. O procedimento tem por base a Lei nº. 12.990/2014, que prevê reserva de vagas de 20% dos cargos da administração pública federal para negros, e da Orientação Normativa nº. 3, de 1/8/2016, do Ministério do Planejamento, Desenvolvimento e Gestão, que instituiu as comissões orientadas à aferição da autodeclaração de candidatos negros e indígenas. O que se observa é que as práticas revelam uma relação do Estado brasileiro com a sociedade fundada na suspeição sistemática.

Entendemos que a reserva de vagas para negros em concursos é demanda histórica dos movimentos negros que tem resultado em distintas práticas de intervenção estatal. Pretende-se, deste modo, problematizar como a regulamentação das cotas com critério racial é positiva em políticas públicas por reconhecer o racismo como elemento estruturante das desigualdades no país, mas que, gera insegurança jurídica na realização das avaliações dos candidatos declarados como “pardos”. Sem falar na possibilidade de ressurgimento de critérios fenotípicos, bem como atestados médicos que retomam a dimensão biológica de raça.

ANTHROPOLOGY OF CONTEMPORARY STATES

REPRESENTANDO TECNICAMENTE: O TRABALHO DOS PLANEJADORES E AS LÓGICAS DO ESTADO NOS GRANDES PROJETOS URBANOS EM BELÉM (PA)

Pedro Paulo Soares

(Universidade Federal do Pará)

O presente trabalho resulta de atividades de pesquisa e de extensão realizados a partir do Grupo de Pesquisa em Políticas Urbanas e Movimentos Sociais na Amazônia Globalizada e do Programa de Apoio à Reforma Urbana, que tratam dos impactos produzidos por grandes obras de infraestrutura urbana na vida dos habitantes da Região Metropolitana de Belém, bem como de seus processos de resistência e mobilização política contra estes impactos. Nesse contexto conflitivo, destaca-se a observação participante em reuniões das comunidades e movimentos sociais com representantes de órgãos da prefeitura municipal e do governo do estado, audiências públicas, eventos acadêmicos e reuniões extrajudiciais em que técnicos e experts discutem sobre os processos de planejamento urbano nos quais atuam. Em seus discursos observa-se a separação entre a técnica e a política, a delimitação de seus campos de atuação profissional, bem como a tentativa de representar aspectos sociais, culturais e políticos em termos redutíveis a soluções técnicas. Compreende-se que, embora os planejadores representem a si próprios e ao seu trabalho como instrumentos técnicos e apolíticos de atendimento às demandas da população em geral, seu trabalho acaba expressando as lógicas do Estado neoliberal, na medida em que limita a participação popular em processos decisórios sobre a implementação das políticas, além de aprofundar as desigualdades urbanas através de políticas urbanas tecnocráticas e orientadas para o mercado.

TERRITÓRIOS E PARTICIPAÇÃO INDÍGENAS: VELHOS IMPASSES DAS POLÍTICAS INDIGENISTAS NAS SITUAÇÕES DE SOFRIMENTO MENTAL EM POVOS INDÍGENAS NO BRASIL

Breno Pedercini

(Universidade Federal de Minas Gerais) – Brasil

Este paper aborda o sofrimento mental em povos indígenas, expressão utilizada para o alcoolismo, suicídios ou transtornos psiquiátricos, a partir da perspectiva da Antropologia do Estado. Propõe-se que tais fenômenos sejam remetidos às questões relativas aos territórios e à participação. Por um lado, a violação territorial interfere tanto nas condições de saúde/doença quanto no modelo de atenção proposto pelo Estado. De outro, o direito de participação dos povos deve levar em conta o valor da tutela ainda presente nas políticas indigenistas. Embora exista uma normativa para a criação de uma política específica para lidar com o sofrimento mental, a mesma ainda é inexistente, enquanto os índices desses fenômenos têm crescido de forma significativa nas aldeias.

Objetivou-se, assim, investigar a construção institucional da política específica para lidar com o sofrimento mental pelas agências governamentais corresponsáveis, focalizando a contemplação dos direitos territoriais e participativos. Tendo em vista que a Constituição brasileira de 1988 pressupõe a garantia desses direitos aos povos indígenas, indaga-se quais são as perspectivas para a política indigenista de saúde e o sofrimento mental, diante da violação continuada desses direitos pelo próprio Estado brasileiro.

SOBRE FORMAS DE REPRESENTAÇÃO E DE GESTÃO DA DIVERSIDADE ÉTNICA NO BRASIL: CONSIDERAÇÕES SOBRE A FORMAÇÃO DE COLEÇÕES NO MUSEU DO ÍNDIO

Renata Curcio Valente

(Programa de Pós Graduação em Antropologia Social do Museu Nacional) – Brasil

O presente trabalho visa refletir sobre formas de representação e gestão da diversidade étnica no Brasil, a partir de investigação em andamento sobre as formas de colecionamento adotadas historicamente pelo Museu do Índio no processo de formação de seu acervo etnográfico. Pesquisando diferentes formas de colecionamento adotadas pela instituição ao longo de seus 60 anos, nota-se distintas motivações na organização de coleções, o que reflete diferentes perspectivas na antropologia social e nas relações entre povos indígenas e Estado no Brasil. A partir dos anos 1990, críticas “pós-coloniais” aos museus etnográficos impulsionam mudanças para o maior envolvimento de indígenas no trabalho em museus etnográficos, como também no Museu do Índio, sendo necessária definição mais precisa sobre “trabalho colaborativo” e “participação indígena”. Releituras sobre as coleções etnográficas existentes, que vêm sendo feitas recentemente na instituição, sob o “olhar indígena”, apresentam o desafio das contra-representações, e desafiam as categorias e esquemas analíticos produzidos pelos museus etnográficos sobre os povos indígenas. A pesquisa etnográfica sobre as práticas de colecionamento do Museu do Índio tem como objetivo refletir sobre as interpretações a respeito da participação dos povos indígenas na história do Brasil e pretende contribuir para estudos orientados para “descolonização de museus”, tendo em vista o crescente interesse dos próprios indígenas em pesquisar e atuar em museus.

THE COMPLIANT CRITIQUE: GOVERNANCE OF CONFLICTIVE MINING PROJECTS IN BRAZIL

Marcos Zucarelli

(Universidade Federal de Minas Gerais) – Brazil

The aim of his work is to investigate the technologies of conflict resolution adopted to deal and respond to the critics in two existing mining projects in Minas Gerais, Brazil. The first, from the Anglo-American group, is known as Minas-Rio, considered one of the largest mining complex in the world. The second is Samarco's Fundão dam tailings which became internationally known for the greatest environmental disaster occurred in Brazil. Through ethnographic approach of the mediation meetings between the local communities, corporations and the State officials, we seek to examine the effects of these political technologies. By way of pacifying conflicts in contexts of deregulations, the emphasis on agreements, contribute to lessen and delegitimize the local claims and its own political practices. Meanwhile the harmful projects can endure besides its socioenvironmental consequences.

OP 025 – ANTHROPOLOGY OF FREE LABOUR

Capital-gain in the realm of the wage system, as well as domestic work in the private sphere, can be considered classical examples of free labour raised by marxist and feminist anthropologists. The contemporary evolution of forms of labour invites us to replace the wage system in a broader order of exploitation and appropriation, including non remunerated work, capitalist exploitation of domestic work, and close domination of salaried employment.

Whether realized in a familiar, wage or volunteer frame, we will focus on work when it is offered or extirpated following logics of (in)visibilization and naturalization, reinforcing social markers of gender, race, and class differentiation.

Relying on the anthropologies of humanitarian, volunteer, social, reproductive, religious, service, or care work, this panel aims to question, based on original case studies, the diversity and recompositions of forms for providing (re)productive bodies through material means.

1. We would first question the place of free labour into the broader division of labour, as well as the specialization of tasks in the free labour sphere.
2. We will also address the proper boundary that separates recognized and remunerated work from those which is not, as an issue of struggle and thus an analyzer of power social relations.
3. This panel will finally offer the opportunity for questioning the possibility for reviving and updating feminist paradigms for the anthropology of free labour.

Convenor:

Di Cecco

(Paris Diderot) – France

Armand Aupiais-L'homme

(Institut Français d'Etudes Anatoliennes) – Turkey

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: **English Portugues Français Espanol**

Keywords: Free Labour; Feminist Anthropolog; Exploitation; Process of Naturalization

Thematic lines: 22. Intersectionalities/Interseccionalidades

ANTHROPOLOGY OF MIGRANT'S UNPAID LABOUR

BELOW SOCIAL CAPITAL ANALYSIS IN MIGRATION MESO-LEVEL INSTITUTIONS. THE EVANGELICAL DIVISION OF UNPAID LABOUR AND MIGRATION OPPORTUNITIES IN A TURKISH-AMERICAN PENTECOSTAL CHURCH (ISTANBUL)

Armand Aupiais-L'homme

(Institut Français d'Etudes Anatoliennes) – Turkey

This contribution aims to reassess the use of social capital theory and social network analysis in migration studies, through ethnographic fieldwork in a Turkish-American Pentecostal church in Istanbul, considered as a meso-level institution for “transit migrants” elaborating migration projects to Western countries.

We will first defend a broad definition of “religious work” including all tasks effectuated by the faith community members in the place of worship and through public spaces. Here, the non remunerated and less valued labor matches with racialized, women, unskilled and/or undocumented migrants.

Secondly, we hypothesize that the division of labour is superadded by a division of migration opportunities for immigrants from the global South. The transnational religious organization often supports young Middle-Eastern male asylum seekers' in their relocation process to the West, while African and Asian male and (mainly) female migrants usually remain on the spot, doing unpaid religious work. Such processes appears to be sustained by missionary ideologies of evangelizing Turkey with Southern migrants and staging “oriental” males' conversion narratives in Northern America.

The Church thus appears, below religious networks for accumulating social capital in migration, as a meso-level institution enacting people's mobility and immobility, and reifying social markers of differentiation through the evangelical division of labor.

CARE DRAIN IS ALSO BRAIN DRAIN: CARE LABOUR OF HAITIAN WOMAN IN FRANCE

Rose-Myrle Joseph

(Laboratoire de Changement Social et Politique – LCSP) – France

Many rural Haitian women migrate to Port-au-Prince and become care workers. Their care service allows other women to invest in the non-domestic work and access to international migration as well. In France, these Haitian migrants become care workers in turn, which allows French women to invest in the non-domestic work. These phenomena demonstrate the existence of a global care chain where gender, class, race and the North/South confrontations are articulated, in the neoliberal globalization.

In my proposal, I demonstrate that care drain can also be a brain drain, by considering the professional life of haitian woman before their migration. I consider the heterogeneity of women class and analyze the discourse of women about sexual division of labour and care labour.

GRATUITÉ ET VOLONTARIÉTÉ? INSCRIRE LE TRAVAIL BÉNÉVOLE DANS LES RAPPORTS SOCIAUX DE RACE, SEXE ET CLASSE

Di Cecco

(Paris Diderot) – France

Les critiques féministes du travail domestique ont questionné les frontières prétendument naturelles qui séparent le travail « légitime » d'un côté, et le travail invisible de l'autre. En m'appuyant sur ces acquis théoriques, je souhaite replacer les différentes formes de travail, rémunéré et gratuit, « contraint » et « libre », au sein de l'évolution des rapports sociaux de race, sexe et classe.

Afin de montrer une telle imbrication, j'étudierai le cas du bénévolat dans l'Italie contemporaine, en tant qu'à la fois analyseur et reproducteur des transformations propres au marché du travail, au welfare et à la citoyenneté. Ensuite, à partir notamment des projets de bénévolat pour les migrant.es demandeurs et demandeuses d'asile, je me focaliserai sur la division du travail bénévole et sur la racialisation de ce dernier.

RELATIONSHIP BETWEEN EMPLOYER AND EMPLOYEE IN DOMESTIC WORKSPACE: IMPACT ON SPATIAL PRACTICES OF MIGRANT DOMESTIC WORKER IN JORDAN

Daphne Caillol

Université Paris 7 (France)

Many women from Philippines migrate to Jordan in order to work as domestic workers under the restrictive Kafala migration system. Based on short-term live-in contracts, the Kafala system tends to confine migrant women to employers' homes, thus restricting their access to urban amenities and limiting their interactions with co-ethnics. However, Filipina migrant domestic workers transform temporary migration into a longer-term experience by increasing their knowledge of the city. I try in this presentation to analyze the nature of the relationship build between women employee and women employer at work in the domestic sphere and to question the impact of the relationship on the spatial practices of the domestic workers in public sphere. I aims here to question des dualistic vision between public and private space to show how these spaces are entwined and interdependent. To do so I describe how the code present and embodied in domestic sphere can be reproduced in public sphere as well as re-negotiated.

OP 026 – ANTHROPOLOGY OF MINING: ARTISANAL AND SMALL SCALE MINING ACTORS AND CONCEPTIONS OF THE EFFECTS OF EXTRACTIVIST ACTIVITIES ON COMMUNITIES, ECONOMIC DEVELOPMENT AND ENVIRONMENTAL CONSERVATION

Small scale mining is usually associated with environmental degradation, serious health hazards, poverty and economic exploitation, and all sorts of negative social impacts, including criminality, child labour and prostitution. However, artisanal and small scale mining supports the livelihoods of millions of people worldwide, many of them in Brazil and other South American countries. The economic contribution as well as its impact is evaluated in many different manners, both by actors involved in the activity and by scholars who study mining or related topics, such as indigenous communities or issues of sustainable use of natural resources. To go beyond a focus on the obvious conflicts between extraction and conservation, as exemplified by the recent burning of the offices of IBAMA by gold miners in Humaitá, in the Brazilian Amazonas state in October 2017, this panel addresses how different actors in artisanal and small scale mining frame the effects of mining on people, on (economic) development, and on the natural environment. How do the actors envision the future of mining? How are the positive and negative effects evaluated? How does the comparison of mining regions, minerals and movement of mining communities within and across countries allow us to develop insights into the understanding of these different framings? Is there place for sustainability? And what is the specific conceptual and/or theoretical contribution of anthropology?

Convenor:

Marjo de Theije

(Vrije Universiteit) – Netherlands

Madiana V. de A Rodrigues

(Universidade Federal de Roraima) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, French, Spanish

Keywords: artisanal and small scale mining (ASM); natural resource extraction; livelihood; environment; sustainability

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

— Session —

BEYOND DISPOSSESSION: UNDERSTANDING THE RELATIONSHIP BETWEEN SMALL-SCALE GOLD MINING AND LANDHOLDERS IN CHOCÓ: COLOMBIA

Jesse Jonkman

(Vrije Universiteit Amsterdam) – The Netherlands

Much ethnography has been written on how mineral extraction wreaks havoc on local economies, cultures, and organizational practices. Herewith, ethnographers foreground the strategies rural populations deploy when they resist extractive interventions. Following Salemink and Borg Rasmussen's plea to study what happens after neoliberal dispossession, in this paper I move beyond the evident downsides of extractive property regimes and instead analyze how these regimes give shape to new subjectivities. Drawing on one year of fieldwork in the Colombian department of Chocó, I channel attention to the opportunities Afro-descendant communities see in mining. Whereas both academic and popular writings tend to depict these communities as victims of the environmental degradation of wildcat gold mining, I set out their rationales for engaging in economic liaisons with excavator miners. Motives to consent to the presence of outside excavators include: employment opportunities, educational strategies, community investments in local infrastructure, family feuds, and anxieties of future large-scale mining. Strikingly, in this context of mechanization, environmentalist agendas often peak through. Living with the ecological consequences of former gold exploitation, community leaders have begun to promote an agenda of sustainable mining strategies, albeit with varying results. By illustrating how intensified ore extraction is concomitant with local claims of economic emancipation and cultural autonomy, the paper offers nuance to the popular conception of small-scale mining as a predatory and omnidestructive intrusion.

THE WOMAN OF THE GARIMPO: THE AUTOBIOGRAPHICAL NOVEL OF NENÊ MACAGGI IN RORAIMA

Januaria Pereira Mello

(Instituto Nacional de Colonização e Reforma Agrária) – Brasil

Neste trabalho, apresentado oralmente na 30ª Reunião Brasileira de Antropologia (2016) em João Pessoa, propomos analisar o romance de Maria (Nenê) Macaggi (1913-2003), “A mulher do garimpo: o romance no extremo sertão do Amazonas”, publicado em 1976 pela Imprensa Oficial de Manaus, traçando um paralelo com a trajetória biográfica da autora. O livro conta a história de dois personagens: Ádria, órfã nascida num cortiço do Rio de Janeiro e criada como menino, “virando” assim José Otávio, que quando adulta(o) migra para a região amazônica e vai trabalhar no garimpo da região do antigo Território do Rio Branco (RR); e Pedro Rocha, cearense migrante para o norte do país, garimpeiro, mas também extrativista das riquezas amazônicas: seringa, caucho, castanha e balata. No livro podemos destacar descrições e formas próprias de garimpar dessa região, que envolvia uma mineração de pequena escala devido ao recorte temporal (o romance se passa durante a primeira metade do século XX) e a relação com as populações indígenas tradicionais da região, por meio da participação dos índios como personagens coadjuvantes na garimpagem (guias, carregadores das cargas etc.). Ao mesmo tempo, alguns elementos biográficos da atuação da romancista Nenê Macaggi na região nesta época, e no garimpo, serão levantados, a fim de explorar sua proximidade com o contexto das informações sobre o assunto do garimpo, que se expressa em sua ficção. Nascida em Paranaguá, Nenê Macaggi foi jornalista e escritora. Começou sua carreira no Rio de Janeiro tendo publicado antes da chegada em Roraima um romance, “Chica Banana” (1938), e dois livros de contos: “Contos de dor e de sangue” (1935); e “Água parada” (1933). Na década de 40, participou de uma expedição à região norte do país e acabou se estabelecendo em Roraima. Foi na região dos rios Tepequem e Cotingo, no interior de Roraima, onde Nenê conheceu o garimpo e trabalhou como indigenista para o Serviço de Proteção ao Índio (SPI). Vários trechos da narrativa ficcional da autora ressoam sua trajetória (como, por exemplo, o fato de Nenê ter se casado com um garimpeiro). A partir do romance “A mulher do garimpo”, é possível também pensar aspectos biográficos e de gênero na narrativa de Macaggi, como os dilemas e dificuldades encontrados pela protagonista na transformação Ádria-José Otávio, no contexto do garimpo. A versão atual do texto, incorpora as sugestões das discussões realizadas no Grupo Técnico do evento em 2016, bem como a inclusão de material documental do acervo do Serviço de Proteção ao Índio (SPI) arquivado no Museu do Índio/FUNAI.

INNOVATION IN SMALL-SCALE GOLD MINING TECHNOLOGY: THE CASE OF VALE DO RIO PEIXOTO (MATO GROSSO, BRAZIL)

Luciana Massaro

(Gomiam Research Project)

Marjo de Theije

(Vrije Universiteit) – Netherlands

In small-scale gold mining, innovation is often synonymous with improvement, both in terms of increased efficiency and economic benefits and of a cleaner and less environmentally impactful technique. Artisanal and small-scale gold mining in the Amazonian countries has undergone important technological improvements in the recent decades. Nevertheless, this type of mining is largely associated with the use of rudimentary, low-tech and often manual methods.

Understanding the connections and “logics” of the activity may therefore contribute to positive changes. Small-scale gold mining in the Vale do Rio Peixoto (Mato Grosso, Brazil) represents an interesting case for the study of technological innovation for two reasons. Firstly, in this region technology has been improved by integrating more modern and effective techniques and adapting existing knowledge to new situations. Secondly, agencies and cooperatives have been active in promoting a responsible use of the mining techniques and natural environmental restoration projects in order to decrease the destructive impact of mining. The proposed three concepts of *visão*, *agilidade* and *desenvolvimento* explain how technological innovations have spread into the miners’ community. They suggest that future policies may facilitate the development of the small-scale mining sector by simplifying the processes and promoting social participation and partnerships among government, universities and local cooperatives.

— Session —

DISLOCATED GLANCES RELATIONSHIPS AND CHALLENGES BETWEEN THE ACTORS OF THE ARTISANAL MINING SECTOR IN MADRE DE DIOS, PERUVIAN AMAZON

Yohana Ruffiner

(Université de Lausanne) – Switzerland

Based on a 4 years ethnographic work focused on the innovation dynamics of Madre de Dios's artisanal miners, this article aims to give an account of the contradictory conceptions in the society-nature relations of the gold mining communities of this region in Peru.

For the last years, these miners have been at the center of various controversies about environmental issues unprecedented in the region. The government, NGOs and researchers point out the repercussions of mining activity on deforestation, mercury pollution, among others. However, the miners in the region have pointed out many times that they are not the only ones responsible for all these ills.

The actors linked to the gold chain of the region all claim to be interested in the conservation of the diversity of the Amazon. Each one of them defines and interacts with Nature in a different way. The mine will thus be a space of confrontation, a space of knowledge and a place of alert on this Nature.

How to account these relationships? What logics does this set of categories in the mining sector seem to structure? How to integrate this category set into a socio-technical analysis? For this exercise, we will focus on categorizing the elements of mining work (human and non-human). We start from the observation of the action in situation and an actor-network approach, taking into account the multiple practices that are confronted in artisanal mining and highlighting some logics that seem to structure it.

A DISPUTE FOR LAND AND GOLD: THE STATE BETWEEN A CANADIAN MINING COMPANY AND A SMALL SCALE MINING COOPERATIVE IN AMAZON – BRAZIL

Dalila Silva Mello

(Universidade do Estado do Rio de Janeiro) – Brazil

Marjo de Theije

(Vrije Universiteit) – Netherlands

Januaria Pereira Mello

(Instituto Nacional de Colonização e Reforma Agraria) – Brasil

The history of mining in Latin America is marked by conflicts between large companies and the local population of the areas where mineral resources are found. The aim of this study is to analyse the conflict between a small-scale mining cooperative and the Canadian company Belo Sun Mining. The conflict will be analysed using a theoretical framework of political ecology in Latin America (ACSELRAD, 2013; LIPIETZ, 2010; BRUCKMANN, 2015). The cooperative and the company are involved in a dispute over gold mining in the area of the “Big Bend” of Xingu River, in the Amazon, Brazil. The region is known as “Stretch of Reduced Instream Flow”, since the dam for the Belo Monte Hydroelectric Plant was built, around 13 Km upstream from where the small scale mining families have been living since 1940’s. The synergetic impacts of the Belo Monte Dam and the Belo Sun Mining on the livelihood of the local communities are very large. The research question is how did the government of Pará shut down the activities of the small-scale mining cooperative, but gave Preliminary License for gold exploitation to a Canadian mining company. The results showed how companies and some sectors of the government used tricks to approve licenses, despite them going against the Brazilian Law. Some clashes surrounding the process of environmental licensing of Belo Sun Mining Inc. have brought into discussion the high risks for the environment and the disregard for the small-scale mining rights.

THE SMALL SCALE MINERS WHO I ALMOST DID NOT SEE: THE PLACE OF LOCAL POPULATIONS IN PROTECTED AREAS AND IN SMALL SCALE MINING

Dalila Silva Mello

(Universidade do Estado do Rio de Janeiro) – Brazil

Marjo de Theije

(Vrije Universiteit) – Netherlands

Held from 2011 to 2016, in the region of Terra do Meio in the Brazilian Amazon, this research identified the problem of a “social representation” (MOSCOVICI, 2003) that considers small-scale mining an environmental criminal. The research question was how and why residents living in Middle Earth participated in small-scale mining. The justification was to share with the professionals of other areas the anthropological view (TEDESCO, 2015, Wendereley, 2015, CEDLA, 2013, ALI, LAHIRI-DUTT, THEIJE, 2018) through which small-scale mining is historically an important source of income for the poorest families, which has been discriminated, treated as informal and / or illegal. The methodology is part of the field of political ecology in Latin America and uses the ethnography of social-environmental conflicts, based on the field reports of rivers and ranchers. The results showed that several ranchers used the money they earned in small-scale mining for the purchase of their land, and that some riversides have to work eventually, and others who had to leave the region for many years, because they had no money. They also report difficult working conditions, such as high living costs and unhealthy living conditions. The discussion of the results points to the social place they occupy, of invisibility, aggravated by the negligent conduct of the Brazilian government in the management of protected areas. The limitations of this study are related to the small universe researched and future research points to the need for public policies related to the sector.

MINERAÇÃO EM PEQUENA ESCALA: UMA METODOLOGIA DE GESTÃO PARA O DESENVOLVIMENTO SUSTENTÁVEL EM ÁREAS URBANAS

Carlos Henrique Xavier Araujo
(Universidade de São Paulo) – Brasil

Alexandre Orlandi Passos
(Universidade de São Paulo) – Brasil

Ranyere Sousa
(Universidade de São Paulo) – Brasil

Giorgio de Tomi
(Universidade de São Paulo) – Brasil

A demanda por matérias primas impulsionada pelo desenvolvimento urbano, contribui para o aumento da atividade de mineração em pequena escala (MPE) no entorno de áreas urbanas. Este desenvolvimento, oriundo de uma atividade temporária, causa impactos sociais e ambientais diferentes daqueles usualmente identificados em áreas naturalmente preservadas, com presença de populações rurais. Sendo assim, para que o planejamento e operação da MPE seja orientada a sustentabilidade, é fundamental a promoção de políticas de gestão ambiental e institucional especificamente para este contexto. O objetivo deste trabalho é apresentar uma metodologia, baseada em PDCA – Plan-Do-Check-Action, que busca direcionar o planejamento da mineração em pequena escala, em nível estratégico (políticas). A aplicação desta metodologia requer uma gestão orientada pela governança e controle de todo o ciclo, de forma que além da conformidade com a política ambiental, também haja transparência e engajamento com os atores chave. A partir da aplicação da metodologia espera-se que controle ambiental das operações da MPE seja baseado em padrões mais rigorosos, desenvolvidos de maneira participativa, com vistas ao uso pós mineração.

Deste modo a operação da MPE no entorno de áreas urbanas, terá mais chances de garantir um legado positivo às futuras gerações, como pressupõe a sustentabilidade.

OP 027 – ANTHROPOLOGY OF PROTECTED AREAS AND SUSTAINABILITY

Protected areas for conservation and sustainable use of biodiversity and landscapes have throughout the latest half century in many different countries and biomes. This suggests that protected areas must have social-ecological impacts of local-global significance. The panel highlights the need for a more systematic understanding of protected areas and aims to address contemporary approaches to protected areas, inspired by ethnographies of local-global connections. Anthropological engagements with environmentalisms (ideas about how should we dwell the environment) and conservation (practices of using, or not using, “nature”) are producing varied theories and approaches, interacting more or less with perspectives emerging from indigenous peoples, traditional communities and peasants. The panel is dedicated to exploring ethnographical devices of “invention of nature”, evidencing the discourses, practices and power relations in the creation and implementation of protected areas, socioenvironmental conflicts and the ontological and epistemological dimensions that surround them. We are interested in dialogues around the proliferation of encounters between environmentalisms and indigenous and traditional peoples in local field sites, the global explosion of conservation NGOs, the greening of corporations and governments, the international conventions and protocols, the management of biodiversity and landscapes, and the links between global warming and protected areas.

Convenor:

Thiago Mota Cardoso

(Universidade Federal da Bahia) – Brasil

Ludivine Eloy

(Centre National de la Recherche Scientifique, UMR ART-Dev) – France

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: português, inglês e espanhol

Keywords: protected areas; conservation; environmental anthropology

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

— Session —

PROTECTING A “PRISTINE BIODIVERSITY” ON MOUNT MABU: BUILDING DIVIDES AND MARGINALIZING LOCAL WORLDS

Anselmo Matusse

(University of CapeTown) – South Africa

Mount Mabú became popular when in 2009 a group of Scientist from the Kew Botanical Gardens first noticed it using Google Earth. It has ever since been considered a “lost Eden on Earth” and “untouched by Man”. This has attracted a number of national and international scientists and NGOs who are interested in turning Mount Mabú into a Conservation Area. Currently two NGOs, namely RADEZA – a local NGO and Justica Ambiental – Friends of Earth Mozambique are struggling to turn Mount Mabú into a conservation area, the first as a National Park and the later as a Community Conservation Area. Both NGOs, Scientists and State officials frame the Mountain and the forest around it as a being separate from humans, a resource out there that needs to be protected. While these actors focus on the nature side, which is inherent to Western environmentalism, they fail to notice the wealth of relationships that cross the nature-culture divide which characterize the daily lives of local communities. Based on a 10-months and ongoing ethnographic data, during which interviews with state officials, NGOs, local leaders as well as direct observations were carried out, this communication will dwell on these different worlds that were put side by side by the power of capital and science and their possible repercussions on the future of the Mountain and the communities living with it.

— Session —

CRAB FISHING: NOTES FOR A POLITICAL ECOLOGY OF MANGROVE WETLANDS

Pedro Castelo Branco Silveira

(Fundação Joaquim Nabuco) – Brasil

Rafael Buti

(Universidade da Integração Internacional da Lusofonia Afro-Brasileira) – Brasil

We propose here to outline a political ecology for the fishing of two species of crabs that dwell in estuarine landscapes in distinct ways and whose captors adopt specific fishing techniques. The blue land crab, or guaiamum (*Cardisoma guanhumi*), inhabits the areas bordering mangrove swamps: restingas, tidal flats and flooded forests; whereas the swamp ghost crab, or caranguejo-uçá (*Ucides cordatus*) is exclusively mud-dwelling. As part of an ongoing ethnographic study, we have accompanied both species, in addition to the crab fishermen in different mangrove swamps, and participated in public debates regarding these activities. We present here findings from an ethnography of estuarine landscapes, in the Acaú-Goiana Extractive Reserve, on the estuary that divides the States of Pernambuco and Paraíba, and in the mangrove swamps of São Francisco do Conde, in the region of the Recôncavo Baiano. We also present ethnographic data about the establishment of federal laws on crab fishing, and the local management policies. The discussion shows how the crabs' specific modes of living relate to the territorial politics in the dispute for various land-use projects. It also indicates tensions in the production of mangrove landscapes, involving the polluting potential of industrial and agroindustrial enterprises, the state control perspective, and, finally, the fluid, invisible, interstitial and persistent nature of the crab-fishing activities.

THE STATE OF THINGS: COSMOPOLITICS ON THE PARANÁ RIVER

Renan Pinna

(Universidade Federal de Santa Catarina) – Brasil

This article intends to approach the relations of “culture” and “nature”, not necessarily starting from this distinction, to promote a debate about cosmopolitics from the territorial claims of the Avá and Guarani in the West of Paraná and the chronicles in the lines of life of the places traditionally inhabited along the Paraná River. On the surface where the lines of life are woven, the way of weaving is the logic of walking, which exposes ethnological questions based on nomadism and prophetism but which show ways of dwelling that renounce opposable categories and make us reflect on the current configurations of disputes over territorial spaces and claimed as traditional by the Guarani. This presentation proposes a reflection on cosmopolitics and different ways of living that engage us in the project of politicizing nature and reflecting on how modern distinctions in “traditional” life projects operate in practice.

ENVIRONMENTAL CONFLICTS BETWEEN INDIGENOUS PEOPLES AND MONTE PASCOAL NATIONAL PARK: TOWARD A CONVERSATION ON POLITICS OF DWELLING

Thiago Mota Cardoso

(Universidade Federal da Bahia) – Brasil

Much contemporary environmental theory, especially in political ecology, focuses on divergent discourses and ways of accessing natural resources. Conflicts are understood in these approaches as oppositions between subaltern groups and capitalist society or the state, which have divergent conceptions about nature and society. Such a multiculturalist and modernist approach to the analysis of environmental conflict is hegemonic in the understanding of so-called “territorial overlaps” between natural protected areas and indigenous land in Latin America. The case of the conflicts involving the Pataxó indigenous people and two national parks – Monte Pascoal and Descobrimento – in the Brazilian Atlantic Forest is a model case. Through the Pataxó perspective and using the concept of politics of dwelling in Val Plumwood and in Tim Ingold, as well as the concept of friction in Anna Tsing, we propose a critical reflection about the “Monte Pascoal” conflict, questioning modernist dualisms such as between nature and culture and local-global, bringing out emergent processes of producing places, borders, flows and movements. I argue that the Pataxó dwelling in a landscape through a critical sense of place based on knowledge and care for multiple entangled places and lives in friction with other ways of inhabiting the environments. To inhabit the Monte Pascoal is to deal with contested ecologies between different landscape projects.

CULTURE-CENTERED DEVELOPMENT IS SUSTAINABLE

Carrie M Leslie

(University of Oklahoma) – United States

Sustainable development is development that is renewable. If it is to follow the same vein as resources, it is in the same line of thought as alternative or green energy sources. If the two share key ontological components, then perhaps they encompass the same parameters of perpetuation. The United Nation's Sustainable Development Goals (2015) articulate pathways to a world free of poverty, hunger, disease and war. A comparison to the American Anthropological Association's Statement on Humanity and Climate Change will be analyzed, ultimately in hopes of re-building connections to culture, sustainability, and recognition of authentic indigenous methodologies.

— Session —

ASPECTOS DO ALPINISMO CONTEMPORÂNEO NO MONTE ACONCÁGUA: IN-VERSÕES E TRANSGRESSÕES

Marcelo Balvoa

(Universidade Federal de Santa Catarina) – Brasil

O presente trabalho pretende descrever os modos de percepção e de relação com a montanha dos diferentes sujeitos que a escalam, a partir das atitudes corporais, relação com os objetos, com o ambiente e com os outros. Analisar as narrativas dos agentes envolvidos na atividade do alpinismo e dos modos como configuram, descrevem e interpretam suas expectativas e experiências relacionadas ao subir a montanha. Para tal foi organizada uma expedição científica com o propósito de acompanhar a rotina de grupos de alpinistas no acampamento base e na escalada. A obtenção de informações in situ destes agentes, foi realizada a partir de entrevistas abertas ou semiestruturadas. A pesquisa aconteceu no período compreendido entre janeiro e março de 2017 e dezembro e fevereiro de 2018 no acampamento base de Plaza de Mulas no Parque Provincial Aconcágua situado na Cordilheira dos Andes, Província de Mendoza na República Argentina. Partiu-se do pressuposto que haveria uma diferença de percepção sobre a localização “cultural” do cume para experientes e inexperientes, porém esta hipótese não se viu refletida no campo. Conclui-se que o aumento da comercialização nestes últimos vinte anos, produziu uma reconfiguração da cultura do montanhismo com consequências, positivas e negativas, para os sujeitos envolvidos e para o meio ambiente.

“DERRUBANDO A REGRA DEVAGAR”: CONTRADIÇÕES DA IMPLEMENTAÇÃO DE TERMOS DE COMPROMISSO EM TERRITÓRIOS TRADICIONALMENTE OCUPADOS E PROCESSOS DE RESISTÊNCIA

Natalia Ribas Guerrero

(Universidade de São Paulo) – Brasil

Esta apresentação tem como objetivo analisar contradições da política ambiental envolvendo sobreposições de territórios tradicionalmente ocupados e unidades de conservação de proteção integral, bem como formas de resistência engendradas pelas comunidades tradicionais atingidas. Mais especificamente, focalizamos a implementação dos termos de compromisso, instrumentos de “gestão e mediação de conflitos”, de caráter transitório, cujo objetivo seria “garantir a conservação da biodiversidade e as características socioeconômicas e culturais dos grupos sociais envolvidos”. Embora esses documentos resultem do reconhecimento de ocupações tradicionais – situando-as em um campo de direitos que envolve peças da legislação nacional e internacional –, os protocolos de elaboração e sua tramitação sugerem conflitos com essas normativas e possíveis violações aos direitos territoriais dos grupos em questão. Nesse sentido, a partir do estudo mais detido de dois casos na região conhecida como Terra do Meio (Pará, Brasil), gostaríamos também de refletir sobre como famílias ribeirinhas impactadas por unidades de conservação restritivas, com termos de compromisso em tramitação, têm estruturado formas cotidianas de resistência “O ICMBio, ele bota uma regra alta, mas vamos derrubando devagar”, explica um ribeirinho, em um contexto de discussão sobre o termo de compromisso. No decurso do trabalho, pretendemos mostrar como esse embate passa por articulações entre parentesco e territorialidade.

COMUNIDADES LOCALES, ÁREAS PROTEGIDAS COSTERAS Y JUSTICIA AMBIENTAL: DESAFÍOS DE LA GOBERNANZA DE ÁREAS NATURALES PROTEGIDAS EN AMÉRICA LATINA

Juliana Gonçalves

(Universidad de la República – Centro Universitario de la Región Este) – Uruguay

Ximena Lagos

(Centro Universitario de La Región Este) – Uruguay

América Latina es una región que sostiene rica socio-biodiversidad, actualmente amenazada por el modelo desarrollista vigente. La zona costera es un territorio donde el conflicto entre la reproducción de la vida y el desarrollo se intensifica notablemente. Áreas Protegidas (AP) pueden ser herramientas importantes para contrarrestar este fenómeno, preservando territorialidades diversas que recrean alternativas viables para otros mundos posibles.

La gobernanza de las AP en el sur global es un gran desafío dado su contexto de asimetrías de poder y fragilidad democrática. La aproximación conceptual preconizada por este trabajo es el de la justicia ambiental, una manera de pensar la sustentabilidad en un contexto de desigualdades y diversidades, en búsqueda de la democratización del acceso a los recursos naturales y de la distribución de los maleficios asociados a la industrialización de las sociedades (ACSELRAD, 2002; ZHOURI, 2008).

Este trabajo investiga la gobernanza de dos AP costeras: Laguna Garzón, en Rocha (Uruguay) y el Parque Departamental de la Isla del Cardoso, en São Paulo (Brasil). LG ha sido declarada AP en 2015, mientras el PEIC ha sido declarado AP en el año 1962. En LG se encuentra un asentamiento de pescadores con siete familias que viven de la pesca artesanal y paseos de bote. En el PEIC, se enfoca la investigación en la comunidad de la Enseada da Baleia, que se configura por la presencia de ocho familias que viven de la pesca artesanal, del turismo y artesanías.

BETWEEN TRAILS AND PATHS: PRACTICE AND KNOWLEDGE AMONG THE LAKLÃNÕ/XOKLENG

Ainá Sant'Anna Fernandes

(Universidade Federal de Santa Catarina) – Brasil

In the presentation I intend to discuss some aspects of the reflection that I am undertaking for my dissertation, from the experiences in the field. The main focus of the research is to understand the relations established between people, environment, memory and knowledge, arising from the practices, interactions and perceptions that surround the Trilha da Sapopema, located in the Aldeia Bugio, in the Ibirama/Laklãnõ Indigenous Land. The trail represents a source of income for young Xokleng, who guide visitors so that they not only 'walk' and 'listen', but also interact with the forest, providing empirical experiences that relate to the topics covered (ecological and traditional knowledge) during his speeches, overlapping a characteristic discourse of environmental education to ethnoknowledge. More than just understanding the context of the trail, research has given clues about Xokleng's strategies of showing his culture to the other, and on what to move through different paths and environments tells about how Xokleng lives and about his way of knowing the world (giving necessary attention to the native categories involved in this process). I argue here that knowledge is based on skill, emerging from the field of practice itself, and engagement with the environment is an important factor in accessing and transmitting knowledge.

— Session —

TERRITORIES OF GREED: PROTECTED AREAS AMID TOURISM CORPORATE INTERESTS

Angeles A. Lopez Santillan
(CIESAS Peninsular) – Mexico

Protected Areas in Mexico have been designed with a close look into the populations living in these territories due to potential conflicts that continuously emerge from their implementation. The definition of an area may not include all social sectors in the revision of the area and the rationale that guides its definition. Nevertheless, the programs for its management are most of the times set as an open arena to attain different social sectors and some of their interest in the definitions of the rules that will organize protection and management. In many cases this dynamic has triggered more conflict. Through a case study of the Mexican Caribbean I will show how implementing the management program of a protected area may derive in the abandonment of a rationale that focus on ecosystem protection to attain corporate interests and transform the word protection to development. The case shows endless rounds of negotiations that has increased socioenvironmental risk in the main populations inside the area due to lack of rules and laws to be applied.

PROTEGIENDO LUGARES DE VIDA: ESTRATEGIAS ECO-POLÍTICAS LOCALES DE CONSERVACIÓN EN LA ZONA COSTERA DE CHILE

Francisco Araos

(Universidad de Los Lagos) – Chile

La zona costera de Chile es un territorio complejo y dinámico, sujeto a múltiples intereses económicos y políticos. El modelo económico extractivista ha encontrado en la zona costera un espacio privilegiado para su desarrollo, impactando fuertemente en el ambiente y en las dinámicas sociales de los territorios.

La conservación de la biodiversidad ha emergido en este contexto como una herramienta de contestación frente a la expansión de estas actividades económicas y de sus impactos en el modo de vida de los grupos locales. Este movimiento eco-político se ha organizado en torno de ensamblajes conservacionistas contingentes, cuya emergencia ha sido impulsada a través de redes y plataformas sociales que han propiciado la creación de Áreas Marinas Protegidas (AMPs) en los maritorios. El objetivo de estas agregaciones eco-políticas ha sido la protección de los lugares de vida de las comunidades locales, entendiéndolos como espacios socio-ecológicos que permiten la reproducción social y la subsistencia de un grupo humano determinado a través el tiempo.

A partir de tres casos asociados a la conservación de lugares de vida en la costa de Chile: “AMP Navidad” en la zona central (pesca artesanal), “AMP Punta Capitanes” en el sur (pueblos indígenas) y “AMP Pitipalena-Añihue” en la Patagonia (múltiples usos), se discutirán las estrategias políticas, las formas de acción colectiva y las implicaciones para la conservación y la gobernanza de la zona costera en Chile.

LIMITES A LA GESTIÓN. UNA MIRADA RELACIONAL Y MULTINIVEL DE LA GOBERNANZA DE ÁREAS DE CONSERVACIÓN Y MANEJO EN CHILE Y URUGUAY

Ximena Lagos

(Centro Universitario de La Región Este) – Uruguay

Uno de los grandes problemas que enfrentan las áreas protegidas es cómo se desarrollan y llegan al territorio, desde el gobierno central hasta de los de escala local, las políticas para su conservación y manejo. Frente a esto, desde las políticas públicas ambientales, se promueven procesos de gobernanza local que permitan la confluencia de actores de diferentes ámbitos para abordar las dificultades y los desafíos de la gestión de los recursos. Ejemplo de esto ha sido la creación, en países como Chile y Uruguay, de espacios multi-actorales vinculados a esquemas de gestión de los recursos costeros-marinos como áreas protegidas y de manejo de especies de interés pesquero. Sin embargo, la implementación de estas áreas requiere considerar un proceso social complejo que envuelve dimensiones socio-institucionales y ecológicas, que en muchas resultan dos ámbitos que se confrontan.

Este trabajo busca problematizar las relaciones existentes entre espacios de gobernanza multinivel y los patrones relacionales entre actores en sus procesos de gestión. En este sentido nos interesa reflexionar sobre los forzantes existentes en los procesos de gobernanza, centrándose en la interacción de los actores que la componen, la construcción de redes y las dinámicas relacionales que determinan los resultados del sistema de gobernanza, la gestión de los espacios costeros y marinos y el cumplimiento de los objetivos de conservación; y por ende, su desarrollo sustentable.

ÁREAS PROTEGIDAS E SOCIOBIODIVERSIDADE NO SEMIÁRIDO BRASILEIRO: REFLEXÕES SOBRE OS CASOS DE XOKÓ (SE), PANKARARU E KAPINAWÁ (PE)

Lara Erendira de Andrade

(PPGA/UFPE) – Brasil

Marcelino Soyinka

(Fundação Nacional do Índio) – Brasil

A ideia de áreas protegidas para a conservação, apesar dos avanços nas últimas décadas para incluir a sociodiversidade, ainda possui forte influência do chamado “mito da natureza intocada”, reflexo da pretensa dicotomia natureza/cultura, à qual também está associada a imagem dos indígenas. Esta noção reflete-se nas ações do Estado, que enfatiza políticas naquelas áreas mais próximas de seu pretense estágio ‘pristino’. Assim, não por acaso, a maioria das áreas protegidas atuais situam-se no bioma amazônico, ícone desta “natureza intocada” e dos índios “puros”. Um exemplo é efetivação dos direitos territoriais indígenas: 93% das Terras Indígenas (TIs) regularizadas situam-se na amazônia, apesar de 61% dos indígenas vivem fora da região Norte. O Nordeste é exemplar neste sentido: a região convive com a escassez de iniciativas Estatais e não estatais de apoio à conservação ou aos direitos das populações indígenas que aí habitam. Não é de estranhar que a ela esteja associado o imaginário da seca, da pobreza e do índio “integrado”. Neste trabalho propomos refletir sobre as práticas dos povos indígenas de convivência com o ambiente vis a vis a lógica de intervenções do Estado para conservação da biodiversidade. Para tanto, partimos de nossa experiência em processos de Gestão Territorial e Ambiental de TIs com os Xokó (SE), Pankararu e Kapinawá (PE). Tendo como caso mais específico o deste último povo, em cujo território há uma unidade de conservação de proteção integral sobreposta.

OP 028 – ANTHROPOLOGY OF ROMANI/GYPSY GROUPS IN EUROPE AND AMERICA

OP

The anthropology of Romani/Gypsy groups in Europe and America has been producing valuable ethnographic fieldwork since the 1980s. Despite the growing quantity and quality of ethnographic and anthropological productions, a dialogue between researchers from different countries, in Europe and America, and above all, comparative researches between Europe and America, are still non-existent. Several European and American scholars have been calling for a comparative effort that could lead to a re-conception of historical and anthropological understanding of Romani/Gypsy groups. The two convenors on this panel are members of research teams that started discussions on these themes in Brazil and Italy (WGs at Brazilian Anthropology Meetings and the “Workshop on Romani Studies and Anthropology” at Verona University).

Through this panel proposal, they are calling for papers aimed at:

- broadening the comparative effort between European and American Anthropology of Romani groups
- deepening the theoretical discussion through comparisons between ethnographic productions on Romani groups in different countries
- analyzing the processes of Romani identity constructions and (in)visibility in different political contexts at regional, national or international levels
- investigating relations between Romani subjects and the State (or other policies they may be subject to)
- inquiring about the role of anthropology in mediation between Romani groups and public spheres

Convenor:

Stefania Pontrandolfo

(Università degli Studi di Verona / University of Verona) – Italia

Maria Patrícia Lopes Goldfarb

(Universidade Federal da Paraíba) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, Spanish, French

Keywords: anthropology of Romani/Gypsy groups; Europe; America

Thematic lines: 16. Race and Ethnic Relations/Relações Interétnicas

DIVERSE PERSPECTIVES ON GYPSIES

Session chair:

Mércia Rejane Rangel Batista

DU STATUT DE RÉFUGIÉ AU PROFIL D'ALLOCHTONE. POUR UNE ETHNOGRAPHIE DE LA QUESTION ROM HONGROISE EN MIGRATION AU QUÉBEC/CANADA

Dion

(Université Catholique de Louvain La Neuve) – Belgium

Dans le cadre de mon projet de recherche ethnographique post doctorale, cette présentation est le fruit d'un travail d'analyse portant sur le contexte des migrations de demandeurs d'asile Roms hongrois ces dernières années au Canada/Québec. Je m'attacherai principalement à décrire ce contexte afin de mettre en lumière la façon dont émerge aujourd'hui un problème rom en Europe ainsi qu'outre-Atlantique, avant de reconsidérer les notions d'autochtonie et d'allochtonie, du point de vue transatlantique.

ITALIAN ANTHROPOLOGY OF ROMANI/GYPSY GROUPS: STATE OF THE ART AND FUTURE PERSPECTIVES

Stefania Pontrandolfo

(Università degli Studi di Verona /University of Verona) – Italia

The paper starts by presenting the state of the art of Italian Romani studies and, in particular, of Italian Anthropology of Romani/Gypsy groups produced over the last forty years.

The aim of this presentation is to share top quality research products with an international audience since, due to the publication language barrier, they are unfortunately still little known outside Italy. There are two underlying principles behind this paper: 1. comparing ethnographic productions on Romani groups in different countries is essential for furthering anthropological theory and practice; 2. similarly, including skills, concepts and ethnographical descriptions (produced in languages that are not vehicular in socio-cultural anthropology) in international debate is also essential for furthering the theoretical discussion.

In its conclusion, the paper traces possible future perspectives for local (in this case, Italian) Romani/Gypsy group anthropology within global anthropology.

PENTECOSTALISM AND INTOLERANCE: REPERCUSSIONS ON GYPSY IDENTITY

Rosa Aquino

(Universidade Federal Rural de Pernambuco) – Brasil

Pentecostalism, one of the biases of the evangelical church, includes in its cultural moments beyond glossolalia and exorcism, much emotion through songs, prayers, sermons, testimonies. It adds to its Neo-Pentecostal version prosperity as an inalienable good of the faithful and justifies the non-attainment of material or spiritual victories by the dominion of sin in the life of the individual. For its part, intolerance keeps its logic intact: it presents itself in a subtle way, which often makes it difficult to identify; it is always manifested that social actors feel threatened in their interests; disapproves of other people's beliefs and convictions and wants to impose theirs; denies the humanity of the other by combining power and legitimacy; wants to eliminate and destroy the other, as well as prevent them from taking their life in his own way (AQUINO; SILVA, 2017). I discuss how Pentecostalism and intolerance contribute to the construction of gypsies identity, understood here as: i) "specific and culturally distinct groups, groups that are thought and thought to be different, although in the national imaginary are represented through the absence of roots and an exacerbated freedom, descendant of representations that bind them to nomadism" (GOLDFARB, 2000); ii) "each individual who considers themselves to be a member of an ethnic group that identifies themselves as Rom, Sinti or Calon, or one of its numerous subgroups, and is recognized as a member by it" (MOONEN, 2013).

GYPSIES AS A TRADITIONAL PEOPLE: PERSPECTIVES FROM AN ETHNOGRAPHIC EXPERIENCE WITH THE CALON MINEIROS

Helena Dolabela

(Universidade Federal de Minas Gerais) – Brasil

Gypsies in Brazil have maintained, for centuries, a relationship “on the margins” with the Brazilian State. In the last decade, the process of institutionalization of Gypsies has been changing this situation, mainly since its inclusion in the political-legal category “traditional peoples and communities”. This category articulates collective identity and political activism around specific policies and rights for particular ethnic groups. Based on my ethnographic experience with three groups from Minas Gerais – São Gabriel / BH, Osvaldo Pena / Nova Lima and Novo Moinho / Conselheiro Lafaiete – that demand land rights and legal regularization of the public areas in which they are located, I intend to present some ideas and points for reflection on how this conceptual displacement – socially, politically and historically produced: 1) has transformed the relation of the gypsies with the Brazilian State; 2) influenced the way of life and sociality of the gypsies calon mineiros in the urban contexts.

IDENTITY CONSTRUCTIONS OF CIGANOS CALON IN BRAZIL

Session chair:

Mércia Rejane Rangel Batista

“IN SEARCH OF A SHADOW”: ELEMENTS ACTUATED IN THE CONSTRUCTION OF THE IDENTITY OF THE CALON GYPSY WOMAN

Jéssica Cunha de Medeiros

(Universidade Federal de Pernambuco) – Brasil

Jhéssika Angell

(Universidade Federal de Pernambuco) – Brasil

Analyzing the field of studies on gypsies in Brazil and focusing on the discussions on ethnicity, we noticed that there is a “blindness” regarding the condition of gender – woman – ethnic – gypsy, not discussing trajectories, bodies and daily life, these being placed from of discourses on women in the contemporary world. We emphasize the importance of gender in the study of the forms of institutional organizations, with attention to ethnic groups as is the case of gypsy populations. We focus on the “Rancho dos Calon” (Sousa-Paraíba-BR), as a critical field to think about what it is to be a gypsy woman in a community. Thus, while the woman is described / conformed by the family group and determined from its place within the domestic world, highlighting there the characteristics of immobility, of deprivation; the world of gaje (non-gypsies) in opposition, is attributed the condition of the place of the challenges and displacements, being restricted to the active presence of the men. In narrating the gypsy world from the story of Ilda, a gypsy, wife of a leadership, showed us that this is very similar to other women’s calon, often silenced by the position that men occupy in the community. Far from ignoring sexual asymmetry, the effort here has been to reflect the facts / acts that we seek to understand by assuming this as a product of social relations in the daily life of community and therefore facing challenges and generating responses.

"A VERDADE É QUE NÃO SOU CALIN": O PROCESSO DE TORNAR-SE UMA MULHER CIGANA

Jamilly Rodrigues da Cunha

Durante o doutorado em Antropologia, realizei pesquisas em Joinville-SC. No local vive uma família extensa de ciganos da etnia Calon. Cinco irmãs que após tornarem-se viúvas, resolveram sair das comunidades de origem ou pós-aliança matrimonial a fim de recomeçarem suas vidas. Um arranjo até o momento pouco identificado no Brasil, por se tratar de um acampamento chefiado exclusivamente por mulheres. O grupo continua vivendo de acordo com as regras e normas daquilo que é chamado por "cultura Calon". O uso de um dialeto (o calé), de vestimentas específicas, de uma forma de organização social diferente da nossa, ou ainda, pelo modo como se identificam e se comportam nos rituais interacionais são alguns elementos utilizados e evidenciados nas situações de confronto. Entre tantas trajetórias, nos chama atenção a de uma jovem que nascida no mundo "gadjon", fugiu de casa para morar aos 13 anos com o filho de uma das ciganas que vive no local. A partir de sua história de vida, bem como do método de observação participante, busquei compreender o processo vivenciado por "Ana" para torna-se uma "mulher cigana". Uma performance desempenhada cotidianamente para ser reconhecida pelos de fora e, incorporada, neste contexto, como uma "calin". Nesse sentido, partindo dos estudos sobre identidade, performance e gênero iremos discutir a complexidade de sua posição dentro deste grupo social, ela que passou a desempenhar não apenas o papel de "mulher cigana", mas também de esposa, mãe e nora.

THE MEANINGS OF DEATH AMONG THE CALON GYPSIES OF BELO HORIZONTE (MG-BRASIL)

Juliana Miranda Soares Campos

(Universidade Federal de Minas Gerais) – Brasil

Based on fieldwork in a Calon site in the city of Belo Horizonte (MG –Brazil), this paper weaves together certain reflections on the meanings that death and dying have for Calon Gypsies. During my fieldwork, two sisters-in-law died, 20 days apart, putting the whole site in a state of mourning. The way in which their relatives dealt with these losses, and the rites and taboos that followed the death of the two women, suggest that forgetting is a key aspect of the way the Calon relate to death. The erasure of the deceased, their suppression from everyone's memories, appears in all mourning phases and seems to be crucial for the continuity of relations between the living. Working from this experience, the paper puts forward hypotheses concerning Calon conceptions of death and its unfolding into the continuity of life and into how they conceive the world.

“THIS ONE IS A MIXED ONE! CALON (...), DOES NOT PUT FAMILY AT RISK.”: BLOOD AND RULES AS ELEMENTS OF ANALYSIS OF THE CONSTRUCTION OF THE PERSON CALON

Edilma Monteiro

(Universidade Federal de Santa Catarina) – Brasil

Gypsy identity has almost always been the theme of work of anthropology that sought to understand some of the cosmology of the gypsy groups, from diacritical features and their relations. Thinking about how gypsies stand in opposition to non-gypsy residents of a particular locality has still been the subject of investigation by anthropologists and scholars from other areas of knowledge who think of identity in a dynamic process in relational construction. The expectation of thinking about the gypsy identity in this work came from a participant observation in a moment of conflict in a commemorative event during the field research. In a party setting, Calin's voice echoed almost in a tone of accusation, "This one is a mixed one...". The phrase of the gypsy woman and the actions of the group during the subsequent hours, all the while affecting the tone of displeasure by the action of the protagonist gypsy on that occasion, put in discredit its identity for not knowing how to behave as someone who knows the norms and laws of the group and respects them. In addition to thinking about the Calon identity from this subject in that scenario, the situation allowed to experience the elaboration of the experiences of the children of this Calon. With these, I observed how the norms and rules of behavior, thinking about the collectivity of the group, are being learned from childhood and are related to the process of being recognized as a Calon.

GYPSIES AND RIGHTS IN BRAZIL

“PRIZE GYPSY CULTURES”: ANTHROPOLOGICAL ANALYSIS OF A BRAZILIAN PUBLIC POLICIES – MARIA PATRÍCIA LOPES GOLDFARB (UNIVERSIDADE FEDERAL DA PARAÍBA)

Brasil, Maria Patrícia Lopes Goldfarb

(Universidade Federal da Paraíba) – Brasil

This work is a research on a Brazilian public policy created in 2007 by the ex President of the Republic Luís Inácio Lula da Silva, called the Gypsy Cultures Prize. The prize is initially based on the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, adopted by UNESCO in 2005, ratified by the National Congress in December 2006, focusing on the awarding of cultural initiatives of the Gypsy peoples, aiming at cultural strengthening groups. The research had as general objective to analyze the existence of compensatory policies that are used of social representations about this population, analyzing the imaginary field and the processes of stigmatization around the gypsies. We carry out analyzes of the three editions of the prize, seeking to capture the content, images and representations about the gypsy groups represented there. We also did open interviews with some winners of this award and conclude the text that access to public policies in Brazil is marked by a process of bureaucratization and by the lack of dialogue with users, establishing access criteria that are far from reality; incapable of guaranteeing basic and real rights and, consequently, overcoming social inequalities between ethnic minorities and the surrounding society.

CIGANOS NO NORDESTE DO BRASIL E A REIVINDICAÇÃO POR DIREITOS: PODE-SE FALAR EM UM FRACASSO?

Mercia Batista

(Universidade Federal de Campina Grande) – Brasil

A presente comunicação tem por objetivo apresentar os resultados de pesquisa exploratória acerca das pautas construídas pelos ciganos localizados na região nordeste do Brasil, com ênfase nas ações registradas junto ao Ministério Público (Federal e Estadual). Neste primeiro momento, privilegamos, por meio da pesquisa qualitativa, o mapeamento das questões que são apresentadas pelos ciganos, como também as que são destacadas nos discursos dos diversos atores (membros dos Ministérios Públicos, intelectuais ativistas, membros de organizações não-governamentais), como também as questões que estão sendo destacadas na produção de instrumentos de defesa e divulgação dos direitos ciganos (com ênfase nas chamadas Cartilhas). Investigamos a partir da promulgação da Constituição Federal do Brasil (1988) e procuramos identificar os reflexos das políticas públicas promovidas, especialmente a partir do início do século XXI, com a criação de uma rede de atores privilegiados que geram uma agenda específica. Reivindica-se com muita ênfase o direito à saúde e educação; ao lado das queixas repetidas com relação às ações de cunho discriminatório, com destaque para a violência policial, além das violências simbólicas. Por outro lado, há uma repetição nas pautas e nas ações propostas, indicando aí uma dificuldade em se fazer efetiva a atuação dos agentes públicos.

OP 029 – ANTHROPOLOGY OF RURAL MIGRATION/OUTMIGRATION

OP

This panel discusses changing patterns of mobility in and out of rural areas and its effects on gender, livelihoods and local politics in the global context at large & maybe the global South in particular. With expanding globalization, emerging new information and communication technology and economical transportation, rural people have become more mobile within and outside their own countries than they were in the past. In many ways, rising rural mobilities have reconfigured the way people interact, make livelihoods and do politics. This panel intends to capture the changing texture of rural livelihoods and politics in the changing glocal & global contexts.

Convenor:

Prema. Hallikeri

(Karnatak Univeresity) – India

Ramesh Sunam

(United Nations University) – Japan

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English & French

Keywords: “Migration”; “Glocal”; “Global”; “Politics”; “Livelihoods”.

Thematic lines: 25. Migration and Displacements/Migração e Pessoas Nômades

— Session —

MIGRATION AND BASIC ELEMENTS OF NATURE

Prema. Hallikeri

(Karnatak University) – India

This research study proposes to review most common causes of migration: in & out with reference to global warming and human destruction of man-made environmental destruction. Focus is stressed on the global scenario in general and the Indian sub continent in particular. The five basic elements of nature which act as causes of destruction could be sun, fire, water, wind and the earth in it self. Hence, in this perspective it would be interesting to examine migration which would throw open several other perspectives and vistas in the domain in question.

LABOUR MIGRATION: A STUDY OF ORAON TRIBE OF CHHOTA NAGPUR LABOURS IN PUNE, INDIA

Anjali Kurane

(Savitribai Phule Pune University) – India

John Singarayar

The labour migration in the context of socio-economic development has emerged as a prominent field of enquiry and investigation. Both causes and consequences of labour migration have enormous and in fact overwhelming socio-economic importance. In the words of John Kenneth Galbraith, “Migration is the oldest action against poverty”. The present study indicates that the migration of Oraon tribe of Chhota Nagpur has socio-economically gained more from labour migration.

The broad patterns of migration have much to do with decision making process of the migrant’s themselves. This decision making process is in turn influenced by ‘push’ and ‘pull’ factors, which are basically socio-economic phenomena.

This labour migration, brought out significant changes in the economic status of the migrants in terms of higher income and savings. Overall, labour migration in the lives of Oraon tribe of Chhota Nagpur, has made a major contribution towards the socio-economic emancipation of the migrants.

However, the findings also revealed at the same time that some adverse implications of such migration process cannot be ruled out.

Until, there is an improvement in the rural poor’s socio-economic status and agriculture becomes profitable, there can be no stopping of labour migration to other regions in search of employment.

RURAL OUTMIGRATION: A PERSPECTIVE

Trupti Hallikeri

(Karnatak University, Dharwad, Karnataka state, India) – India

Rural outmigration, although commonly found among the people migrating towards the urban spaces have varied causes in terms of their livelihood and the factors in particular owing to the scarcity of natural resources. Focusing upon the outmigration in the geographical area of North Karnataka state in India, this paper explores factors pertaining to the ‘why’ of outmigration

URBAN VILLAGES, RURAL CITIES: TRANSNATIONAL MOBILITY OF MUSLIMS FROM MACEDONIA

Anna Zadrozna

(University of Oslo) – Norway

Pečalbarskite sela, the villages of labor migration, is how people in Macedonia refer to the western, mountainous region inhabited predominantly by Muslims whose main way of living for decades has been labor migration, pečalba. In this paper I focus on two migratory destinations: Italy and Turkey and on the ways in which emigration affects local ways of living and politics back home. There have been two main patterns of migration to Turkey: resettlement between 1950s and 1970s under the agreement signed between Adnan Menderes and Josip Broz Tito, and contemporary educational migration supported by the Turkish Government. In turn, migration to Italy started in 1990s as a seasonal migration of men and continues until today, mainly as a family migration. I argue that these outwardly different patterns of migration are correlated, and I scrutinize social and political implications they cause. What “rural” remains in everyday lifestyles in the villages where most income is made through labor migration abroad? Do migrants become “modern” through their encounters with urban life? What impact does communication with relatives abroad have on the village life, what changes are brought by those who return? Finally, what are the differences between women and men experience of migration?

— Session —

DISPLACEMENT OF RURAL FAMILIES IN THE LAST BRAZILIAN AGRICULTURAL FRONTIER

Manuela Cordeiro

(Universidade Federal de Roraima) – Brasil

Roraima state, located in the extreme north of Brazil, has the peculiarity of being the “last agricultural frontier” of the country, since it is the bordering state with the neighbors Venezuela and Guyana. The livelihoods of migrant rural families have an impact on the agrarian formation of Roraima state, which was composed by settlement projects’ initiatives that occurred in the 1970s, during the Military Dictatorship. The visibility of social conflicts in rural areas has emerged more recently, especially since the 2000s, with the transfer of more than 6 million hectares of land from federal to the state government’s control, facilitating the soy agribusiness. The rural areas are nowadays seen as a work possibility to the immigrants and refugees from Venezuela. The paper aims to map the updating of the practices of colonization, domination and territorialization in Roraima, from the public policy of colonization of the Brazilian Amazon to the current expansion of agribusiness and international migration, through the rural families’ narratives. Based on an ethnographic study, the displacement routes of nine rural families will be presented, compared to a literature that problematizes the notion of migration (Sayad, 1988, Palmeira and Garcia 1977, Thomas and Znaniecki, 1917). The goal is to demonstrate how they organize current challenges in relation to family’s land management, taking into account gender and generation dynamics and the documents regarding the title of land.

GENDER INEQUALITIES AND “ESCAPE” OF YOUNG WOMEN IN A TERRITORY OF LOW INTENSITY IN PORTUGAL. THE INCAPACITY OF TOURISM AS A SECTOR OF ATTRACTION AND SETTLEMENT

Luzia Oca

(Centro de Estudos Transdisciplinares para o Desenvolvimento) – Portugal

Vera Mendonça

(Centro de Estudos Transdisciplinares para o Desenvolvimento) – Portugal

The Douro region, located in the north of Portugal, was declared a World Heritage Site by UNESCO in 2001. This is one of the first areas of the country to enter the global market, thanks to the demarcated wine production, which together with the incipient tourism currently support productive activity. Its territory is defined as being of low density, characterized by emigration, depopulation and aging of the population.

Our proposal intends to focus on the motivations and impacts of the exit of young women to other territories, preferably urban and coastal. We take as a starting-point that one of the reasons for their “escape” is related to the static system of gender relations, which is inherited from the deeply androcentric vineyard society, which has prevented or hindered a satisfactory social integration and job insertion of women (especially those trained) in the tourism sector. On the one hand, through processes of social control and reproduction of gender inequalities; on the other hand, the processes of horizontal and vertical segregation of the labor market. The emergence of tourism as a promising sector so far has not been an element in the fixation of Douro’s young people in rural areas, in addition to some cases in the proprietary classes. The absence of equality measures or policies at the time of counteracting this departure shows little awareness of gender inequalities in a territory where the consequences of this migration go far beyond demographic aspects.

MIGRANT AND THE ENDURING HUMAN ACTIVITIES: THE PATTERN OF THE COMPLEX NATURE OF ECONOMIC OPPORTUNITIES IN A DEVELOPING COUNTRY

Remi Adeyemo

Population growth, declining returns from agriculture for small farmers mean that rural migration and linkages play an increasingly important role in local economies and in the livelihoods of large numbers of people. Trends in flows of people and information reflecting dynamic process of economic social and cultural transformation need to be better understood. In the past two decades, economic crisis and reform have affected African population. Small farmers production has been negatively affected by the cost of agricultural inputs and consumer goods rising faster than the prices of agricultural products This cost price squeezes has created a high risk environment which makes it difficult for small farmers to compete in domestic and international markets. This has resulted in changes in livelihood strategies among two main lines, a widespread increase in mobility accompanied by strong social and economic links with home areas Historically, agricultural production systems, access to markets and farming are still the primary activities for the majority of African population. Migration has been a key factor in shaping African settlement patterns and households livelihoods. With this in mind, this paper focuses on the identification of migration streams, changing patterns direction, composition and type of movement and social networks linking migrants to their home place. The findings from this paper will bring out the importance of migration streams, gender and ethnicity. However two main trends are central to this process of change: first the levels of multi-activity with potentially long term impacts on the production patterns of the households, Second, the widespread increase in mobility accompanied by strong social and economic links to relatives and kin in home areas. This work will enable authorities to tailor policies to local circumstances and prioritize localities and livelihoods.

OP 030 – ANTHROPOLOGY OF WORK

We consider that the anthropological approach in a transforming world of work, offers a critical perspective regarding ruptures and continuities in the organization of production and work processes; workers organizations and the deep traces left in social life by the labor sphere – or the lack of work. The call to the panel is addressed to all those researchers who, from anthropology, have undertaken these problems. We are interested in deepening the debates about the different forms of use and contracting of the labor force – wage earners, self-employed workers, family work, formal or informal associative enterprises, reconverted workers, flexible workers in the maquiladoras, precarious, migrant, unemployed (organized and unorganized); new sectors of workers – in rural and urban areas. Likewise, we are interested in research that gives account of different topics approach work and workers such as corporations and community relations;

Convenor:

Rosângela Corrêa

(Universidade de Brasília) – Brasil

Patricia Torres Mejía

(CIESAS) – Mexico

Hernan Palermo

(Centro de Estudios e Investigaciones Laborales – CONICET) – Argentina

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: We will accept presentations in English, Spanish, Portuguese, and French (with translations to be passed out to audience members not otherwise able to follow all of those languages or, as stated in the IUAES web announcement, accompanied by Power Point slides in English).

Keywords: Anthropology; Work; Labor; Policies towards work: Workers action Conflict.

Thematic lines: 14. Enterprise Anthropology/Antropologia Empresarial

— *Sesión 1* —

Session chair:

Patricia Torres

THE SOCIAL ENTERPRISE AS CAPITALIST HYPERNORMALITY

Andris Suvajevs

(University of Latvia) – Latvia

This paper engages social entrepreneurship in Latvia as a new form of work and a potentially subversive practice. Based on long-term ethnographic fieldwork in an enterprise that employs sightless people it advances three propositions: a. the social enterprise form is a particular response to the austerity regime actively developed by Latvian governments over the past 10 years. b. the kind of work carried out by employees in this enterprise as well as others puts heavy emphasis on making things by hand. Furthermore, these products are marketed by emphasising the social relations that went into the making of things which stands as a stark contrast to dominant capitalist enterprise strategies. c. Finally, drawing on Yurchak's concept of 'hypernormality', I argue that social enterprises may be seen as potentially subversive practices that employ the acceptable capitalist form to advance radically new ideas and substances of work.

LA CONFIGURACIÓN DE LOS MEDELOS DE TRABAJO EN LA INDUSTRIA DEL VESTIDO DEL CENTRO DE MÉXICO

Octavio Maza

(Universidad Autónoma de Aguascalinetes) – México

Se presenta una reflexión de trabajo y de administración de la producción que se desarrollan en la región central de México. Tras un proceso largo de trabajo de campo se pueden presentar resultados que muestren la forma en la que se realiza la producción, los vínculos entre las empresas, los efectos que tiene la presencia de las grandes marcas en el mercado de trabajo y la discusión sobre las condiciones de trabajo en la realidad mexicana. este tema se torna pertinente pues se requiere comparar con los casos latinoamericanos, pues nosotros partimos de la hipótesis de que el modelo de desprotección del trabajo que actualmente existe en México, tiene a generalizarse en AL.

SOB MEDIDA: CONSIDERAÇÕES SOBRE TRABALHO ARTESANAL, INDUSTRIAL E SEMI-INDUSTRIAL ENTRE ALFAIATES

Valéria Oliveira Santos

(Universidade Tecnológica Federal do Paraná) – Brasil

A profissão de alfaiate tem sido reiteradamente tratada como algo em vias de desaparecimento, de extinção ou em crise generalizada. Este trabalho aborda o universo dos alfaiates e das alfaiatarias e tem como objetivo refletir sobre as transformações recentes do campo observando as narrativas aí constituídas sobre a natureza do trabalho do alfaiate, sobre a oposição “artesanal” e industrial” e sobre o surgimento de um novo sistema de produção caracterizado como “semi-industrial”. Tendo em vista que o fim da profissão segue como uma ameaça de contorno pouco definido, apesar de ser uma representação presente na imprensa, na produção acadêmica brasileira sobre o assunto e nas falas dos próprios alfaiates pesquisados, este trabalho busca investigar as rupturas e continuidades na organização da produção e dos processos de trabalho neste âmbito. Sugere-se que a categoria “semi-industrial”, no contexto estudado, não se refere apenas uma forma de organização do trabalho a meio caminho entre o artesanal e o industrial, mas sim a uma re-organização das habilidades técnicas dos trabalhadores envolvidos nestes novos processos. Os dados apresentados dizem respeito a trabalho de campo realizado em alfaiatarias de Curitiba (PR) e de São Paulo (SP).

"HOW MANY ATELIERS FIT AT YOUR FEET?": ETHNOGRAPHY BETWEEN FOOTWEAR INDUSTRY WORKERS IN SOUTHERN BRAZIL

Manoel Cláudio da Rocha

(Universidade Federal do Rio Grande do Sul) – Brazil

This paper aims to think over trajectories and biographical narratives of self-employed workers in footwear industry on Vale do Rio dos Sinos, Rio Grande do Sul, Brazil. The ethnographic research go through footwear workshops in Novo Hamburgo City, addressing the transformations in productive organization that are configured after a deep crisis process occurred in 1990s to the local industry, like as employment reduction, fragmentation of work processes and outsourcing of services. Footwear workshops has been present in Vale do Sinos since many decades and currently configure productive units of micro and small scale, usually located in household space and using family workforce, oscillating between formal and informal work, providing services to micro, small and medium footwear companies. This work pretends to understand agency of footwear industry workers in the face of transformations in world of work, considering the sharp increasing in unemployment, more informal and vulnerable employment, focused on how the footwear workshops allow the emergence of forms of collaborative economy and an affective community, and new arrangements in terms of the organization of labor collectives.

— Session —

CRISE VIVIDA, CRISE NARRADA: TEMPORALIDADES DO “FIM” DA PROFISSÃO FERROVIÁRIA NO SUL DO BRASIL

Guillermo Stefano Rosa Gómez

(Universidade Federal do Rio Grande do Sul) – Brasil

Este texto é resultado de uma etnografia realizada no período de 2015 a 2018, em Pelotas, Brasil. A investigação consiste no estudo da memória coletiva do trabalho ferroviário e se fundamenta nas narrativas de ferroviários(as) aposentados e suas famílias. A desestatização da Rede Ferroviária Federal, no final dos anos 1990, desencadeou a “morte” da profissão: demissões em massa, aposentadorias forçadas ou precárias e deterioração dos espaços de trabalho e de vida.

Proponho uma etnografia da crise no e do mundo do trabalho, visando interpretar a desordem nos tempos vividos pela comunidade ferroviária. Considerando as narrativas da crise dotadas de uma rítmica peculiar, investiguei as maneiras pelas quais os sujeitos apresentam a si mesmos frente a desestabilização.

Evidenciei vários modos temporais da crise narrada e vivida: ela pode ser uma ruptura brusca e inesperada ou uma lenta agonia, um rumor ou uma metáfora para o inacreditável. O “fim” assume uma temporalidade fantástica e não obedece ao tempo cronológico: em alguns casos ele nunca ocorreu, em outros, sua temporalidade é estendida, fazendo com que a ferrovia esteja, continuamente, acabando. Mas não só de fatalidade e luto se constituem as narrativas ferroviárias. Apesar das dificuldades emocionais de tecer relatos coesos do si mesmo quando diante do drama do esvanecer de seu modo de vida, os sujeitos tornam a crise plausível, revertendo os signos nocivos e os inserindo em um registro de protagonismo e agência.

EN BUSCA DEL “COMPROMISO” EN EL TRABAJO PÚBLICO. JERARQUÍAS, PARTICIPACIÓN Y RECONOCIMIENTO

Agustín Moro

(Universidad de Buenos Aires) – Argentina

Nuevas técnicas de gestión del trabajo, ensayadas en las empresas de mercado, en una búsqueda siempre renovada por ampliar la productividad como reducir el conflicto, son implementadas en las organizaciones públicas.

Tales técnicas prescriben que el trabajador debe “sentirse parte” y tal integración no debe ser experimentada como “subordinada”. Abandonan así los mecanismos disciplinarios que dan forma a un sujeto dócil y obediente para tener por objeto en formación un trabajador “comprometido”.

A partir de un extenso trabajo de campo desarrollado en una administración pública argentina, pretendo analizar el problema de construir una unidad entre el grupo de la dirección y los trabajadores a partir de dos dispositivos complementarios: el “liderazgo participativo” y la construcción de una “visión compartida”.

ENTRE PARCERIA E ASSALARIAMENTO EM SERINGAIS PAULISTAS

Eduardo Di Deus

(Universidade de Brasília) – Brasil

A cultura da seringueira (*Hevea brasiliensis*) surgiu no planalto ocidental de São Paulo a partir dos anos 1950, mas ganhou força principalmente entre os anos de 1980 e 1990, quando o estado mais industrializado do país assumiu a liderança nacional na produção de borracha natural, material que há mais de 6 décadas o Brasil importa da Ásia. Curiosamente, nesse contexto se deu uma inversão com relação a uma tendência no meio rural: enquanto a partir dos anos 1960, na maioria dos cultivos agrícolas se substituíam formas não assalariadas de trabalho, como o colonato em São Paulo e a morada no Nordeste, pelo assalariamento volante, com a conseqüente dissolução de vínculos de residência com as fazendas, a heveicultura paulista se expandiu com recurso a uma forma muito particular de parceria agrícola. Nesta comunicação pretendo recuperar esta história e discutir, com base em pesquisa junto aos sangradores (ou seringueiros), uma certa tensão que existe em campo entre parceria e assalariamento como formas de contratação. Uma etnografia das técnicas de sangria de seringueiras permitirá traçar considerações a respeito da importância das práticas laborais e seus ritmos para a compreensão das relações entre trabalhadores e patrões.

FISHING IN LAGOA DA CONCEIÇÃO/FLORIANÓPOLIS – SC: EXPERIENCES AND EXPECTATIONS FOR THE FUTURE

Márcia Calderipe

(Universidade Federal do Amazonas) – Brazil

This article aims to reflect on the experiences and expectations of traditional fisherwomen and fishermen from the surroundings of Lagoa da Conceição, in Florianópolis-SC, focusing on strategies for the continuity of their way of life, both by teaching traditional knowledge, represented by experience, and by the changes incorporated in their practices. Therefore, I try to understand how young people access the knowledge about fishing and incorporate them in their trajectory. By observing how the social agents participate in fishing in generational terms and by gender, considering them as social markers of difference that focus on the ways of continuity and management of fishing in the communities, I emphasize the specificities of the insertion of women and men, considering that, historically, there is a public recognition of this activity as masculine while the work of women is seen as secondary, of intensity and differentiated values. I think that studying the young generations in fishing, observing how they access the experiences of the elders and how they conjugate their and their community's expectations in terms of work in fishing allows us to perceive the continuities and transformations in this activity.

— Session —

IMMIGRANT WOMEN LABOR TRAJECTORIES IN BAJA CALIFORNIA SUR, MEXICO. GENERATIONAL CHANGES AND CONTINUITIES

Patricia Torres Mejía
(CIESAS) – Mexico

This essay is based on research carried out around internal migration in the municipalities of La Paz and Los Cabos in Baja California Sur. The focus is on labor trajectories of immigrant women who arrived in the mid-twentieth century and those who arrived in the early twenty-first century from different states of Mexico. It is intended to account for changes in both paid and unpaid work experiences since childhood. In this research, the feminist perspective is used in order to ponder the subordinate condition of women in relation to men. From their stories I highlight their afterthoughts on their work experiences, specifically when they pay attention to their agency or lack of it. It is observed how women of recent migration have more elements to make decisions about their working and living conditions, than immigrants of the 1950's. I will emphasize -on- repeated or changing patterns in relation to labor insertion. I found that women lived a childhood under male domination, a condition reinforced by their mothers. In both cases there are no substantive changes until they migrate and encounter gender discourses different from those of their place of origin.

NATUREZA E TRABALHO: A CONSTRUÇÃO DAS IDENTIDADES DAS COMUNIDADES TRADICIONAIS NO CERRADO BRASILEIRO

Rosângela Corrêa

(Universidade de Brasília) – Brasil

As formas de vida e trabalho tipicamente tradicionais de comunidades no Cerrado (savana) tem sido uma das principais formas de identificação da identidade cultural, manifestada por quebradeiras de coco de babaçu, ribeirinhos, gerazeiros, veredeiros, vazanteiros, enfim, por diferentes categorias sociais e culturais das diversas comunidades tradicionais. O que qualifica uma comunidade tradicional é o fato de que ela se tornou legítima através de um trabalho coletivo de socialização da natureza. A construção do território produz uma identidade e a identidade produz o território – território e identidade aparecem intimamente relacionados – e este processo é produto de ações coletivas, recíprocas, dos sujeitos sociais. O Cerrado é o cenário do trabalho e lugar de vida de homens e mulheres que tem a vida ligada a este bioma, o que lhes permite ter uma forma de viver e se relacionar com a natureza local, sua sobrevivência física e a afirmação da identidade de cada comunidade para sua manutenção e continuidade. O vínculo das comunidades ao Cerrado é a forma como interagem com a natureza, faz a sua mediação com o mundo e constroem um modo de vida particular, além do enraizamento no território, associada a situações de luta e de conquista, confronto, expropriação e de resistência.

UMA ABORDAGEM ETNOGRÁFICA DO TRABALHO EXERCIDO POR FOTÓGRAFOS DE CASAMENTO

Cristina T. Marins

(Universidade Federal Fluminense) – Brazil

Este artigo se baseia em pesquisa etnográfica realizada junto a profissionais que atuam nos bastidores da assim denominada “indústria de casamentos”. Mais especificamente, meu principal objetivo aqui é apresentar ao leitor uma descrição, bem como uma análise exploratória do trabalho exercido por profissionais que se ocupam dos registros fotográficos de ritos matrimoniais. Para tanto, me baseio em entrevistas realizadas com fotógrafos de casamento profissionais atuantes em diversas partes do Brasil, dedicando especial atenção ao modo como estes narram suas trajetórias, processo de formação e inserção no mercado de trabalho. Conjugando as falas de meus interlocutores a situações que vivenciei durante trabalho de campo (que incluiu minha participação em congressos, palestras e cursos de fotografia, bem como interação e acompanhamento sistemático das atividades de interlocutores online), procuro compreender como os próprios fotógrafos conferem sentido a suas trajetórias e e ao trabalho que desempenham.

WORKING CLASSES, HERITAGE, (I)MOBILITIES. NOTES ON AN ONGOING RESEARCH IN VALE DO AVE (PORTUGAL)

Mariana Rei

(Instituto de História Contemporânea – FCSH/Universidade Nova de Lisboa, Portugal) – Portugal

How to speak of the working class, in a context where the organization around family, the pluriactivity and the strong weight of the peasantry, or the recurrence of migrations, permanently challenge the dualistic views of social phenomena – peasantry and industry workers, class and family, rural and urban?

This communication is based on an ongoing doctoral research, centered on a parish in the county of Guimarães, in Vale do Ave – a textile industrial region in the northwest of Portugal characterized by diffused industrialization and urbanization processes, as well as migrations. Memory and heritage emerge as important devices within this context. If, on the one hand, in the life and family histories of former industry workers and migrants – but also peasants, traders, industry owners, among others – the space of the factory is somewhat silenced, sometimes associated with difficult memories related to work issues; on the other, the space of the house (especially the emigrant house, built as a new space) emerges as an outward sign of social ascension, and of surpassing that same hardness that the space of the factory represents. Thinking about the workers' movement in the Vale do Ave can, then, lead us to question: how do people organize themselves in this context to have a better life? Even when we look at the past, or when life frequently impels us to meet our immediate needs, we are always speaking about future. Can migration be considered, within this context, a “heterotopy”?

— Session —

DECENT WORK? PRACTICES OF EMPLOYMENT AND DOMESTIC WORK IN THE BRAZILIAN CONTEMPORANEITY

Luísa Dantas

(Universidade Federal do Rio Grande do Sul) – Brasil

Domestic work, besides being part of the daily lives of millions of Brazilians women in their own homes, also presents itself as an occupation predominantly composed of poor black women, and being a work characterized by devaluation and precariousness. Recently, however, a range of regulations, public policies and technologies are emerging to transform this context. This paper intends to identify and discuss the possible impacts of these agents in Brazil.

MIGRACIÓN Y GÉNERO EN LA ORGANIZACIÓN POLÍTICA DE COSTUREROS Y COSTURERAS: CONTINUIDADES Y RUPTURAS ENTRE EL TRABAJO FORMAL E INFORMAL

Antonella Delmonte Allasia

(Instituto Interdisciplinario de Estudios de Género/Facultad de Filosofía y Letras/Universidad de Buenos Aires) – Argentina

Desde el año 2003, Argentina entra en un periodo de crecimiento económico que se ve acompañado por un aumento del protagonismo político del movimiento obrero, en lo que algunos investigadores dieron a llamar “revitalización sindical”. En el siguiente texto nos proponemos indagar acerca de la organización gremial de los costureros y las costureras en la industria de la confección de indumentaria en Buenos Aires, que tiene, entre otras, la particularidad de presentar altos índices de “informalidad”. Primero, se realiza un estado de la cuestión de las investigaciones de especialistas en la temática (Caggiano, Lieutier, Pascucci, Salgado). Luego, se presentan las actividades y los reclamos llevados adelante por las organizaciones más importantes que intervienen actualmente en la política del sector: El Sindicato Obrero de la Industria del Vestido y Afines; la Unión de Trabajadores Costureros; y “Colectivo Simbiosis Cultural”, intentando analizar su intervención en ambos sectores (tanto registrado como no registrado). Para esto se realizan entrevistas en profundidad semi-estructuradas a actores claves y análisis de fuentes escritas. Desde un enfoque antropológico buscamos poner en diálogo la bibliografía especializada con las experiencias concretas de los protagonistas. El objetivo específico es analizar cómo se conjugan el género y el origen nacional con la problemática de la organización política, ya sea permeando o remarcando los límites entre lo “formal/informal”.

PRÁTICAS MANUAIS E PRODUÇÃO DO VIVER: RELAÇÕES DE GÊNERO E DIVISÃO SEXUAL DO TRABALHO NA PRODUÇÃO DO ARTESANATO TRADICIONAL EM SERGIPE

Marina Zacchi

(Universidade Federal de Sergipe) – Brasil

A proposta nessa comunicação é refletir sobre concepções de gênero e divisão sexual do trabalho em diferentes núcleos de produção artesanal no Estado de Sergipe, que tem sido, ao longo do tempo, objeto da ação de diferentes políticas públicas, sobretudo no âmbito do Ministério da Cultura (MinC) e do Ministério do Desenvolvimento, Indústria e Comércio Exterior (MDIC). Essas ações se propõem, no geral, enquanto medidas de intervenção socioeconômica, buscam a inserção dos produtos no mercado, e acionam o qualificativo ‘tradicional’, visando a constituição de uma identidade para os produtos, a agregação de valor e o acesso a circuitos específicos. As diferenças que guardam entre si, no entanto, refletem concepções distintas de desenvolvimento, que se expressam no modo como se propõem a organizar o trabalho e na consideração feita (ou não) a outros aspectos da vida social. Nos últimos anos, o artesanato vem adquirindo visibilidade enquanto atividade produtiva e é interessante observar que, dos 8,5 milhões de artesãos que se estima existirem atualmente no Brasil (Munic/IBGE, 2009), aproximadamente 90% são mulheres. Após uma breve apresentação do como em cada um desses núcleos de produção a prática artesanal está associada ao feminino e à questão de gênero, procuro apontar alguns aspectos que situam o artesanato como relevante na discussão da reestruturação produtiva e precarização do trabalho, e a necessidade de vincular essa discussão a outras dimensões da vida.

RESPUESTAS ANTE LA CAPACITACIÓN LABORAL E INNOVACIÓN TECNOLÓGICA EN EL TRABAJO ARTESANAL EN UNA COMUNIDAD OTOMÍ

Marja

(Universidad Autónoma de Querétaro)

Gaspar Real Cabello

(Universidad Autónoma de Querétaro) – Mexico

La presente propuesta surge del acercamiento a un grupo de alfareros de la comunidad otomí de San Idelfonso Tultepec, Amealco, Qro., a través del seguimiento durante un año de cursos de capacitación recibidos, como parte de programas gubernamentales para la mejora de procesos productivos aplicados a formas de trabajo artesanal mediante la introducción de nuevas tecnologías orientadas a eficientar la producción de alfarería.

Analizamos los procesos de organización y negociación entre los grupos comunitarios -dedicados a actividades artesanales – y dependencias gubernamentales que buscan instrumentar propuestas para la mejora de sus condiciones de producción, identificando las principales limitantes y estrategias en el acceso y uso de este tipo de programas, así como evaluar los resultados en términos socioculturales. La información proviene principalmente de tres talleres de capacitación; uno de modelado, uno pintura en barro y un tercero de esmaltes y mejora de hornos.

Encontramos respuestas diferenciadas en función de la composición de la unidad doméstica, el acceso desigual a la capacitación, la trayectoria de cada taller, la actitud ante la innovación tecnológica y organizativa, la participación en redes con otros artesanos, el vínculo con nuevos mercados. Esto repercute en el crecimiento o estancamiento de sus escalas de producción, el acceso a insumos y materia prima, etc., y en la consolidación o estancamiento del taller familiar.

— Session —

WORK, BLACK WOMAN AND CANDY TRADE

Maira Samara de Lima Freire

(Universidade Federal do Rio de Janeiro) – Brasil

This argument seeks to reflect on the specificity of the work of making sweets by means of black women from the community of San Basilio de Palenque, located in the municipality of Mahates, in the state of Bolívar, Colombia, 45 km away from the city of Cartagena de Indias. The making of sweets is the basis of family income and, in most cases, the main source of income. This activity comes from a traditional know-how of families, which is transmitted from generation to generation. Candy is sold by women who carry them over the head in an aluminum bowl. The marketing of the products is done internally and in other municipalities of Colombia and even in neighboring countries thus returning the profits to the community. The attempt was to accompany the movement of the women of Palenqueras in circulation with the sweets in the country, and thus to think about the flows, the displacements, the interactions and the meanings of this activity in terms of the relations of gender, work and race. Understand your strategies and ways of role in maintaining a traditional know-how, and how this work reveals aspects that inform the difference in the working regime between men and women, besides reflecting on the domestic use of money, on political, social and economic relations present in the palenquera family structure.

“MASCULINIDADES POSFORDISTAS” EN LA INDUSTRIA DEL SOFTWARE EN ARGENTINA

Hernan Palermo

(Centro de Estudios e Investigaciones Laborales – CONICET) – Argentina

En el año 2017 iniciamos una investigación en empresas de procesos productivos vinculados con el software en Argentina. Algunos/as autores/as sostienen que las formas organizativas de trabajo caracterizadas como toyotistas o posfordistas encuentran su más acabada expresión en la industria del software. En este sentido, se postula la idea de una sociedad posindustrial a raíz de las tecnologías digitales. Otros en cambio plantean que nos encontramos inmersos en una nueva etapa denominada “capitalismo informacional”. En el marco de este contexto, nuestro propósito para esta ponencia, es indagar las formas de construcción de un perfil de trabajador, retomando la premisa que las políticas empresarias dinamizan nociones que configuran posiciones de género. En tal sentido, pretendemos desentrañar y problematizar la significación alrededor de las nociones de género dinamizadas en estas industrias, para comprender las estrategias de poder que se despliegan en estos espacios de trabajo y en el que las empresas son actores activos en la construcción de una hegemonía empresaria. Específicamente, nos interesa abordar la particular noción de masculinidad que se dinamiza en la industria del software, siendo un trabajo en el que no hace falta el esfuerzo físico, la resistencia, la fortaleza, tal como sucede en otras actividades. Por el contrario, predomina una “cultura joven” siempre renovada y por momento infantilizada, donde la vinculación profunda con la tecnología demanda “jóvenes talentosos”, entendiendo que la idea de joven no se ancla unívocamente a la edad vital de un trabajador. En tal sentido, hallamos que en la industria de software no solo operan nociones no tradicionales acerca de la masculinidad, sino que podemos afirmar que la consolidación de una particular disciplina fabril fortalece una masculinidad no patriarcal, acorde a las necesidades del proceso de trabajo. Nuestra propuesta, en cierta forma poco explorada, es situar la mirada en los trabajadores hombres en la industria del software y analizar la relación entre masculinidad y disciplina fabril.

¿REVITALIZACIÓN SINDICAL EN EL GREMIO DE EMPLEADOS DE COMERCIO? ALGUNAS CUESTIONES EN TORNO AL RECLAMO POR EL DESCANSO DOMINICAL

Jaime Guiamet
(Argentina)

En esta ponencia nos proponemos rastrear el recorrido desde mediados de los '90 hasta la actualidad del reclamo por el descanso dominical en el sector mercantil de la ciudad de Rosario, atendiendo a la cuestión teórica de la revitalización sindical que se produce en Argentina en los últimos años. Esta reivindicación es llevada a cabo en primera instancia por un sector que históricamente se encontraba alejado del oficialismo del gremio de empleados de comercio y, en los últimos años, impulsado por sectores de la dirigencia sindical junto con delegados de base que se incorporan al gremio.

Una de las particularidades que tiene la problemática en la provincia de Santa Fe en la actualidad consiste en la sanción de la Ley 13.441 del año 2014, la cual dictamina el cierre de los establecimientos que tengan más de 120 m² de superficie de ventas los días domingo y los feriados nacionales. En la ciudad de Rosario la vigencia de la ley fue ratificada en el año 2016. Sin embargo, actualmente se encuentra detenida su aplicación debido a que la Suprema Corte de la Provincia de Santa Fe la declaró inconstitucional.

En este contexto, consideramos pertinente preguntarnos: ¿qué estrategias gremiales se desplegaron en el gremio para realizar este reclamo? ¿qué diferencias y similitudes existen en los dos períodos del reclamo? ¿cómo se vincularon las bases con el mismo? ¿se produjo un proceso de revitalización sindical en el sector? ¿qué características tuvo?

Las estrategias metodológicas que utilizamos parten de un enfoque antropológico y se resumen en dos herramientas principales: las entrevistas en profundidad a dirigentes sindicales, delegados y activistas gremiales; el análisis de fuentes documentales del sindicato de comercio, los diarios de la región y las cámaras empresariales, entre las más importantes.

CONDICIONES DE TRABAJO Y CONFLICTO GREMIAL: LA DISPUTA POR LA JORNADA LABORAL DE LOS GUARDAVIDAS DE PINAMAR, BUENOS AIRES, ARGENTINA

Gabriela Llamosas

(Universidad de Buenos Aires) – Argentina

En este trabajo analizaré las condiciones de trabajo de los guardavidas de Pinamar, ubicando como un eje central el conflicto en torno a la duración de la jornada laboral. Los trabajadores se encuentran nucleados en la Asociación de Guardavidas de Pinamar (AGP), sindicato que los representa. Este conflicto tuvo su punto de inflexión con la sanción de dos leyes que regulan la prestación del servicio de guardavidas, en las cuales se estableció una jornada laboral reducida, de seis horas. Me centraré en el impacto de la acción sindical sobre esos cambios, porque esta modificación a nivel legislativo es una pieza de la compleja trama de disputas por las condiciones de trabajo que la AGP lleva adelante en diferentes tiempos y espacios: entre los mismos guardavidas, con las patronales, con asesores legislativos, diputados y representantes de los gobiernos municipal y provincial. La investigación fue realizada apelando al método etnográfico y al análisis comparativo. La mirada analítica que propongo tiene como uno de sus objetivos la elaboración de las perspectivas nativas, dando por supuesto que las mismas pueden dar cuenta de la complejidad y diversidad del mundo social al que corresponden. El abordaje etnográfico del contexto cotidiano de trabajo resulta un espacio privilegiado para analizar cómo se producen las relaciones entre los distintos actores en este campo.

OP 031 – ANTHROPOLOGY OF —AND IN— CLIMATE CHANGE(S)

OP

Various academic disciplines, and indeed the world at large, are increasingly turning attention to climate change, its related events, and impacts. In particular, much attention has been given to how local and global communities respond to climatic changes with pointed focus on specific policy practices carried out in order to mitigate the effects of climate changes. Regardless of other impending changes to its disciplinary practice, the future of Anthropology is one that cannot ignore climate change. In order to understand how (and even if) communities respond and adapt to climate change and its related policies, analysis and reflection on the perception of the experienced and enacted environment is essential. How does Anthropology react to and within climate change? Which actions and interconnections with other disciplines and “knowledges” may benefit us all? How can Anthropological methodologies, which highlight interconnections and thick description yet often reveals a problematic reality, equip us for the societal and community changes that climate change involves? How can anthropology act on the awareness of the climate changes within the community. We aim to problematize the ability of the discipline, not only to promote interdisciplinary and real-world dialogue, but also in view of its methods and expert knowledge about communities and cultures, to represent its position as a privileged interlocutor within the political, social and environmental space of climate change.

Convenor:

Galuppi Silvia

(ANPIA) – Italy

Elisabetta Dall’ò

(Università degli Studi di Milano-Bicocca) – Italy

Sarah Elizabeth Yoho

(University of Leeds) – United Kingdom

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English; French; Spanish; Portuguese

Keywords: environmental anthropology; climate change; epistemology; anthropocene; adaptation

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

— Session —

IS “ENERGY EFFICIENCY” POSSIBLE FOR THE LOW INCOME POPULATION IN ARGENTINA TODAY?

Lara Bersten

(Universidad de Buenos Aires) – CONICET-UBA

Environmental issues have become an unavoidable issue on the public agenda as a result of the impact of the emission of greenhouse gases (GHG) and climate change (CC) that affect the planet earth. In this context, the notion of “Energy Efficiency” becomes relevant, a concept that proposes not to consume less, but to “consume better” by optimizing technology and changing habits.

Argentina launched the “National Program for the Rational and Efficient Use of Energy” which aims at promoting actions to improve performance in energy consumption. The program promotes, for example, actions for improving the performance of durable household appliances, as well as establishing energy efficiency classification standards (labeling). Regarding cultural patterns, official discourse usually points to “individual responsibilities” in the “wrong” use of energy. In the present work and as a result of the field work that I have been doing in the Municipality of José C Paz (Buenos Aires, Argentina), I intend to investigate the modalities of access and use of energy in popular sectors in order to review the energetic behavior.

VERTIGENS COM O CAPITALISMO HODIERNO: LIDANDO COM O LIXO EM MUNDOS DE MOVIMENTO

Fernando Firmo

(Universidade Federal da Bahia) – Brasil

Se, por um lado, a categoria analítica “lixo” erroneamente vem sendo pensada como a parte final da cadeia de consumo, como categoria naturalizada, por outro, temos que reconhecer que sua geração cresceu enormemente, tanto no sul global, como nos países superdesenvolvidos, gerando na água, na terra, na atmosfera, no ar e nas plantas quantidades assustadoras de “coisas” (no sentido filosófico do termo) que aprendemos a reconhecer, rechaçar e por fim naturalizar: o “lixo”. Estamos diante de um tema inescapável nessa altura da vida no planeta, já que os efeitos deletérios de diversos materiais descartados são imprevisíveis como o plástico que se acumula nas águas, agregado a dieta alimentar de peixes e outros seres, incluindo nós pela predação industrial aos primeiros, sem que tenhamos qualquer previsão destes vinculamentos a médio e longo prazos. É fato! Já existe mais plástico nos oceanos do que zooplâncton e sobre nossas cabeças a atmosfera também se tornou mais uma lata de lixo do capital. Nestes termos, diante de um problema que vaza em várias escalas, a proposta de trabalho que apresentamos resume-se como uma “ficção-etnográfica” de dentro para fora e de fora para dentro, que procura rastrear vinculamentos entre lixo, resiliências terranas e mudanças nos regimes termodinâmicos do planeta. A fim de contemplar estas questões nos propomos a falar de um campo expansivo: percorremos nossas próprias estratégias e engajamentos políticos para enfrentar o lixo na unidade doméstica em que residimos, lidamos com produções do cinema contemporâneo para estabelecer estes vinculamentos entre lixo e mudanças climáticas, e nos jogamos em mundos de movimento formados por águas, areias, plantas e animais (que sofrem constantemente com as consequências destes vinculamentos), nos quais temos proximidade, a Ilha de Itaparica, Baía de Todos os Santos.

ETHNOGRAPHIC STUDY WITH JOURNALISTS: CONTRIBUTIONS OF ANTHROPOLOGY TO UNDERSTANDING THE COVERAGE OF CLIMATE CHANGE

Eloisa Beling Loose

(Universidade Federal do Rio Grande do Sul) – Brasil

This paper presents the results of an ethnographic study carried out in a Brazilian newspaper office in order to verify how the agenda on climate change appears in a daily newspaper with local / regional circulation, as it is treated or discussed in the journalism. The assumption is that journalism is a social mediator of relevance, which cooperates for certain messages are interpreted collectively, allowing given perceptions of risk to become more evident in certain contexts than others. Thus, to verify how the journalists who will present global climate news to a non-specialized public behaves and articulates, but that it also have links with local aspects, and that, in this way, will contribute to their understanding and possible mobilization for its confrontation, becomes the main objective of the study. This discussion is part of a broader research of an interdisciplinary nature that brings together subsidies from different social fields in order to perceive how climatic risks are made (or not) represented in the news production. Among the results, we pointed out that the intense work routines, the reduction of the human resources in newspapers and the lack of specialization of professionals in the climate change restrict the systematic coverage of this issue as well as its deepening.

INDIGENOUS KNOWLEDGE FOR ENVIRONMENTAL PROTECTION AND CLIMATE ADAPTATION IN AFRICA

Geoffrey Nwaka

(Abia State University) – Nigeria

Indigenous knowledge may prove to be “the single largest knowledge resource not yet mobilized in the development enterprise” in Africa. The continent contributes least to but suffers the most from the disastrous consequences of climate change. How can Africa cope effectively with the worsening threats of flooding, droughts and other emergencies that result from extreme weather conditions? For a long time African customs and traditions were misperceived as irrational and incompatible with the conventional strategies of development. But the current global economic and environmental crises have exposed flaws in the Western model for development often imposed on Africa from the top. Marshall Sahlins has rightly emphasized the need for all peoples ‘to indigenize the forces of global modernity and turn them to their own ends” as the real impact of globalization and climate change depends largely on the responses developed at the local level. This paper considers how indigenous knowledge and practice can be used for environmental protection and climate adaptation in/ Africa. Although poverty may sometimes force people to use resources unsustainably, most traditional African societies have deeply entrenched ideas about environmental protection and sustainability because their livelihood depends largely on the land and on the stability of the ecosystem. They believe that land and other forms of nature are sacred, and are held in trust by the present day users on behalf of dead ancestors and future generations. Chief Nana Ofori Atta of Ghana once told a colonial official that “land belongs to a large family of which many are dead, a few are living, and countless hosts are yet unborn”. The paper presents the indigenous knowledge movement as an appropriate way to respond to climate change and to other global and external impacts. While Africa stands to gain from global environmental governance and international best practices, indigenous knowledge offers a model for rethinking and redirecting the development process, and for enlisting positive traditional values and institutions in a way that enables and empowers local actors to take part in their own development. Development agents, researchers and donors, who often assume a knowledge or capacity vacuum in Africa, should instead try to tap into the vital resource of indigenous knowledge for locally appropriate ways of forecasting weather systems, traditional techniques of soil management, pest and disease control, adopting suitable crop and animal varieties, and so.

HUMANS, NON-HUMANS, AND CHANGING ACOUSTEMOLOGIES AMONGST THE GERAIZEIROS OF CENTRAL BRAZIL

Victor de Souza Soares

University of Bern) – Switzerland

In this paper, I discuss the epistemological relevance of sonic and aural practices which involve humans and animals (wild and domestic) among the Geraizeiros, a traditional rural population of Central Brazil. Focusing on modes and codes of sound appreciation and communication, as well as on narrative structures within the local account tradition, I address the relevance of human-animal auditory relationality for the elaboration and maintenance of specific structures of knowledge which intertwine economical, social, moral-normative and supernatural aspects of Geraizeiro life. Moreover, I argue that the existence and continuity of such epistemological system has been threatened due to severe climatic, spatial and socio-technological transformations (e.g. rainfall shortage, deforestation, hydric crisis, access to electrical power, schooling, land enclosure). Finally, I report to examples of my own ethnographic experience among the Geraizeiros to answer in which ways sensory, collaborative, and participatory research methodologies may enable intercultural dialogue and catalyze change, with special attention to the potentiality of non-canonic epistemologies in offering viable alternatives to the contemporary challenges of the anthropocene.

OP 032 – ANTHROPOLOGY, SUSTAINABLE DEVELOPMENT, AND THE ENVIRONMENT

This panel invites anthropological contributions to the topic of sustainable development as related to environmental issues, and as related to globalization. The relevance of culture and of energy to development and the environment will be considered. A wide variety of methodologies and area studies interests is encouraged for this panel. “Sustainable development” has become part of a global vocabulary, with implications for the environment. This vocabulary has considerable vagueness and ambiguity depending on the divergent cultural contexts of its use, along with very variable accompanying economic and societal globally construed developmental processes. Anthropology can contribute to the interpretation and evaluation of the ideology and pragmatic implementation of sustainable development with respect to the environment. Two of the panel’s convening researchers (along with a third author, an academic researcher based in Poland) have recently published a book, *Some Problems and Possibilities for Sustainable Development*, with a multiple-country global perspective, but also an emphasis on post-1989 changes in relations between what were once considered two sides of the dichotomy of the communist (“command economy”) world and the capitalist (“market economy”) world. Changes over time about this dichotomy might be examined by participants, but this is not required. The main overall topic is the anthropology of sustainable economic and societal development and the environment.

Convenor:

Betty J. Harris

(University of Oklahoma, Norman) – United States

Edward Sankowski

(University of Oklahoma, Norman) – United States

Parry Scott

(Universidade Federal de Pernambuco) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English and any other languages permitted at this conference.

Keywords: sustainable development; environment; cultures; markets; energy

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

SUSTAINABLE DEVELOPMENT-URBAN AND RURAL-4

ACCESS TO ENERGY IN LOW INCOME AREAS IN THE MUNICIPALITY OF JOSÉ C. PAZ (BUENOS AIRES, ARGENTINA)

Lara Bersten

(Universidad de Buenos Aires) – CONICET-UBA

Marina

(Facultad de Filosofía y Letras, Universidad de Buenos Aires) – Argentina

This paper is part of an ongoing research that investigates the relationship between energy and human development. Energy is considered to be a key area of society which cuts across all cultural patterns and ways of life. That is why the examination and reflection about it cannot be reduced to merely technical aspects, but must be considered as a social problem and analyzed comprehensively. Therefore, the historical, technological, economic, social, political and environmental aspects must be considered and articulated as well. The energy resources of a society either limit or enhance, restrict or encourage its productive, organizational and social characteristics. For this reason the analysis regarding the conditions of access to energy as a critical variable of development becomes relevant. Therefore, the objective of this paper is to investigate, from a qualitative perspective, the conditions of accessibility and affordability of electric power in the Municipality of José C Paz (Buenos Aires, Argentina) with the purpose of investigating the ways of life and socioeconomic conditions, infrastructure and energy behavior in low income areas in José C. Paz, in order to evaluate the role of energy systems in their articulation with sustainable development and quality of life.

FORESTATION BY DISPOSSESSION: SOCIOENVIRONMENTAL EFFECTS OF MONOCULTURE TREE PLANTATIONS ON SMALL FARMER'S LIVELIHOODS IN THE MEDITERRANEAN REGION OF CHILE

Felipe

This study focuses on small farmers living in the Mediterranean region of Central Chile, specifically in the so-called Secano Interior of the Biobio administrative region. This region has been proclaimed as one of the most successful cases of forest plantation expansion, a model characterized by high revenues and diverse associated benefits where the establishment of forest companies and their respective plantations has been encouraged, especially around small towns and rural communities with high levels of socioeconomic vulnerability.

However, local actors, including individuals, families, NGOs, neighborhood councils, among others, argue that the socio-cultural, economic and environmental implications of plantations' expansion go far beyond the macro-economic figures provided by the Chilean Timber Corporation (CORMA) and other institutional reports. These issues include land grabbing, social and territorial isolation, loss of biodiversity, changes in the landscape, increase in wildfires, water scarcity, rural-urban migration growth, and traditional agriculture loss.

Using landscape perception test, social network analysis and semi-structured interviews this research examines factors and implications associated with the social dimension and subjectivities affected in these rural households. It also focuses on a wide sample of rural configurations in the Mediterranean region of Chile, encompassing the diversity of socioeconomic and ecological realities found in the region. The objective behind the design was to compare socioenvironmental scenarios with diverse levels of plantation dispersion and magnitude, although sharing same macro ecological, cultural and economic characteristics. At its core, this research assesses the sociocultural dimension of monoculture plantations' expansion, focusing on livelihood elements such as social structures, knowledge, adaptation strategies and landscape perceptions of small farmers' households inhabiting the region.

The results show a transversal agreement about which landscapes are considered more and less ideal for local producers having industrial forest plantations as the most rejected choice and production diversity as the most approved. Also, social networks show how the level of encroachment due to forest plantations is associated with certain trends in networks metrics and attributes. Finally, ethnographic narratives show how respondent's socioeconomic and environmental vulnerabilities are linked to the establishment and expansion of local monoculture forest plantations.

REINVENTING THE LANDSCAPE FROM BELOW, WHO IS OVERDUE IN THE TEMPLATE FOREST PROTECTION IN CHILE?

Juan Carlos Skewes

(Universidad Alberto Hurtado) – Chile

The experiences of small landholders and indigenous people from the template forest of Chile reveal their role in recovering the vegetation cover in areas that were profoundly impacted by forestry. Here I analyze three social practices at different levels of inclusión (personal, household and community levels, suggesting that the three conform to a recurrent pattern established upon a regenerative type of reciprocity. I analyze the practices of the Mapuche of the Anden range in southern Chile concerning their relationship with trees, their residential patterns, and the lepun – the annual ceremony of gratitude. These practices indicate that even in a context of capitalist devastation the communities can contribute to the bettering of the environment. And they do so upon the basis of fairness and social inclusion. In this sense, contrary to stereotypes, these communities ought to be considered as creditors in environmental initiatives aiming to protect the native forest.

SUSTAINABLE DEVELOPMENT-RESOURCES AND COMMUNITIES-3

MODELIZACIÓN DEL USO DE CORRALES DE PESCA: APORTES PARA LA RECOMPOSICIÓN TERRITORIAL EN EL MAR INTERIOR DE CHILOÉ, SUR DE CHILE

Ricardo Ramiro Alvarez Abel
(Universidad de Los Lagos) – Chile

Francisco Ther Rios
(Universidad de Los Lagos) – Chile

Carlos Hidalgo
(Universidad de Los Lagos) – Chile

Lorenzo I. Andrade-Delgado
(Universidad de Los Lagos)

El Mar Interior de Chiloé concentra probablemente la mayor concentración de corrales de pesca en el mundo. Se trata de estructuras de pesca dispuestas en el intermareal que permitían la captura pasiva de peces. Teniendo un origen precolombino e hispano simultáneamente, lograron transformarse en el arte de pesca prioritario en el acceso histórico a nutrientes para estas poblaciones isleñas, en un contexto de aislamiento geográfico marcado que se prolongó por siglos. Por medio de los corrales, se tuvieron alimentos sanos y gratuitos que aseguraron su habitar. Hoy en día su uso ha quedado relegado a la memoria colectiva de los habitantes de esta zona pues ya no hay peces que se acerquen a sus costas, producto de décadas de aplicación del modelo extractivista. Paradójicamente, muchos isleños deben hacerse hoy en día de pescado enlatado. En paralelo, los peces que se crían en balsas jaulas (industria salmonera) también están destinados al mercado internacional. Es debido a ello que los corrales de pesca son una buena excusa para evaluar el impacto que tenía el antiguo modelo consuetudinario sobre el entorno marino-costero, versus el modelo de desarrollo imperante. Se exponen aspectos etnohistóricos sobre su uso, así como la distribución de estas estructuras; lo cual se complementa con dinámica de sistemas para modelar su aplicación. El análisis sobre el uso permite afirmar que este modelo antiguo, devaluado por el Estado y la industria como arcaico y retrógrado, podría contribuir a mejorar sustancialmente las actuales políticas de desarrollo y, con ello, paliar las actuales crisis socioambientales que van en aumento. Este análisis forma parte del proyecto Fondecyt N°1171827 “Coastal behaviors settings”: por una Antropología de la Recomposición Territorial en el Archipiélago de Chiloé”

O TERRITÓRIO E O LUGAR DAS COMUNIDADES: EM UMA PERSPECTIVA DO DESENVOLVIMENTO

Mariana Junqueira

(Pontifícia Universidade Católica de São Paulo) – Brasil

Esse artigo é parte da tese de doutorado sobre a criação de uma unidade de conservação de proteção integral no sul de Minas Gerais, o Parque Estadual da Serra do Papagaio e os conflitos socioambientais com a comunidade rural do entorno. Essa prática de manejo do território está relacionada tanto com o modelo de desenvolvimento instalado na sociedade como com os imaginários culturais existentes. Assim discorro sobre esse modelo que gera impactos socioculturais e crise ambiental, também considerada uma crise civilizatória da sociedade capitalista ocidental.

Nessa perspectiva da relação homem e a natureza, presenciamos a construção teórica de uma natureza inserida na sociedade capitalista. Contudo, bem distinta da concepção das comunidades, que combinam os meios naturais e vida social, com uma relação histórica do território. Nessa dicotomia de imaginários há emergência de profundos conflitos, estudados hoje pela ecologia política com esforço de mudança conceitual e imaginária.

Enfim, discorro sobre a possibilidade de construção social mais democráticas e participativas, anunciadas pelo pós-desenvolvimento e que se constituem como utopias libertadoras e consoladoras frente ao descrédito e à falência geral do modelo vigente. Essa base teórica me permite construir uma alternativa para a gestão de unidades de conservação, assim como abrir considerações as distintas relações homem e a natureza, que preconizam o respeito, a participação e, acima de tudo, a valorização cultural.

TERRITORIALIDADES DA CONVIVENCIALIDADE E DO SENTIRPENSAR AS FLORESTAS COMUNITÁRIAS TRADICIONAIS DE BRASIL E CHILE

Ancelmo

(Universidade Estadual do Centro-Oeste) – Brasil

O presente texto busca evidenciar experiências acadêmicas de quatro grupos de pesquisa com as Florestas Patrimoniais (as agroflorestas comunitárias) de coletividades rurais tradicionais. Essas Florestas aparecem como elemento central de discussão das políticas de natureza engendradas em territórios rurais latino-americanos em contextos de múltiplas modernidades. Socialmente apropriada, a floresta figura como símbolo da reprodução sociocultural do modo de vida tradicional, conectando dimensões materiais e simbólicas, que impulsionam os projetos utópicos dessas coletividades frente às formas hegemônicas da racionalização do mundo da vida. No contexto das modernidades múltiplas, a identidade sociopolítica das comunidades tradicionais acessa uma rede semântica que conecta o imaginário de Floresta aos conceitos ontológicos de Conviver, Habitat e Cuidar, conferindo, em seu conjunto, uma territorialidade da relacionalidade que se tensiona no/com espaço e no tempo. Essa territorialidade confere resistências ao processo de territorialização do projeto modernizador-mercantilizador dos espaços rurais, conferindo novos sentidos e valores aos projetos de desenvolvimento territorial. Assim, buscaremos evidenciar tais conceitos ontológicos a partir de experiências (interpretações) acadêmicas sobre as imagens, as práticas e as políticas de Floresta-Território destes territórios tradicionais: a primeira em uma comunidade Faxinalense e também Quilombola da região fitogeográfica da Floresta com Araucárias do Paraná, Brasil; outra territorialidade vivenciada e interpretada é a Mapuche Williche da região da Floresta Temperada Valdiviana, no Chile; a territorialidade Paiter Suruí da região da Floresta Amazônia brasileira, e das Quebradeiras de Côco, da região da Mata dos Cocais maranhenses são também apresentadas. Todas essas vivências permitiram evidenciar o pluriverso de ontologias, a partir das quais se configuram as formas de sentirpensar as relacionalidade da sociobiodiversidade.

SUSTAINABLE DEVELOPMENT-EMERGENCIES-2

PUSHING BACK DAY ZERO: CAPE TOWN'S WATER CRISIS

Betty J. Harris

(University of Oklahoma, Norman) – United States

Cape Town, a city of four million, is projected to run out of water sometime in September of 2018. The population of the city has nearly doubled since South Africa's first all-race elections in 1994. The city, where dams were full in 2014, now will have to consider turning off the water supply to the majority of its population, its hotels and other businesses, and agriculture. Cape Town's water supply is acquired from several dams in the Western Cape Province whose average capacity is measured daily. Because the bottom 10% of these dams is composed of sludge, roots, and other debris that could clog water pipes, city officials plan to turn the taps off prior to reaching that point. The city of Cape Town has enough revenue to supply water trucked in to 200 collection points (protected by police) located throughout the city for three to six months. The poorest citizens will still have access via communal taps.

The towns of Stellenbosch and Paarl, at the center of South Africa's wine industry, receive some water from Cape Town's reservoirs and are therefore at risk.

Agriculture consumes 30% of Cape Town's water. Given the precarious situation, water management planners are phasing in other long-term measures, such as waste water re-use, rain-water harvesting, desalination, and tapping into new aquifers.

Whether or not Day Zero arrives, Cape Town, a Green City, will expend considerable effort to keep its economy functional through agriculture and tourism while attempting to have a more sustainable water management plan. When crisis strikes, what constitutes sustainability must be renegotiated and rapidly, but carefully, executed.

ANTHROPOLOGICAL DIALOGUES AND ETHNOGRAPHIES OF DISASTERS IN COLOMBIA

Alejandro Camargo

(Université de Montréal)

In this presentation, I explore two arguments which I regard as the state of the art of anthropological studies on disasters in Colombia. First, anthropologists have studied disasters as a way to reflect on broader topics of anthropological interest such as violence, social inequality, and migration. Disasters have also been key ethnographic arenas for the creation of collaborative dialogue among anthropologists, and between anthropologists and the people affected by disasters. I develop these arguments in four parts. The first part situates the study of disasters within the broader tradition of anthropology in Colombia. The study of disaster has not always been a clearly defined specialization within Colombian anthropology. This probably has to do with the fact that topics such as ethnicity, multiculturalism, cultural heritage, social memory, and the armed conflict have captured a significant part of the attention of the anthropological community. But since 2010, more intense catastrophic events have dramatically affected a considerable number of localities across the country. This intensification of disasters urgently calls for a more engaged anthropology. The second part describes the main questions and areas of inquiry in the existing anthropological literature on disasters in Colombia. A large part of this literature has been developed in the form of theses and dissertations. This in turn places issues of representation, visibility, and intellectual authority on the table for discussion. The literature on disasters has mostly dominated by topics such as magic, spirituality, religion, the production memory and emotions. More recently, the ontological turn in anthropology has opened the way for research on the materiality of post-disaster ruins and rubble. The third part explores the motivations, expectations, and reflexivity of anthropologists involved in two collaborative ethnographic projects. The first of these projects concerns the research group “ethnography and memory in Armero.” This group brought together anthropologists who were interested in studying the aftermath of the Armero tragedy—a disaster produced by the eruption of a volcano. The second of these projects was a collaboration between anthropologists from the Universidad del Cauca and the indigenous people affected by an earthquake-related landslide. The fourth part proposes some areas of collaboration between anthropology and other disciplines which have also generated important knowledge on recent disasters in Colombia. Historians, for instance, have studied the politics of earthquakes and the relationships between flooding and urbanization. This section also pinpoints some gaps and potential areas of research for Colombian and Colombianist anthropologists.

THE NETNOGRAPHY OF A DISASTER: AN INTERPRETATION OF COMMENTS ON THE ENVIRONMENTAL CRIME OF MINING IN THE RIO DOCE

João Francisco Alves Mendes

(Universidade Federal de Santa Catarina) – Brasil

Sergio Boeira

(Universidade Federal de Santa Catarina) – Brasil

Technological advances amplify methodological possibilities, techniques for surveying and interpreting events. Netnography is a “qualitative research methodology that incorporates the techniques of traditional ethnography to the study of emerging communities and cultures from computer-mediated communication” (VERGARA, 2010, p.184). Social networks are channels that emerge as disseminators of representations and opinions of citizens and institutions about events. Vergara (2010) says that the involvement of the actors varies according to the community to which they belong. Interpreting the social representations of environmental disasters, based on data gathered in social networking forums and identifying the actors involved, is a research exercise that contributes to the systematization of knowledge about the event. In this sense, the proposal to investigate Brazil’s largest socio-environmental disaster, the dumping of approximately 60 million m³ of iron ore tailings on a river, following the guidelines of netnography, can contribute to the understanding of this complex and unprecedented event in the country. Several discussion groups on the tragedy are active, one of them is the Facebook page “In Defense of the Territories in front of the Mining”, administered by the National Committee in Defense of the Territories before the Mining that counts 36.558 followers, there are shared texts and about the disaster and is an important source of research.

SUSTAINABLE DEVELOPMENT-THEORY-1

CHANGES IN GLOBAL MEANINGS AND PROCESSES ABOUT SUSTAINABLE DEVELOPMENT AND THE ENVIRONMENT

Edward Sankowski

(University of Oklahoma, Norman) – United States

This paper is new work added to research in the book, *Some Problems and Possibilities for Sustainable Development*, by Edward Sankowski, Betty J. Harris, and Jozef Hernik (Krakow, 2016). Cultural anthropology of sustainable development (“SD” for short) is stressed. The classical account of SD is *Our Common Future*, 1987, The Brundtland Report. The Report concerns shared global problems about economic and societal development, and treats development as requiring care for the environment. In this paper, the importance for SD is underlined of global mostly post-1989 transformations in political economy and culture, notably changes in so-called command and market economies. Both SD (now including its 2015 version) and post-Cold-War events need to be interpreted together. Widely shared problems about the environment (e.g., energy issues) continue into a period often called one of global marketization. But what might be regarded as “cultural” aspects of SD increasingly affect a market-defined environment, and vice versa. Cultural norms always have been crucial for markets. Rules change, (political, economic, and cultural), that constitute market arrangements, so variable around the world. “Climate change”, but conjoined with other issues now less intensively acknowledged as environmental, will be re-defined, as cultures and markets, themselves in flux, modify perspectives on priorities about the environment. Anthropology of SD, post-1989, is vital for understanding this.

SUSTAINABLE DEVELOPMENT IN THE LIGHT OF THE ANTHROPOCENE: INVESTIGATING UN APPROACHES

Beatriz Judice Magalhães

(Universidade Federal de Minas Gerais) – Brasil

The concept of sustainable development became widely diffused since the Brundtland Report in 1987. Forged on a highly anthropocentric cultural matrix, it has been used in attempts to reconcile the economic processes of intensive use of natural resources with the preservation of the environment. To further understand such a complex relationship, it is necessary to go deeply into the analysis of the Western ontology, which first consisted of a radical separation between human and environment/ non- humans. Thus, it was possible to produce an economic mode of operation that objectified the environment and nonhumans; later, there were actions that sought to solve the problems arising from attempts at reconnections, significantly summarized in the concept of “sustainable development”.

This term has been used by many actors, including the United Nations (UN), and is therefore very present in emblematic events such as the Eco-92, the Johannesburg Conference and the Rio + 20, as well as in reports and other reference documents. In 2015, the Agenda 2030 was agreed among the UN member countries, describing the 17 Sustainable Development Goals (SDGs) and the 169 related targets.

This paper seeks to analyze some of these documents, reflecting on the appropriations of the term “sustainable development” by the United Nations over time.

In our theoretical approach, we work with concepts like Gaia and Anthropocene.

SUSTAINABLE TOURISM THROUGH USE OF GIS: A NEW GEOGRAPHICAL APPROACH

Patnaik Debasis

(Birla Institute of Technology and Science) – India

The objectives that contribute to bringing sustainable development to tourism of a place are the optimum distribution of resources, economic sustainability and the required environmental conservation measures. Indicators for each of these factors of influence are collected and mapped using Arc-GIS, and are analysed to find their compliance with each of the objectives. From the final overlay maps obtained from this analysis, recommendations are given to reach the sustainability objectives, thus leading to sustainable tourism growth.

OP 033 – ARAB ENCOUNTERS

In substituting the traditional focus of Arabs in a given place by the broader and less normative encounter between Arabs and a given place, this panel introduces a transversal approach to social belonging. It complexifies the notion of community by questioning the arbitrariness of long-established predefined categories such as “refugee”, “migrant” and, for example, “Brazilian” or “European”. The encounter perspective seeks to: a) redefine the subjects and social relations through first-hand mapping of social networks and disciplinary practices identifying subjects’ own self-ascription categories and the main social practices through which these categories are embodied, reproduced and transformed. This mapping involves Arab migrants in a given place, Arab refugees, but also non-Arab activists and sympathizers engaged with the Arab world, and these actors’ connections to the Middle East and North Africa.

b) find processual correlations and relations between social actors and processes across regions. In sum, rather than focusing on a given subject (like Arabs in Europe), this roundtable focuses on social relations cutting across an ensemble of subjects (and thus not a discrete sum of predefined social actors) engaged in Arab encounters across various regional contexts, and their symbolic and empirical connections to the polysemic, disputed imagined communities. Panel participants should address one of more facets of a given Arab encounter, or compare different Arab encounters.

Convenor:

Leonardo Schiocchet

(Austrian Academy of Sciences) – Austria

Paulo Gabriel H R Pinto

(Universidade Federal Fluminense) – Brasil

Comissão/Comission: Commission on: Anthropology of the Middle East

Languages accepted for paper presentations: English

Keywords: Arabs; Encounters; refugees; migrants; social belonging

Thematic lines: 05. Anthropology of Middle East/Antropologia do Oriente Médio

— Sessão 1 —

AMBIGUOUS DIFFERENCES: CONSTRUCTIONS OF ARAB/SYRIAN-LEBANESE IDENTITIES IN BRAZIL

Paulo Gabriel H R Pinto

(Universidade Federal Fluminense) – Brasil

The analysis of the cultural dynamics of the Arab identities – which I defined as a range of related identities (Arab, Syrian, Lebanese, Palestinian, and Syrian-Lebanese) that codify and express ethnic references to the cultural heritage of Arabic-speaking immigrants – in Rio de Janeiro shows how Arab/Syrian-Lebanese ethnicity have been negotiated, transmitted and reinvented in the Brazilian society. Discrete ethnic/national codifications of the linguistic and cultural heritage of the Arabic-speaking immigrants emerged in the period from 1890 until 1930. From 1940 to 1970, various ethnic and religious were created to transmit these codifications of the “cultural heritage” of the Arab community to the generations born in Brazil. From 1970 on, there was a decline in the religious and ethnic/national institutions. Also, the younger generations had weaker identification with the codifications of “Arab culture” presented by the ethnic and national institutions, such as clubs and associations. Arab/Syrian-Lebanese identities came to be lived as family traditions codified into concrete symbols and private arenas of sociability, such as the sentimental aspect of kinship ties and family meals around Middle Eastern food. However, my ethnographic research revealed that the Arab identities did not disappeared in this process, but rather became de-institutionalized ethnic categories that re-emerged in the public sphere since the 1990s. The data analyzed here were collected during my ethnographic fieldwork Arab/Syrian-Lebanese community and archival research in its institutions in Rio de Janeiro in 2009-2010.

OTHER “ARAB ENCOUNTERS?”: IMAGINED POPULATIONS, LABELLING AND STATISTICS IN A PALESTINIAN REFUGEE CAMP IN LEBANON

Gustavo Baptista Barbosa

(NEOM/Núcleo de Estudos do Oriente Médio/Universidade Federal Fluminense) – Brazil

Based on fieldwork conducted in Shatila, a Palestinian refugee camp in Lebanon, this paper shows the problematic nature of some of the abstractions – “imagined populations,” as I call them – statisticians work with. Indeed, what do generalising labels such as “Lebanon,” “Palestinians” and “refugee camps,” which show up so habitually in studies of statistical nature and within the “state-of-exception” literature, effectively mean? In the process of manufacturing such generalisations, what is being left out and silenced? While there is no doubt that Palestinians face barriers for legal inclusion in Lebanon, I argue that, together with other sectors of the population, Lebanese or otherwise, they also face barriers for social and economic inclusion. In this sense, the efforts of Palestinian nationalism to make Palestinians a single case notwithstanding, there appears to be more in common between Shatila and other poverty-stricken districts of Beirut than initially supposed. By accepting the terms of Palestinian nationalism and emphasising Palestinians’ “Palestinianess,” researchers may have contributed to “othering” refugees in Lebanon, tending, in the process, to downplay other kinds of belonging, such as class. Can class enable “Arab encounters” of a different type and serve as a basis for political mobilisation?

THE AUSTRO-PALESTINIAN ENCOUNTER

Leonardo Schiocchet

(Austrian Academy of Sciences) – Austria

This paper discusses the Austro-Palestinian encounter, including the established Palestinian population in Austria, the newly arrived Palestinian refugees coming from Syria, Austrian pro-Palestinian activists, and more. It prioritizes discussing the “encounter” as framework to understanding and portraying the asymmetric embeddedness of ideas, representations, and values across different social groups. In doing so, it does not focus exclusively on Palestinians or in Austria, as fieldwork to this article departed from Palestinians in Austria and Austrian pro-Palestinian activists only to cut across different social belongings and contexts. This piece aims at contributing mainly to two sets of literature: the first, on migration and forced migration, especially in what it relates to debates around what has been framed as “integration” and “mobility” studies; the second, on Palestinian nationhood, social belonging, and the Palestinian diaspora.

— Sessão 2 —

THE SENSES OF BELONGINGNESS: CASE STUDY OF THE ISLAMIC COMMUNITY IN CROATIA

Lana Peternel

(Institute for Social Research in Zagreb) – Croatia

Religion is an embodied experience that includes all of the senses influencing individual perceptions, and consequently behavior, personality and identity.

Moreover, the metaphysical dimensions of religion like spiritual experiences are predicated on sensual engagements with the physical world. Therefore, religious communities, especially minor religious communities nourish and keep their traditional practices carefully and cautiously in the current changing times. In this presentation I draw on recent anthropological literature on the senses (Pink 2014) to show the complexity of inner belongingness to the religious community in the town of Sisak in Croatia. By following sensory ethnography I describe different senses, smells, sounds, movements, tastes and other phenomena appearing during daily practices among members of the Islamic community involved in organizing activities in a soup kitchen in Sisak suburbia. I depict individual experiences reflecting notions of social bonding and identity belongingness using a multisensory lens.

'A PATH TO BE SAVOURED': BODY AND RITUALITY IN SUFI COMMUNITIES IN BUENOS AIRES

Mayra Valcarcel
(UBA-CONICET)

Fernando Chinnici
(UBA -FFyL / UNO) – Argentina

This paper is first and foremost a brief update on Islam – with special emphasis on Sufism – in Argentina. It also explores the devices, discourses and practices whereby Islamic identity and corporeality is redrawn in two Sufi dargâhs in central Buenos Aires belonging to the Naqshbandi and Jerrahi tariqas (orders). To this end we prioritize the fieldwork and participant observation we carried out in community spaces during Dhikr: rituals of devotion to and remembrance of Allah, both mixed and female. We pay attention to the ritual differences and similarities, the uses of space and the body, and the forms of interaction, communication and sociability deployed. We complement the material for analysis with secondary sources and interviews of men and women from both groups in order to examine the influence of other spiritual movements, transnational and diasporic processes, and the impact of social networks on the reconstruction of Sufi identities and experiences in the local context. Last, we provide some reflections on a methodological approach that has enriched our fieldwork through what we venture to term a 'bifocal ethnographic strategy'.

OP 034 – ART OF LIVING: ANTHROPOLOGICAL PERSPECTIVES ON TASTES, DESIRES AND PLEASURES

This panel aims to explore the creative ways in which tastes, desires and pleasures are enmeshed in arenas of daily life through food's production, circulation and consumption. Our purpose is to bring together different theoretical and methodological approaches focusing on activities, values, memories, and senses of belonging related to notions and practices of food and drink. We welcome papers focusing on, but not limited to, the following questions: how food and/or drink can mobilize ethnic, national, gender and religious identities? How a meal can evoke senses of belonging and connectedness? How to do ethnography on desires and pleasures connected to food?

Convenor:

Gisele Fonseca Chagas

(Universidade Federal Fluminense) – Brasil

Nefissa Naguib

(University of Oslo) – Norway

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English and Portuguese

Keywords: Foodways; food and drink; tastes; identity; memory

Thematic lines: 17. Food and Nutrition/Antropologia dos Alimentos e Nutrição

— Session 1 —

DESIRING COMPLEXITY: EMBODIED SUBJECTIVITIES AND HISTORICAL SOCIOMATERIALITIES IN EATING

Montserrat Pérez Castro Pérez

(Universidad Autónoma Metropolitana, Cuajimalpa) – México

Eating is embedded in multiple relations: within a global food system, household organization, physiology, memories, among many other factors. The multiplicity of eating can manifest several contradictions between people's beliefs, cravings, practices, experiences and living conditions. How can we study this complexity? I suggest a possible path through the assemblages of desire. I'll explain how my fieldwork experiences studying eating practices in a marginal neighborhood in Tijuana, Mexico, and in my current research with college students from private and public universities in Mexico City, have led me to think about desire as a knot between embodied subjectivity, food, power and historical sociomaterial processes. I discuss a theoretical framework of eating, influenced by Gilles Deleuze, where desire is an assemblage, a potentiality that affects and connects elements that build social reality. The nexus between bodies, subjectivities, history and materialities are not univocal nor predetermined nor synthetic; they are dynamic, multiple and relational. We can map the assemblages of desire where eating experiences and embodied subjectivities unfold. Thinking about desire can help us articulate the complexity of power, agency, and social life. My aim is not to propose a unique model for the anthropology of food and eating, but rather to suggest the creative possibilities of the field in order to understand broader issues in anthropology and social sciences.

EATING LIKE OTHER

Daniela Lazoroska

(University of Copenhagen) – Dinamarca

This paper dwells on experiences of dissociation and estrangement involved in practices of eating and drinking. Based on more than a year of fieldwork in a Rio de Janeiro favela, I will examine how emotional states and entangled social relationships affect consumption, where it can take place, and critically, with whom. Instances of refusal, which are at the narrative core of the work, will be tied to the structural violence which the subjects of the study, the young of the favela, are exposed to. Ultimately, the aim is to uncover the fragile dimension of agency, and eating as a metaphor for social relationships.

HARVESTING THE OLIVE TREE: TASTE, EMOTION, MEMORY

Anne Meneley

(Trent University) – Canada

This paper investigates how in Palestine the olive tree is understood as an actor, a kind of co-producer of its own care. There is a reciprocity between tree and farmer, an “ethics of care”, which goes beyond material gain, co-generating productivity and well-being for both people and tree. Indeed, olive trees are often spoken of as kin, the older trees as grandparents and the younger ones as children, which one ought to treat with tenderness. Tawfik Canaan’s (1927) rich ethnography stands witness to the erasure of prior meanings and practices enabled by the material qualities of olive oil by the threat of the disappearance of the substance itself, Palestinian olive oil, and particularly, the destruction of the trees that produce it and mark the land of the producers. Palestinians who have their land confiscated, their trees uprooted or poisoned, lose a means of livelihood and also a means of accessing the sacred through engaging in offerings of olive oil for spiritual benefit. I follow here not only the harvesting practices but the meals shared when conducting the laborious harvest, which draws in young Palestinians, along with foreign volunteers, in shared labor and pleasurable commensality under the olive tree.

THE SWEETNESS OF CHILDREN IN SAINT COSMAS AND SAINT DAMIAN'S DEVOTION IN RIO DE JANEIRO: ON FOOD AND RITUAL

Renata Menezes

(Museu Nacional/Universidade Federal do Rio de Janeiro) – Brazil

The article will present partial results of a broader research on the devotion to Saint Cosmas and San Damião in Rio de Janeiro. In this city, the celebration of the saints involves candy donations for children on the streets in September. The work seeks to explore the connections between these sweets and African-Brazilian recipes (and Afro-Brazilian religions). It also seeks to explore the specificity of candy materiality, a unique type of food, which in this case operates as a metaphor or a metonymy of children's qualities, such as sweetness and happiness. We would like to propose that the donation works as an urban ritual where the ingestion of sweets is a way to promote these qualities, building, at a time of the calendar, ideal children.

— Session 2 —

COOKING STORIES: CARING AND SENSITIVITY IN PROFESSIONAL KITCHENS

Nicole Weber Benemann

The activity of cooking has sometimes been denied to the dimension of ordinarily daily domestic activities, also monotonous, repetitive, and provided with poor imagination, neglected in formal education and fields of knowledge. For others, and in other fields of knowledge, it is considered a mark of identity, differentiation and maintenance of tradition and family links. In this context of inconstance, professional kitchens, especially restaurants, are still an unexplored field for anthropology and issues such as creativity, the immanent subjectivity of cooking, affection and pleasure are neglected in the culinary, cultural, and symbolic process of transformation of food.

Through ethnography, and research already done, this proposal aims to investigate the work of daily professional cooks, focusing in the valorization of the action of women and men; to their abilities, limitations, and culture, that act permanently in the interaction with ingredients, environments, and utensils. In the routine of cooking, the planning of taste experiences, caring invested in details, sensitivity of imprecision, passion and other elements announce an intangible but undeniable dimension: cooking requires affection, donation and soul. Cooking is a form of expression dedicated to the exercise of the pleasure of others.

ENTRE GOSTOS E SABORES: A RELAÇÃO ENTRE RESTAURANTES VEGETARIANOS E COMIDA BAIANA

Vanessa Moreira

(Universidade Federal da Bahia) – Brasil

Uma etnografia que se propõe a discutir práticas alimentares vegetarianas a partir da análise acerca da emergência de restaurantes classificados como vegetarianos. Discursos e práticas experimentados em um restaurante renomado da cidade de Salvador, Bahia, amparam metodologicamente a pesquisa que tem o intuito de entender a adaptação de um eixo que se denomina health à comida emblemática baiana. As escolhas de consumo são criadoras da realidade imaginada e dialogam com uma nova proposta alimentar, a qual envolve relações sociais diversas. Assim, será problematizado como gostos, sabores, saberes, emoções, valores (éticos, estéticos, comportamentais e sociais) e alimentos impactam as construções identitárias, as categorias e estilos de vida dos adeptos do vegetarianismo.

O ENCONTRO PROMOVIDO PELO ATO DE COMER JUNTOS: UMA ANÁLISE DO VÍDEO EATTOGETHER

Raquel Cantarelli

(Universidade Católica de Brasília) – Brasil

Ao nos alimentarmos na Antropologia para enriquecermos uma pesquisa na Comunicação, nos deparamos com diferentes perspectivas da alimentação. O presente artigo é resultado de algumas reflexões propostas na disciplina de Antropologia da Alimentação direcionadas à pesquisa desenvolvida por nós, na Faculdade de Comunicação, acerca do encontro promovido pelo ato de tomarmos uma refeição em conjunto. Acreditamos que temos negligenciado com as refeições. Não no aspecto do que se come, mas de como nos colocamos nesse ato tão cotidiano. Essa percepção reforça a nossa crença de que existem muitos aspectos envolvidos no ritual de tomarmos uma refeição em conjunto e que merecem atenção, pois muitas coisas acontecem enquanto comemos juntos.

Portanto, buscou-se problematizar a interação promovida pelo ambiente criado em torno do ato de comer numa estrutura temporal sob uma perspectiva do ritual à mesa. Para tanto fez-se uma análise do vídeo* #eattogether que inaugura o dia de comer juntos. Percebeu-se que uma refeição tomada em conjunto pode configurar uma forma de resistência a comunicação mediada e ainda que encontro promovido pelo ato de tomarmos uma refeição em conjunto configura um espaço para resgatarmos a comunicação interpessoal.

(Link para o vídeo analisado: <https://www.youtube.com/watch?v=vDuA9OPyp6I>)

— Session 3 —

ON “OLD SAVAGES,” ETHNICITY AND FOOD CONSUMPTION

Noa Vana

(Tel Aviv University) – Israel

The “old savages,” the dementia-victim elderly people, are notably absent from anthropological discourse. I tackle this lacuna and contest the assumption that they are excluded from social order.

My research is based on an ethnography I carried out among elderly people with advanced stages of dementia attending a day care center.

My findings suggest that the nursing home staff use ample strategies designed to eliminate the subjectivity of the elderly people who inhabit the “tiny room;” a small space in the center designated for those who “are not there anymore.” Nonetheless, a thick description of food consumption practices revealed that the staff (and I) consistently constructed an ethnic identity to those “others” in the “tiny room.” For Example, the staff cover the elderly people with aprons before meal times (“so they won’t get dirty”); though, only those who are from European heritage (“Ashkenazi Jews”). The ones from Arabic heritage (“Mizrahi Jews”) can go back home with stains on their clothes. The staff believed it didn’t matter to “them.”

Based on these findings I contend that the staff culturally translate these elderly people’s “otherness” through racist practices that both discriminate Mizrahi Jews and re-integrate them into society; through their constructed ethnic identity. Hence, I suggest that incorporating postcolonial theory insights into gerontological anthropology might extricate it from its enclave of social-problem oriented areas of research.

FOOD, MEMORY, AND PLACE: THE HISTORICAL CONSCIOUSNESS OF JAPANESE MIGRANTS AND THEIR MIXED DESCENDANTS IN WESTERN AUSTRALIA

Yuriko Yamanouchi

(Tokyo University of Foreign Studies) – Japan

This paper explores how ethnic cuisine embodies a different historical consciousness for migrants of different generations while connecting them to the same historically constructed site, as in the case of Japanese migrants to Broome, a town in Western Australia. Despite the White Australia policy, Japanese migrant workers flocked to Broome's pearl shelling industry from the 1880s to the 1960s. Some stayed and intermarried with local Indigenous people, resulting in mixed heritage descendants. Broome is now called Australia's 'first multicultural town', preceding nationwide multiculturalism in the 1970s. Cooking and eating Japanese cuisine means different things to different generations of Japanese migrants and their mixed descendants. To younger generations, home cooking evokes memories of childhood in the multi-ethnic Broome community, and is often seen as more 'authentic' than the food served in Japanese restaurants established after the 1970s. To first-generation Japanese migrants, their food symbolises their ethnic identity and historical presence. Memories of food are accompanied by longing for their homeland, and recollections of surviving food shortages in the 1950s-60s by relying on local resources often via Indigenous Australian spouses and friends. Their intertwined narratives, connected by food, reinforces Japanese, Indigenous, and mixed-descendant attachments to 'Broome', the site of a multi-ethnic society formed through their history of interaction.

FOOD, MIGRATION AND GENDER IDENTITIES. KOREAN MIGRANTS IN BUENOS AIRES

Romina Inés Delmonte

This work proposes to reflect on the intersections of migrant and gender identities, based on the analysis of Korean migrants in Buenos Aires' food practices.

This research is based on the hypothesis that cultural configurations (Grimson, 2011), which are product of historical processes developed in Korea, have a transformative impact on the practices of food preparation and consumption among Korean migrants in Buenos Aires. And at the same time, the peculiarities of the migration process and the diverse intercultural contacts of this immigrant communities produce transformations of such habits.

Based on ethnographic observation and in-depth interviews, it is observed how, through food practices, senses and representations about family and gender are renegotiated and reconstructed, in relation to changing diasporic identities. Thus giving rise to contradictory phenomena, which on one hand, reinforces the disadvantageous position of women in the division of labour between genders. But in turn, they also embody the possibility of becoming a source of empowerment for them.

WHICH TASTES IN THE CONTEXT OF GLOBALIZATION? TASTES AS ETHNIC AND SOCIAL IDENTITY MARKERS AMONG MAIJUNA AND KICHWA COMMUNITIES IN THE PERUVIAN AMAZON

Ricaud Oneto Emmanuelle

(Ecole des Hautes Etudes en Sciences Sociales) – France

In recent decades, food systems have been modified at different levels through globalization increasing access to new products, including in remote areas such as Amazonian indigenous communities. Since the nineties, this process has been intensified and systematized in Peru in particular by social programs providing allowances to mothers and scholar meals. In 2012, a ministerial resolution has attributed to inhabitants of Amazonian indigenous communities of the country an extreme poverty status. This food transition implies not only a greater accessibility to new food products – most of all manufactured – but also sensitizes to different tastes and let know about other ways of production and consumption. From a comparative investigation conducted in two Amazonian indigenous communities: Maijuna (Western Tukano) and Napuruna (Kichwa in the Napo river) – from 2013 to 2017 -, this paper proposes an ethnographic and qualitative approach to the emic representations on tastes and how they are related to social and ethnic identities. Crossing cultural perspectives on tastes and food desires in both groups, we will analyze how they identify themselves, each other and what is their place in the national society. In this specific case, results will point out that, in a context of globalization, food desires and pleasures reveal a belonging to an ethnic or national group, but also to an extreme poor social status.

— Session 4 —

ENTRE COLONIZADOR & COLONIZADO: ASPECTOS CULTURAIS DAS COZINHAS E IDENTIDADES NACIONAIS DE BRASIL E PORTUGAL

Talita Roim

(Universidade Federal de Goiás) – Brasil

A alimentação tem papel importante em uma sociedade, a culinária, os pratos típicos e a cozinha que se desenvolvem em um país faz parte do contexto histórico-cultural e é um dos elementos que constitui a base para formação de uma identidade nacional. O objetivo da pesquisa é de fazer uma análise comparativa da formação da identidade nacional portuguesa com a identidade nacional brasileira a partir da constituição de suas respectivas cozinhas.

Baseado em Boaventura de Sousa Santos (1999) de que Portugal não possui uma identidade nacional sólida, uma vez que o projeto nacional ocorre por meio de uma elite portuguesa conservadora distante da massa popular, que não interioriza essa identidade nacional forjada, temos como problemática pensar a construção dessa identidade portuguesa a partir de sua cozinha, para analisar de que maneira essas construções podem refletir na formação da identidade nacional brasileira. A comparação entre as duas cozinhas terá como método de pesquisa análise de discursos sobre hábitos alimentares, formação culinária, modos à mesa e demais ações relacionadas a alimentação, bem como aspectos sociais e culturais presentes na literatura clássica dos dois países, com estudos da vida e obra de Eça de Queiroz, autor clássico português e, de Machado de Assis, clássico da literatura brasileira. Além desses autores serão analisados outros documentos literários e científicos na busca por dados que indiquem a construção da identidade nacional de cada país na contemporaneidade, bem como a representatividade da construção de uma culinária nacional diante do processo histórico de Brasil e Portugal.

EM BUSCA DO CHÁ, DO ARROZ E DO AÇAFRÃO: A COMIDA COMO ELEMENTO MOBILIZADOR DA IDENTIDADE NACIONAL ENTRE IRANIANOS NO BRASIL

Ana Maria Gomes Raietparvar

(Universidade Federal Fluminense) – Brasil

O trabalho a ser apresentado é baseado na minha pesquisa de mestrado com iranianos residentes no Brasil, em trabalho de campo realizado em 2014. Ao buscar entender como a identidade étnica iraniana é mobilizada no Brasil, foi notável como a relação com a comida e com o chá preto, os encontros para cozinhar comidas iranianas, e as festividades regadas a pratos típicos mobilizava o encontro de iranianos formando momentos de exaltação da identidade nacional. Ainda, observei as redes transnacionais formadas para adquirir ingredientes e buscar manter uma autenticidade e legitimidade em torno das comidas como forma de afirmar a identidade nacional. A afirmação da identidade iraniana constantemente se confundia e se diferenciava na culinária de outras culinárias médio-orientais mais comuns no Brasil, como a comida árabe, muito presente no Brasil e a comida iraniana era utilizada como elemento diferenciador das outras comunidades médio-orientais.

“ONDE ESTÁ MINHA COXINHA?” SATISFAZENDO O DESEJO PELA COMIDA BRASILEIRA EM BARCELONA/ESPANHA

Claudia Ridel Juzwiak

(Universidade Federal de São Paulo) – Brasil

Teressa Juzwiak

Restaurantes étnicos são importantes para aproximar o migrante à cultura de origem e a manter a identidade etno-nacional. O objetivo do estudo foi identificar os elementos-chave que restaurantes em Barcelona adotam da cultura brasileira e as negociações com a cultura do país de acolhimento. Cinco proprietários participaram desse estudo qualitativo, no qual foram obtidas narrativas através de entrevistas de profundidade e observações. Os elementos usados para estabelecer o conceito de Brasil foram: a comida, o atendimento, o ambiente e a música. A forma como esses elementos se apresenta é distinta entre os restaurantes e reflete as trajetórias pessoais, demandas comerciais e clientela. Todos, independentemente da região de origem do proprietário, oferecem arroz/feijão ou feijoada e a coxinha, relatadas como as preparações que os brasileiros, principalmente residentes, procuram para “matar a saudade”. Todos oferecem elementos relacionados à região de origem dos proprietários. Três exploram o comércio local e para isso negociam adaptações à cultura local na oferta de serviços (ex: menu do meio dia, pratos típicos brasileiros “interpretados” no cardápio) Dois restaurantes têm o foco no cliente brasileiro e investem em uma proposta que oferece mais que comida, seja no ambiente ou na oferta de música e espaço de encontro. Todos incorporam preparações típicas, em maior ou menor número e complexidade, que parecem satisfazer o saudosismo e contribuir para a identidade brasileira.

— Session 5 —

A PRÁTICA DO CONSUMO ALIMENTAR RESPONSÁVEL NO EQUADOR: UMA EMANAÇÃO DAS AFETIVIDADES FRENTE AOS PROCESSOS MODERNIZANTES

Priscila Prado Beltran

(Universidade Federal de Santa Catarina) – Brasil

Marília Luz David

(Universidade Federal do Rio Grande do Sul) – Brasil

A modernização da produção, distribuição e consumo de alimentos compreende um projeto sócio-técnico em favor de: i) comoditização de alimentos, ii) intermediação de relações sociais da alimentação por sistemas monetários e financeiros, iii) distanciamento social e geográfico das unidades agrícolas, e atores da produção, e iv) dependência do conhecimento especializado para a forma de produção e consumo. O que promoveu efeitos inesperados, como aqueles associados à destruição de recursos naturais, redução drástica de unidades agrícolas familiares e o advento de doenças crônicas não-transmissíveis associadas à proliferação de sobrepeso/obesidade. Esses acontecimentos também provocaram que diferentes atores reflitam sobre o consumo alimentar como um ato de coprodução dentro da qual as afetividades, o gosto, e sabores se encarnam nos alimentos e organizam às famílias para promover uma prática alimentar “post-moderna”. Assim, é o caso de uma campanha organizada pela sociedade civil por um consumo responsável em Equador; guiada por princípios como a compra direta a agricultores, produção agroecológica e consumo de grãos andinos tradicionais. Para investigar sobre o consumo de alimentos dentro deste contexto propõe-se o enfoque da teoria da prática e o método etnográfico para uma análise tanto dos conhecimentos, recursos e sobretudo, as afetividades que mobilizam as famílias para criar novos espaços e materializar o seu consumo responsável.

PERSONAL FOOD SYSTEM OF CARDIAC PATIENTS PARTICIPATING IN THE BRAZILIAN CARDIOPROTECTIVE NUTRITIONAL PROGRAM

Raira Pagano

Maria Fernanda

Claudia Ridel Juzwiak

(Universidade Federal de São Paulo) – Brasil

Enilda Maria de Sousa Lara

Camila Ragne Torreglosa

Bernardete Weber

(Hospital do Coração)

The Brazilian Cardioprotective Nutritional Program, developed by the Hospital do Coração (HCor) in partnership with the Ministry of Health, consists of a nutritional guidance aimed for cardiovascular patients. The present qualitative investigation is a case study of the Program, that aims to understand the participants' personal food system. For that, semi-structured interviews were conducted with ten participants from the HCor intervention group. The thematic content analysis was based on the theoretical reference of the Food Choice Process model, and only the results of the a priori category 'personal food choice system' will be presented. The patients apprehend the food classification proposed by the Program (four levels according to the colors of the Brazilian flag), but in their discourses they use the healthy/unhealthy categories. There is a dynamic balance among values attributed to food at the time of selection; the main values are: taste, convenience, availability and the relationship with health. Routines and strategies are established to reach a balance among these values, as well as to minimize tensions and conflicts, and to maintain adherence to the nutritional guidance. It was concluded that individuals face challenges to full adherence to the Program's guidelines when they choose to maintain foods not included in the guidelines, in family's eating routine, and at commensality events.

TO EAT OR NOT TO EAT: FOOD DEBATES ABOUT LACTOSE INTOLERANCE

Tatiana Neis

(Universidade Federal de Pelotas)

Nicole Weber Benemann

The human food is biosocial, so it links the native and the social thing. However, all that is biologically eatable is not culturally edible, so what, when and with whom he eats up they are characteristic attributed by different cultural systems. But, when an allergy or intolerance is discovered to determined food, it is necessary to put the body under diet, wrapping a control of the wishes and reconstruction of the taste, specially in case of the food allergies.

For his time, the intolerance to the lactose is the incompetence of the organism of digesting it, while the allergy to the protein of the cow's milk is the reaction of the immune system to the casein (protein of the milk). To understand the changes of the food habits in the daily life and in whose social life has the intolerance, as well as the difficulties and strategies to eat out of house, the care with the tags of the foods, and the use or does not give enzyme (a powder to put on top of the food, canceling the intolerance), there were carried out interviews structured in the city of Pelotas, in Rio Grande do Sul, with a child's mother with allergy to the protein of the cow's milk, and three intolerant women to the lactose.

There are questions made a list of the adaptation, redetermination and in the constitution of new food habits, as well as aspects of the social and daily life and of the relation with the body that this article develops.

TRANSFORMAÇÕES GERACIONAIS NAS PRÁTICAS ALIMENTARES DE FAMÍLIAS EM ASSENTAMENTOS DE ALAGOAS

Gessika Carvalho

(Instituto Federal de Alagoas) – Brasil

Carlos Alexsandro

(Universidade Federal de Sergipe)

Na atualidade, um dos temas mais estudados é a mudança nos padrões de consumo alimentares e seus efeitos para a população e para a sociedade. Nessa perspectiva, o presente trabalho objetiva compreender as mudanças ocorridas no consumo de alimentos entre membros de diferentes gerações das famílias em assentamentos de Alagoas, buscando apreender os fatores que interferem nas práticas alimentares e como se dá o processo de formação dos hábitos alimentares, considerando as mudanças no contexto econômico e de desenvolvimento local. Para tal, foi utilizada como metodologia a realização de entrevistas semiestruturadas com famílias assentadas. Observou-se que os informantes apontam a alimentação sempre relacionada aos aspectos biológicos, apesar da menção à questão da renda familiar e da ajuda aos que não têm acesso à comida. As refeições são feitas com todos os familiares no mesmo cômodo e não fazem outras coisas enquanto comem. Foram ressaltadas mudanças significativas na alimentação de quando eram crianças para a atualidade, principalmente no que concerne ao acesso aos produtos e às questões de saúde. O preparo e a escolha dos alimentos sempre ficam a cargo das mulheres, que aprenderam com suas mães e repassam apenas às filhas. As famílias plantam alimentos variados para seu consumo e o excedente também é comercializado.

Também foi percebido que há troca de sementes e mudas entre os assentados.

— Session 6 —

O QUE (NÃO) VAMOS COMER HOJE? O JEJUM E A COMUNIDADE ORTODOXA COPTA NO EGITO

Houda Blum Bakour

(Universidade Federal Fluminense) – Brasil

Observar rigorosamente o jejum para os egípcios, configura um dos importantes elementos que participam da construção da identidade religiosa local, tanto para os membros da comunidade muçulmana quanto para os membros da comunidade cristã copta. A cuidadosa escolha dos pratos e seus ingredientes nos dias dedicados ao jejum ocupam o dia a dia da comunidade cristã, uma vez que este se dá semanalmente ao longo do ano, além de períodos específicos ligados ao calendário religioso. A proliferação de livretos de receitas vendidos nas lojas de souvenir na maioria das Igrejas no Egito, os programas dedicados à culinária de jejum (syami) nos canais patrocinados pela Igreja e nos Sites Coptas, refletem uma dinâmica ligada à comida syami que vai além da prática do jejum em si, abarcando e participando da construção das identidades religiosas de seus membros e também da identidade da comunidade copta e de sua coesão. Mas, por configurar uma prática comum a todos os egípcios, o jejum tem o papel de reforçar fronteiras sectárias e de servir como ponte entre muçulmanos e cristãos, dentro de um entendimento comum a todos os egípcios. Assim, podemos perguntar quando e como a prática do jejum exerce suas diversas funções: de coesão/exclusão sectária e/ou social e em quais contextos.

SÍMBOLOS PESSOAIS, SÍMBOLOS PARA MUITOS: NARRATIVAS SOBRE A ALIMENTAÇÃO E CONCEITOS DE HALAL E HARAM NAS COMUNIDADES SUNITA E XIITA DO RIO DE JANEIRO, BRASIL

Thaís Chaves Ferraz

(Universidade Federal Fluminense) – Brasil

A alimentação pode significar relacionar-se com o divino. “A abstenção de comer alimentos específicos e observar rituais de culinária é como as pessoas religiosas alimentam o corpo e a alma, permitindo que se sintam parte de uma comunidade mais ampla, mas ao mesmo tempo diferenciada” (ABU SALEM, 2015, p.182). Este trabalho se propõe a trazer para o debate um pouco da experiência entre muçulmanos xiitas e sunitas do Rio de Janeiro, Brasil, no que concerne à sua alimentação, escolhas e opções, aliando tais vivências aos conceitos de halal (lícito) e haram (impuro). Muitas vezes, as vedações alimentares presentes nos discursos de líderes do Islã assinalam prescrições em relação à evitação de certas comidas impuras, como a carne de porco e bebidas alcoólicas em geral (WEBER,2009, p.413). Por exemplo, encontrar carnes halal no Brasil não é tarefa fácil. A carne halal pressupõe uma determinada forma de abate do animal, que deve ser feita por um muçulmano e envolve desde a repetição de bênçãos até a forma de golpeá-lo. Por isso, existe relevância em conhecer um tanto mais de práticas de comunidades de características diaspóricas como a dos muçulmanos do Rio de Janeiro, formada por imigrantes oriundos de diversos países, descendentes desses imigrantes e brasileiros convertidos – uma parcela significativa e que opta por ressignificar seus hábitos em prol de uma religiosidade minoritária como o Islã no Brasil. Compartilhando do entendimento de que uma comunidade desse tipo se autorreconhece e cria laços por modos de agir e simbologias comuns, o trabalho pretende explicitar um pouco da pluralidade de práticas encontradas entre sunitas e xiitas da cidade em questão, destacando-se as alimentares, as quais muitas vezes precisam dar conta de dilemas cotidianos, entre desejos individuais e normas ligadas ao grupo, contendo cargas simbólicas compartilhadas e particulares. De forma abrangente, este estudo tenciona cooperar para construção de um panorama simbólico e das práticas sociais vivenciadas diariamente por muçulmanos xiitas e sunitas no Rio de Janeiro, com foco nos alimentos e na ideia de halal e haram.

AINBU WADAN: SOBRE A CULINÁRIA, OU O QUE FAZEM AS MULHERES CAXINAUÁ

Ana Yano

(Universidade de São Paulo) – Brasil

De sua sofisticada culinária, disseram-me os caxinauá que os pratos mais elaborados são aqueles que demandam tempo no fogo, pois exigem da cozinheira paciência e atenção: saber cozinhar é acertar a consistência, o ponto; é não deixar a caiçuma azedar, a macaxeira empapar, a carne salgar em excesso. Assim fazem as mulheres xinanya, “que pensam bem”, atributo dos mais respeitáveis para os caxinauá residentes em San Martín, às margens do rio Purus, sobre o qual este trabalho pretende se debruçar. Para tanto, em um primeiro momento apresentarei, em linhas gerais, alguns aspectos da culinária caxinauá (o que comem, como comem, com quem) para, em seguida, refletir sobre em que termos a gradativa transformação dos alimentos – do cru ao cozido, do insosso ao picante – coloca-se em continuidade aos princípios que regem a vida social. Minha hipótese é que sem suprimir por completo a tensão existente entre as pessoas, os bons modos caxinauá asseguram a medida precisa de suas relações (Lévi-Strauss 2006), tal qual os alimentos, cozidos, misturados e temperados, adquirem o sabor e a consistência desejados.

“KAIOWÁ MESMO”: CORPO, PESSOA E COSMOLOGIA GUARANI-KAIOWÁ

Gabriela

(Universidade Federal de São Carlos) – São Carlos – SP – Brasil

Este artigo é uma reflexão inicial sobre tese em andamento sobre a alimentação Guarani-Kaiowá – sobre as técnicas de construção do corpo e da produção de pessoa, diante de uma humanidade imanente com intuito de produzir iguais, mais precisamente, produção de não-jaguar. Tem como objetivo “equacionar” a produção da pessoa guarani, de um modo geral, como uma dialética – no sentido wagneriano, que chamarei, a princípio, de “devir-eu-mesmo”, que me remeto a expressão “kaiowá mesmo”, muito dita por xamãs na afirmação de suas práticas rituais. Penso na fabricação de corpos e na produção de pessoas kaiowá, através do compartilhamento de substâncias e das prescrições e tabus alimentares em determinados momentos da vida de um Kaiowá. O norte será a relação entre tupichá (alma-animal) e ayvu (alma-palavra). Nessa relação verifica-se um manejo intensivo do corpo tendo como finalidade manter a primeira sob controle, já que tende a ser quente e pesada, afim de elevar a segunda aos patamares celestes. Por estarem envoltos por uma natureza que não é neutra e por seres sobrenaturais cheios de intencionalidade (ou, perspectiva), verifica-se que o corpo é manejado por rituais que previnem a pessoa do ojepota (encantamento sexual) e/ou proporciona uma capacidade extra-humana de maturação ou perfeição espiritual (aguyje). Interessa-me, justamente, estas afecções corporais em que o Kaiowá garante ser “Kaiowá mesmo”, e de não ser ele tomado pela humanidade de outrem. Uma pessoa não “possui” uma alma ou “tem” um nome – ela é o nome, pois o nome é uma palavra divinizadora, ela é a substância divina. Entretanto, procuro problematizar a ordem do dado e do inato da personalidade kaiowá, e penso no devir-Kaiowá, como argumentarei, como um princípio dialético entre o devir-jaguar e devir-adornado, que expressam as várias “naturezas” da alma guarani.

OP 035 – ARTICULATION OF SILENCE IN POSTCOLONIAL CONTEXTS

OP

Silence is an eloquent strategy of expressing myriad shades of meanings. Basically it is an act of refraining from speaking for various reasons. It may be due to shock, subjugation, imposing authority or helplessness of the victim. At times it is chosen as a deliberate strategy to overcome an embarrassing situation or struggle for survival. In colonial contexts silence was either imposed or chosen as a means to establish an identity. Silence is a potential tool of dissent and protest.

‘Cultural Silence’ designates silences that are inextricably related to specific, racial, ethnic and class differences. Such silence is found generally in works of art.

Creative persons choose a mode of literary genre to express their inner most feelings and experience, which may be viewed as ‘taboo’ if openly expressed through speech. The idea of silence(s) and of “subjugated” voices assumes significance while considering gender issues. This panel seeks to explore how silence is articulated in Postcolonial contexts and its implications.

Convenor:

Timiri Sai Chandra Mouli

(Railway College,Osmania University) – India

Rajeshwar Mittapalli

(Prince Sattam bin Abdulaziz University) – Saudi Arabia

Comissão/Comission: No

Languages accepted for paper presentations: English

Keywords: Articulation; Silence; Ethnic; Gender; Culture.

Thematic lines: 24. Linguistic Anthropology/Antropologia Linguística

ARTICULATION OF SILENCE IN POSTCOLONIAL CONTEXTS

Session chair:

Dr Timiri Sai Chandra Mouli

THE SILENCE OF FLUID SUBJECTIVITY IN JHUMPA LAHIRI'S WORKS

Sushilla

(Open University of Mauritius) – Mauritius

Silence, often foregrounded in feminism, has been associated with connivance in postcolonial criticism. In Diaspora Studies, the continuation of postcolonialism, silence has continued acquiring importance. Since endurance over time is central in diaspora, silence has to be maintained over generations. My contention is that the diasporic persons have to struggle constantly against power, in order to be themselves and simultaneously to belong to the host community. This ambivalence demands management of different types of silence on a daily basis. A diaspora is made up of individuals and often the depth of their traumatic experiences and the intensity of their hopes are silence-locked and can be reached only through subjectivity. In this paper I will examine silence in the narratives of Jhumpa Lahiri. I will draw on Lily Cho's points on subjectivity of the diasporan in the face of power, and on Dibyesh Anand's recommendations regarding reconceptualising diaspora.

THE SUBALTERN SAGA CONTINUES: POLITICS OF SILENCE AND POETICS OF ARTICULATION IN ARUNDHATI ROY'S THE MINISTRY OF UTMOST HAPPINESS

Rajeshwar Mittapalli

(Prince Sattam bin Abdulaziz University) – Saudi Arabia

In more ways than one Arundhati Roy's latest novel *The Ministry of Utmost Happiness* continues the subaltern saga initiated in her debut novel *The God of Small Things*. Velutha, the titular 'god of small things' was permanently silenced for trespassing on the upper caste social spaces and violating its moral codes. In the forty years interregnum between the fictional times of the two novels the religious and sexual minorities too have joined the dalits in experiencing discrimination and ill treatment and are required to constantly contend with outmoded moral codes, caste-based discrimination and majoritarian violence. *The Ministry of Utmost Happiness* offers an honest account of how almost all the important characters experience silence for reasons beyond their control – birth, sexual orientation, social/cultural impositions and so on – but finally learn to break it in their own individual ways. In the process they achieve a limited realization of their true selves and learn to fight the fear, hypocrisy and negativity imposed on them. This paper discusses how Arundhati Roy employs silence as an artistic strategy in her novel to underscore the suffering of the vulnerable sections of Indian society and to stress the need to equip them with a voice of their own.

SILENCING THE 'VOICELESS'? – DALIT WOMEN IN GLOBALIZED INDIA

Kalpana Sargar

(Barns College Of Arts, Science and Commerce) – India

Human society has been a witness to inequalities and discrimination from the very beginning, wherein the powerful have always dominated and suppressed the weaker sections in one way or the other. History of mankind itself is a proof to this fact. However, women belonging to the class of the rulers as well as the ruled invariably suffered gender based injustice and prejudice from their own men. The condition of women from underprivileged class and communities was perhaps the worst as they were denied their very basic rights. Dalit women in India, who led marginalised life through centuries, belong to this category.

After India's political independence the conditions of their lives have started to change for the better as the Constitution has enabled them to get educated.

This paper attempts to explore how far the institution of education has empowered Dalit women to break 'that long silence' by voicing their protest against the inhuman treatment they received.

SILENCE AS METAPHOR FOR PROTEST: POSTCOLONIAL TELUGU WOMEN POETS

Timiri Sai Chandra Mouli

(Railway College, Osmania University) – India

Silence is generally perceived as an act of compliance, politeness, discipline, acceptance and adjustment. It is projected as a sign of grace in women. Indian women are indoctrinated to cultivate silence and accept their lot in life without protest. Childhood stories and songs extol silence and din into the heads of young girls the need to develop patience in order to make a success of their married life later. Traditions, customs and rituals too play a part in controlling the consciousness and silencing the conscience of women. Indian society stifles the voice of women and subjugates them primarily by imposing silence on them.

The Telugu women poets have, however, proven that the very silence which has been women's lot for thousands of years can be used as a means to defy patriarchal impositions and defy unfriendly social norms. In the postcolonial era they have chosen poetry as a means to voice their long suppressed feelings and to assert themselves as human beings entitled to a measure of dignity. This paper seeks to explore how creative writing has been employed by a few Telugu women poets to register their protest against patriarchal oppression, customs and traditions that weigh them down, and the general social environment which is detrimental to women's interests.

ARTICULATION OF SILENCE IN POSTCOLONIAL CONTEXTS

Session chair:

Rajeshwar Mittapalli

DALIT LITERATURE: AN ECHO OF LONG-SUPPRESSED SILENCE

Shivaji D. Sargar

(University of Mumbai) – India

Literature is the reflection of one's thoughts and ideas, joys and pains, and also romantic ideals and drab realities. Indian literature – from ancient times to colonial and post-colonial period – has gone through various stages and phases of its evolution, dealing with varieties of themes and issues related primarily with the lives of the privileged sections of the society. Owing to its pyramidal social structure, the lower castes and their aspirations always remained neglected, suppressed and silent under the parochial attitudes of the upper castes. During the colonial period, the efforts of British government to allow these people to get education made them aware of the abject conditions of their lives. The Herculean efforts on the parts of Mahatma Jyotiba Phule, Rajarshi Chh.

Shahu Maharaj, Dr. Babasaheb Ambedkar followed by the political independence from the British kindled their hopes and they started to express themselves in various means. Literature of these people is a very powerful and effective means to make the world aware of the inhuman traditions imposed upon by them by the privileged sections in Indian society. This paper proposes to discuss how Dalits in India have used literature as an effective tool to voice their grievances.

MODERNITY AND ITS SILENCE KINDS: AN INNER PERSPECTIVE

Felipe Lamim

(Universidade Federal Rural do Rio de Janeiro) – Brasil

This research seeks to work the hypothesis that events of modernity from its beginning had effects on speech and silence impacting both the religious domain and politics and domestic life. This change would have provoked a reordering of the self, through a discipline that would act in the innermost and, consequently, would have repercussion in all the social life. The practice of silence is presented in religious contexts of various strands and also non-religious that spread the importance or benefit of silencing. This work looks to investigate the meaning of silence and its implication in the religious and secular spheres in order to ascertain a relation between the silence and the social order of modernity. The proposal is based on a study undertaken on a catholic ritual of silence that includes the act of not speaking accompanied by an intense listening, especially of a discourse of formative quality that makes the word heard an element to be apprehended. Distancing oneself from cities to several listenings and no one own speech may reflect the will of the individual to be far from the great human agglomerations, diversity or homogeneity in series that are experienced in many different ways by the subjects; but also it could be a reflection of solitude in the midst of the mass, of a crisis of the self before a society that produces disturbances.

ARTICULATION OF NON-HUMAN SILENCE: A POSTCOLONIAL LITERARY PERSPECTIVE

Nair Dinesh Kumar

(V G Vaze College) – Associate Professor

Thousand of species are getting extinct, critically endangered and endangered in the so called third world countries. They are not only fewer in number but also are references usually absent in creative and critical discourses. They can be considered as victims of oppressive forces such as imperialism, capitalism and patriarchy. Categories such as animalized human beings, humanized animals, animalized women and feminized animals indicate intriguing overlaps of oppressed and silenced victims and their misrepresentations in cultural texts. Recent developments in Animal Studies have opened the need to reconsider the cultural images and species ordering in literature and humanities. Animals and birds too are ‘otherized’ in literary works and Literary Studies. Finding out and articulating their identities, moral selves and personhood in the postcolonial contexts is the main objective of this paper.

This paper explores the tenets of Animal Studies and Painism to show their compatibility with postcolonial critical engagements and to reassess a few postcolonial texts to if they provide voices for animal and non-human ‘others.’ It analyses texts such as Amitav Ghosh’s *The Hungry Tide* and Yan Martel’s *Life of Pi* using the tools of Animal Studies, Consciousness Studies and Postcolonial Studies to show how literary texts can enable the silenced non-human world. Prejudices such as speciesism, misothery and anthropocentrism, which have been the underlying forces behind the silencing of animals, are discussed in this paper. Reading literature can also be an attempt in reading animals and this premise too is explored in this paper. Human-animal relationship in the postcolonial literary context along with human interaction with animals in various spatial contexts such as domesticity and wildness too get reflected in this paper. The paper also examines postcolonial context as animal geography and animal-human geography. The strategies, which the postcolonial writers employ to create alternate spaces for animals and non-human others, are also discussed in this paper.

(RE) ASSESSING TEACHINGS OF SAINT TUKARAM: NEED IN POSTCOLONIAL CONTEXTS

Patil Vijaykumar Ambadasrao

(Nalanda Nritya Kala Mahavidyalaya, Mumbai) – India

This research paper attempts to (re)assess Saint Tukaram's Abhangas, which aim to uproot erroneous notions and urge people to take rational stance in life.

He was frank in criticizing superstitions which imperil human survival. His works on this aspect are pertinent in postcolonial context, where people are threatened by superstitious, pessimistic and schizophrenic environment due to of lack of direction in their lives. In silence they suffer. Saint Tukaram's Abhangas stress the need to appreciate and adopt principles of rationality to lead trouble free lives. Moral, rational and scientific principles enunciated by Saint Tukaram enable one to come out of the trap and break silence to lead dignified and harmonious life. His articulation of silence carries universal appeal for establishing harmony in society. It is valid and needed in postcolonial context.

— Session —

SRI AUROBINDO'S YOGIC VISION OF 'SILENCE': AN EVOLUTIONARY NEED IN POSTCOLONIAL ERA

Nikhil Kumar

(Department of English, Veer Kunwar Singh University, Arrah, India) – India

The silence which Sri Aurobindo discovers to be existing at the base of yogic consciousness reveals the existence of divine planes. It is the evolutionary need of man to establish such silence into his mind. No thought enters into such silent mind. It houses the consciousness which descends from the divine planes of Existence. The mind of the man, the mind which is yet to undergo yogic transformation, is receptive to thoughts, full of mental vibrations. Silence within such mind, the state in which he does not speak, contains thoughts, and is, thus, different from yogic silence. In fact, the yogic silence is transcendent to the silence of the yogically untransformed mind. The ordinary silence comes to be strengthened when he moves towards attaining the yogic silence wherefrom it originates. The present paper aims to reveal that in the yogic silence, human mind is capable of visualising and expressing higher realities existing on the spiritual planes of consciousness in its works of art in the postcolonial era. Man, then, comes to realise that the world was made for some mystic aim. In the yogically silent mind, he is free from the gravitational pull of Matter in his being, and rises irreversibly to the planes of spiritual consciousness wherein he has the realisation of the transcendent existence of the One Divine. Such spiritual rise paves the way for his transcendence to the plane of consciousness existing beyond the plane of Mind which Sri Aurobindo terms as 'Supramental'. It is the plane of integral consciousness wherein man has the unclipped vision of the Existence. It is on account of such integral consciousness that Sri Aurobindo could present a lucid picture of the pre-creation of existence in the opening canto of the epic and of the supramental transformation of man. The yogic silence in the supramental consciousness manifests in 'sempiternal light'. It gives birth to 'serene arches of translucent calm' on the face. Savitri's supramental face in such silence in the epic, the epic which took final shape in 1950, manifests 'a gleaming portion of the All-wonderful', 'a power of some all-affirming Absolute'.

VOICING THE SILENCE THROUGH POSTCOLONIAL FEMINIST THEATRE

Neeru Tandon

(VSSD College, Kanpur) – India

Voicing silence through feminist theatre aims at rethinking of plot/character configuration putting into question the 'meaning and performance of character both on stage and in script', questioning male dominated discourses and challenges institutions forcing conformity. Feminist Theatre is a source of empowerment for women to speak out. It is an exploration of woman's own unique idiom, her own form, her language and ways of communication. In the process of focusing the exclusivity and uniqueness of women, Feminist theatre presents woman as a "speaking subject." This paper focuses on *Silence! The Court is in Session* by Vijay Tendulkar and *Thus Spake Shoorpanakha, So Said Shakuni* by Poile Sengupta to validate the hypothesis. The former is the first play of Vijay Tendulkar to 'break the silence' of woman protagonists against oppression and injustice. The play represents mental conflict of Miss Benare, the protagonist who was expected to maintain silence against the decisions of court and the arguments of the lawyers. It is the imposed silence on her that lends significance to the play. Silence descends on her when the 'mock-trial' begins. Finally she breaks her silence exposing hypocrisy of urban middle class male chauvinists, who have all ganged up against her, out of sheer collective envy of her assertive and uncompromising nature. Poile Sengupta's play deals with characters from Indian Epics-The Ramayana and the Mahabharata. Shoorpanakha represents all those women who are bold enough to declare their desire for male companionship without taking recourse to false modesty. These two plays lay bare the politics behind the forced silence of women and how theatre is voicing their silence in an effective manner.

OP 036 – ARTS ON THE MARGINS OF WORLD ENCOUNTERS

OP

Material things evince shifting agencies depending on the social relationships in which they enact, and especially depending on how they interact with commodity chains and processes of commoditization in general. Certain objects may advance to works of art, due to their technological virtuosity, the complex intentionality of the makers, and the transactional quality of their aesthetics. Thus, we can identify art objects according to the innovative anthropological theory of art by Alfred Gell, over which there has been a lively debate during the last decades: reflections on historical and postcolonial issues were excluded; and also issues on political economy such as processes of commoditization of art objects are missing. The art works that Gell reflected on, such as Asmat shields, and Maori painting, are often located on the margins of the art world and of mainstream society – and thus on the margins of past, present and probably future world encounters. In a similar way this is the case with folk art and art brut. In our panel we invite papers in which art works on the margins are analyzed inspired by Gell's theoretical reflections, or by other innovative approaches in the field of art and history of art in anthropology. Under renewed scrutiny is also the issue, how we deal with the fact that in the context of the knowledge practices and lifeworlds of the local people who create and use the analyzed objects, art is often not a common, but at most a marginal category.

Convenor:

Willemijn de Jong

(Department of Social Anthropology and Cultural Studies, University of Zurich) – Switzerland

Eriko Aoki

(Ryukoku University) – Japan

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: “arts”, “the margins of world encounters”, “commoditization”

Thematic lines: 10. Arts/Antropologia das Artes

**INSPIRING THE ART/AESTHETIC
CONVENTIONS: RE-CREATING THE LIFEWORLD
ON THE MARGINS OF WORLD ENCOUNTERS**

**THE ENCHANTMENT OF TOPENG: THE MASKS IN THE TRADITIONAL
BALINESE THEATRE-DANCE PERFORMANCE**

Maria Bonome

(Universidade Federal do Rio de Janeiro) – Universidade Federal de Minas Gerais

In this work, I propose to reflect on the Balinese masks performance known as topeng from the perspective of Alfred Gell's conception of art as a technology (1992) and from my own fieldwork experiences. In 2013, I went to the region of Gyaniar in Bali – when I stayed with the Tri Pusaka Çakti artist family. Then, I was able to follow their performances all over the island. I also took topeng theatre-dance classes offered by them and observed from the outside other classes that took place at their Foundation. Moreover, I was introduced to the mask-making production process especially by their neighbor – the mask maker I Dewa Gede Mandra – and by other mask makers I met during my fieldwork.

The concept of topeng makes reference to both the mask/ed performance and to the mask as an “object”. In this sense, this proposal aims to analyze both the topeng as a ceremonial performance – i.e., as a “technology of enchantment” – and as an “object” (a mask) that takes part in the subjectivation of the mask/ed (a process known as taksu) – i.e., as an “enchantment of the technology” (Gell, 1992).

Finally, this account would allow me to raise questions about some key notions – such as “representation”, “theatre”, “art”, “tradition” – and their potential implications for anthropological research as well for art scholarship.

DRESS AS ART: TEXTILE KNOWLEDGE ENCOUNTERS IN THE WORK OF AN IKAT WEAVER IN EASTERN INDONESIA

Willemijn de Jong

(Department of Social Anthropology and Cultural Studies, University of Zurich) – Switzerland

In this paper it is argued that, based on different encounters of textile knowledge, enchantingly patterned contemporary ikat sarongs created in Eastern Indonesia can be considered as a unique form of art. They are manufactured in an allegedly marginal area in Eastern Indonesia. However, this area is located near junctions of early world trade, and of world travels until today. After a section on the use of the concept of art in textile studies in Indonesia, an accomplished weaver of a main cultural center in Central Flores is ethnographically portrayed through her work. Inspired by Alfred Gell's anthropological theory on art and agency (1992, 1996, 1998), the postcolonial approach of the globalization of Asian dress by Niessen, Leshkovich and Jones (2003), and Schneider's reflections on alternative art and anthropology (2017), it is proposed that the ikat sarongs presented, particularly their designs, obtain their artistic quality through the entanglement of textile related local and translocal knowledge processes and social interactions, in which they are imbued with agency through technical skills, aesthetics and complex intentionality. Thus, they might be included into the global art system in other ways than just as "tribal art". This would also have implications for their commoditization.

LIFE, ART AND COMMODIFICATION: HOW DISABLED PEOPLE'S WORKS IN JAPAN ENCOUNTERED GAZES OF THE INTERNATIONAL ART WORLD

Eriko Aoki

(Ryukoku University) – Japan

In 1946 in Europe, Jean Dubuffet proposed 'art brut' as the innovative genuine Western art. He defined it as artworks created by those who have never been exposed to the conventions of art. In the same year in Japan, Kazuo Itoga started the first institution for intellectually disabled people to make works as they like. Since 1946 art brut has established itself in the art world system and the number of such institutions in Japan increased. At the turn of the century the art world system discovered Japanese disabled people's works as those of art brut, some of which have been exhibited and commodified worldwide.

This presentation first aims to explore what has been happening to these creators and their social milieus since this world encounter. Secondly it will shed light on how their works attract the people who look at them, by referring to Kant's aesthetic judgement, Gell's anthropology of art and Gibson's affordance theory. Thirdly it will reflect upon the contemporary Japanese society by elucidating how the disabled people's creative activities are embedded in their life itself, which is often socially marginalized. In the course of discussion I comparatively refer to cases in central Flores, where I have conducted fieldwork since 1979.

**APPROPRIATING GLOBAL AESTHETICS: RE-IMAGINING
THE IDENTITIES AND HISTORY OF MARGINALIZED
PEOPLE IN WORLD ENCOUNTERS**

THE TRANSIT AND TRANSITION OF AUSTRALIAN ABORIGINAL ARTS

Sachiko Kubota

(Kobe University) – Japan

The representations of Aboriginal people in Australia have been changed over the years. This change was realized partly due to the upheaval of the value of their arts in international contexts. The case I will describe in this paper will show how the social acceptance or image of the people are constructed by the material they produce, and also how they transform according to the social contexts. In this paper, I will focus on the representations of Aboriginal arts in Japan to see the change of the inter-subjectivities of the materials.

HERITAGE AND IDENTITY: ART ACTIVITIES OF PACIFIC ISLANDER MIGRANTS IN AUCKLAND, NEW ZEALAND

Matori Yamamoto

(Hosei University) – Japan

It is only after the WWII, Pacific Islanders started to migrate to New Zealand. Most of them were sojourners first in the cities to labor, but finally settled in and formed communities there. Auckland is the city where the Pacific Islanders are highly concentrated, although they form only 7% of the total population.

In 1980s, some artists among them started art activities. The first generation of Pacific Islander artists came to New Zealand as laborers and later became self-made artists. Their works were different from so called Pacific Arts popular in the colonial period in a way that they created original style of their own, appropriating some design of the heritage. The Pacific Islander artists of the new generation were different in a way that most of them were born as a second generation and experienced formal art education in New Zealand. Many of them are children of mixed marriages and have several cultural backgrounds which might be one of the drives for them to join in art activities. Some of them follow the styles of senior Pacific Islander artists while more young generation artists are interested in the critical expressions of social situation of Pacific Islanders, such as discrimination and poverty, and irony of the Pacific Islanders' communities as well. Their art activities are on the delicate balance of their heritage and their own originality. At the same time, they need to speak out their own identity as a minor group in the whole society.

ARTIFACTS AND PERFORMANCES IN THE CREATION OF MARTINICAN HISTORY AND CULTURE

Magdalena Toledo

(Universidad Alberto Hurtado) – Chile

This presentation aims to analyze the agency of artifacts and performances made by three Martinican visual artists in the process of creation of Martinican history and culture. In this process, the search for new themes and materials reflects a specific way of becoming artists, simultaneously with becoming Martinican and African-Caribbean. Therefore, historic characters or episodes, like slavery, the maroons, indigenous or African heritage, are part of a performative process of rewriting of Martinican history that get stronger with a generation of artists with a project of elaboration of an esthetic on the margins of the European canons, with a marked identity and political discourse. As a result, works of art are also offerings to divinities or historical counter-narrative; performances are also rituals against the old – and new – masters, rituals of purification or experience of historical events corporally inscribed. Therefore, considering the arguments elaborated by Alfred Gell in *Art and Agency*, I understand these artifacts as agents on the process of production of Martinican history and elaboration of a “Martinican culture”.

EMERGENT AESTHETICS IN PRESENT AND FUTURE PUBLIC PRACTICES ON THE MARGINS OF WORLD ENCOUNTERS

OLD ROUTES, NEW JOURNEYS: MATERIAL CULTURE AND ART PRACTICE IN LADAKH

Abeer Gupta

(Ambedkar University Delhi) – India

Ladakh is perceived today as a trans-Himalayan frontier of the Indian subcontinent, but till recently was part of a vibrant network of central Asian and Himalayan trade which gradually disappeared since the mid 20th Century with the reconfigurations and militarisation of the borders. Over the past few decades the material culture of the region has become inexorably linked to India and has reconnected with global circulation through tourism.

The presentation relocates Ladakh as a contact zone of various streams of cultural production and commoditization through transformations in clothing and tea utensils, objects found commonly in homes across all regions of Ladakh, both rural and urban spaces, and across social and religious groups. These objects narrate a historical assimilation of various regional traditions and local production; the shifts in present times as they are outsourced to production centers in India. Further, how they negotiate and influence industrial products as they are traded next to contemporary substitutes and alternatives, alongside recycled, second-hand goods and international brands.

A dialogue was initiated within contemporary art practice, in Ladakh around some of these ideas, which produced two site-specific installations, displayed in conjunction with a set of objects at the national ethnographic museum of India. The presentation concludes with insights from the exhibition which raises questions around artist-artisanal agency at the peripheries.

ARTS AND DEVELOPMENT – ANDREA VERENA GRIEDER (UTAB UNIVERSITY OF TECHNOLOGY AND ARTS, BYUMBA)

John Clammer Rwanda

(O.P. Jindal Global University) – India

The anthropology of the arts and the anthropology of development are rarely brought into dialogue with one another. This panel proposes to explore new ways of relating them and to consider how processes of creativity are essential to understanding how people respond to the development process. The panel would include the following themes: development as performance, how does poetry shape the ethics of development? What values emerge from within the creative field and how can they be seen as a contribution to more holistic conceptions of development? Case studies of the arts in the development process, creativity as a social and cultural process.

OP 037 – BETWEEN THE INTERSTICES OF GOVERNANCE REGIMES: ETHNOGRAPHIES OF INFORMAL ECONOMY

Informality is extensively used to describe two ontologically differentiated entities defined by contrast and opposition: one driven by fiscal and legal regulations, while the other is characterized by the lack of this drivers. This conception has been strongly criticized. Anthropology has contributed to show that the negative evaluation of activities described as informal is not devoid of ethnocentrism and moralism.

Currently, some new critical perspectives, challenge this dichotomy and invite us to actualize the terms of the debate. The discussion around precarization tackling globally changes in the conditions of life and labor; the contributions of the Feminist Economy which points out the relation with the reproductive work; and the so-called Popular/Social Economy perspective that challenges the negative bias (what they lack of) in terms of popular rights that have been historically stolen.

We look for ethnographic research which analyze the social practices that enable the reproduction of life in the so-called popular sectors. In particular, those which highlights its deployment within the interstices of regulatory and governance regimes, and therefore must face, repression and ordering, as well as, inclusion and integration. In this sense, we propose to promote reflections and exchanges located at the intersection of official and unofficial practices from which we try to define and / or qualify the conditions of existence and work in contemporary capitalism.

Convenor:

Sebastian Carenzo

(Instituto de Estudios sobre Ciencia y Tecnología – Universidad Nacional de Quilmes) – Argentina

Ortar Nathalie

(Université de Lyon – ENTPE) – France

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English – Portuguese – Spanish – French

Keywords: Informality – Popular Economy – Ethnography

Thematic lines: 29. Anthropology of the State/Antropologia do Estado

**CHALLENGING THE “INFORMAL”:
LIFE, LABOR AND POLITICS OF THE POPULAR
SECTORS IN THE GLOBAL CAPITALISM**

**COLLECTIVE PROCESSES OF THE WORK IN THE “POPULAR
ECONOMY”: NOTES TO THINK ABOUT THE EXPERIENCE OF
THE MOVIMIENTO DE TRABAJADORES EXCLUIDOS – RURAL, IN
ARGENTINA**

Licia Maria Lilli

Currently we are facing collective experiences oriented to the extended reproduction life, of those who inhabit the peripheries of the large Latin American and/or third-world cities. The Movimiento de Trabajadores Excluidos- Rural, included in the Confederation of Workers of the Popular Economy, has recently emerged in this context in Argentina. In that sense the notion of popular economy represents a conflicting definition and an epistemological, conceptual and political debate (Gago, 2017). This political-union movement brings together different organizations of small producers and peasants in the country. The main demands to the state are oriented towards recognition of their work in the field, in terms of rights, and access to land as a “common good”. At the same time they are receivers of social inclusion policies based on normative criteria.

In this article we propose to explore, from an ethnographic research, the experience of a group of horticultural producers -nuclear in the movement- in relation to state actions oriented to the specific sector of family farming.

We will see about both the historical social context and the daily plot in which the processes of interaction and the practices of subjects located in a simultaneity of societal spaces are woven (Grimberg, 2011).

BETWEEN THE INTERSTICES OF GLOBAL FOOD CIRCULATION: A COMPARATIVE ANALYSIS OF FORMAL FOOD-RECYCLING ORGANIZATIONS AND INFORMAL FOOD-RECYCLERS PRACTICES IN GRANADA (SPAIN) AND MARSEILLE (FRANCE)

Giorgio Cassone

(Ecole des Hautes Etudes en Sciences Sociales – Centre Norbert Elias) – France

This paper analyses food-recycling practices: the research, reclamation, circulation, and consumption of food rejected from the urban food cycle and the transformation of “garbage” into an edible, social, economic and political object.

Regulation and practices concerning the global circulation of food frame the flow of edible goods that are excluded from the official consumption chain. This situation produces new practices through which social actors produce economic and social rearrangements around food.

Every day, food-recyclers play with the urban space. Rigorous observation of their practices reveals that they develop specific knowledge that is functional to the social and economic practice of salvaging food. Skills are mobilized to decode and explore the city and its activities; to interact with actors and norms; to reclaim and transform food used not only for nutrition but also as a social resource for creating and consolidating groups around food-sharing.

Thus, moments and spaces of survival become also moments and spaces for innovation where skills, abilities and knowledge related to food-recycling circulate, are transformed and reproduced collectively within these groups.

In this context, food-recycling practices appear as daily tactical practices, aimed at maintaining individuals and “activist” groups, in which the production and reproduction of solidarity and sharing networks define political and moral economies parallel to governance regimes and market economy.

MÁS ALLÁ DE LA INFORMALIDAD: NOTAS ETNOGRÁFICAS A PARTIR DE LA NOCIÓN DE ECONOMÍA POPULAR EN ARGENTINA

Maria Ines Fernandez Alvarez

(Consejo Nacional de Investigaciones Científicas y Técnicas – Universidad de Buenos Aires) – Argentina

Aun cuando la categoría informalidad ha sido ampliamente discutida desde las ciencias sociales resulta un término sumamente presente en el discurso mediático y del sentido común del que la academia no ha logrado deshacerse completamente. En esta ponencia me propongo abrir una reflexión que permita interrogar esta persistencia proponiendo como hipótesis que la imposibilidad de liberarnos del término informalidad para clasificar por la carencia a determinados sujetos y actividades responde a su productividad para etiquetar a estas poblaciones como ilegales estableciendo sobre ellas mecanismo de control y disciplinamiento. Esta reflexión se nutre del trabajo de investigación que vengo desarrollando desde el año 2015 con cooperativas de feriantes y vendedores ambulantes que integran la Confederación de Trabajadores de la Economía Popular (CTEP). Esta organización se formó en el año 2011 como una herramienta sindical que busca representar y organizar a un conjunto heterogéneo de sujetos generalmente definidos como “informales” “precarios” o “excluidos” que para esta organización constituyen un sector de la clase trabajadora sin derechos ni patrón que habiendo quedado fuera de empleo de trabajo se reinventaron el trabajo para sobrevivir. Economía popular resulta una categoría reivindicativa que busca unificar este conjunto heterogéneo de sujetos con el objetivo de lograr su reconocimiento como trabajadores y equiparar sus derechos a aquellos que componen el mercado formal. En el caso de las cooperativas de feriantes y vendedores ambulantes con las que he venido realizado mi investigación, este proceso de organización pone en primer plano el derecho al trabajo en el espacio público entendido como un espacio de disputa y producción de valor. En esta ponencia me propongo reflexionar sobre la forma en que la idea de economía popular que elaboran mis interlocutores resulta una categoría productiva políticamente que desafía una definición la noción de informalidad al afirmar la legitimidad de las prácticas y sujetos que la componen.

BEYOND THE “INFORMAL”: TECHNO-COGNITIVE INNOVATIONS OF THE POPULAR SECTORS IN THE GLOBAL CAPITALISM

PIRATARIA: O DISCURSO DA FISCALIZAÇÃO SOBRE UMA ATIVIDADE GLOBAL

Júlia de Capdeville

(Universidade de Brasília)

Pirataria é um nome inventado para um conjunto de atividades ilícitas (e também lícitas) segundo o relatório da CPI da Pirataria (2004). Ao analisar os dispositivos legais não é possível encontrar qualquer referência a essa prática de mercado utilizando-se do nome ‘pirataria’, mas muitas são as referências a atividade, no cotidiano, como uma prática ilegal que faz parte de um mercado e economia informais.

Segundo o mesmo relatório, é trabalho de diversos órgãos de segurança, coibir a atividade. Procurando entender a categoria nativa de pirataria, palavra estampada em nomes de subdivisões dentro da Polícia Civil, Federal e Guardas Municipais Metropolitanas; esse paper, que é fruto de um trabalho etnográfico com agentes de órgãos fiscalizadores da pirataria na cidade de São Paulo, traz reflexões sobre a) o que é pirataria, b) o trabalho e táticas dos fiscalizadores e a c) discussão sobre a dimensão da internacionalidade, sempre encontrada na fala dos agentes, mostrando que a atividade figura em um movimento de globalização não hegemônico, configurando em espaço de reprodução social para pessoas à margem do sistema capitalista.

GRASSROOTS TECHNOLOGIES DEVELOPMENT AND WASTE PICKER COOPERATIVES: CHALLENGING THE “INFORMAL”

Sebastian Carengo

(Instituto de Estudios sobre Ciencia y Tecnología – Universidad Nacional de Quilmes) – Argentina

Drawing on ethnographic data this paper raises an uncomfortable question: which actors are legitimately qualified to develop practices of technological innovation in the field of waste management in our contemporary urban societies? This issue becomes especially relevant if one consider that this creative praxis is carried out by “cartoneros” (wastepickers) who lacks the symbolic, economic and technical capitals required to socially legitimate these competences, as they are considered as ubiquitous representatives of the so-called “informal recycling”.

In this sense, my aim is to challenge the linear relationship between “value adding” and “technological development” when analyzing the situation of informal recycling. Specifically I discuss the top-down, linear and deterministic approaches to adress social innovation issues that are promoted either from gubermental and non-gubernmental institutions.

TECNOLOGIAS DE GOVERNO DOS RESÍDUOS NO BRASIL PÓS-GOLPE: O TRABALHO DOS CATADORES E A LÓGICA DO EMPREENDEDORISMO

Maria Raquel Passos Lima

(Universidade Federal Fluminense) – Brasil

O governo dos resíduos no Brasil se constituiu historicamente a partir da atividade dos “catadores”, trabalhadores que exerciam a coleta de materiais recicláveis informalmente nas ruas e vazadouros. A gestão do Partido dos Trabalhadores à frente do executivo federal, nos últimos 14 anos, correspondeu à formulação de políticas públicas nessa área, com destaque para a lei 12.305, que instituiu o marco regulatório da Política Nacional de Resíduos Sólidos. Esta política incorporou a categoria dos catadores como sujeito de direitos, abrindo a possibilidade da sua participação nos sistemas municipais de gestão de resíduos, através de organizações coletivas como associações e cooperativas, com o objetivo de induzir um processo de formalização do trabalho desta categoria. O cenário que se seguiu à ruptura democrática com a deposição de Dilma Rousseff em 2016, vem se caracterizando por uma expressiva crise econômica articulada ao desmonte de políticas sociais construídas na última década. Nesse contexto, novas tecnologias de governo dos resíduos emergem, levando ao questionamento das noções de informal/formal como chaves interpretativas para compreensão do novo cenário. A partir da análise etnográfica da gestão de resíduos através do aplicativo “cataki”, o trabalho busca refletir sobre os modos como antigas e novas tecnologias de governo dos resíduos envolvendo catadores tendem a ser englobadas pela lógica do empreendedorismo, enquanto paradigma econômico que caracteriza o cenário atual.

CONTESTING THE “INFORMAL”: FISCALIZATION AND GOVERNANCE WITHIN THE POPULAR SECTORS IN THE GLOBAL CAPITALISM

LO FORMAL Y LO INFORMAL EN UN PROYECTO DE CO-MANEJO DE RECURSOS NATURALES: UNA ETNOGRAFÍA DE LOS INTERSTICIOS INSTITUCIONALES

Florencia Trentini

(Universidad Nacional de Quilmes / CONICET Instituto de Estudios sobre la ciencia y la tecnología)
– Argentina

El presente trabajo busca problematizar la categoría de “co-manejo”, utilizada en Argentina para definir la administración compartida de recursos y territorios entre comunidades indígenas y la Administración de Parques Nacionales (APN), a partir de problematizar la dicotomía entre lo formal/informal. Desde un enfoque etnográfico se analiza la construcción cotidiana del co-manejo en el Parque Nacional Nahuel Huapi buscando poner en cuestión las definiciones modelizadas de estos proyectos. Este tipo de análisis permite mostrar cómo lo contingente, lo informal, lo no institucionalizado no puede definirse por oposición a lo establecido, lo formal, lo institucionalizado, sino que es en los espacios intersticiales de esta política en los que se pueden identificar las relaciones contradictorias que van reconfigurando los límites y posibilidades de acción política de los indígenas.

El valor analítico del caso propuesto en el presente trabajo se debe a que el co-manejo se desarrolló durante más de diez años sin ser institucionalizado formalmente mediante una resolución del directorio de la APN, lo que ha llevado a una discusión con respecto al tiempo de su existencia como política institucional. El enfoque propuesto pretende mostrar que desde un primer momento el co-manejo se desarrolló en espacios intersticiales, en un encuentro constante entre lo informal y lo formal dentro de los marcos de una institución sumamente burocrática, en la que a priori parece no haber posibilidad de prácticas informales y extraoficiales. Desde la etnografía mostraremos distintas versiones de “co-manejo” a lo largo de su proceso de construcción, en el que las relaciones personales, los vínculos, lo “no escrito” y lo “no regulado” fueron centrales en su accionar cotidiano y en su desarrollo e implementación a lo largo del tiempo.

"SE VC TEM NA SUA CASA É BOM DÁ PRO OUTRO": O COLETIVO E O PRIVADO NAS CLASSES POPULARES

Gerli Bombástica

Apresento dados etnográficos da Grota dos Puris, periferia de Juiz de Fora, MG, que tem costume de trocar bens e serviços. Observa-se o dom ritual maussiano tomando por fio condutor, entre outras coisas, a organização da distribuição da água de mina, que liga casa a casa por encanamento. Nessa apresentação, exploro a lógica da interdependência e suas moralidades a partir de casos em que a comunidade negociou com o poder público seu direito ao saneamento básico e moradia e as consequências dessa relação. As análises realizadas têm a perspectiva do lugar de pesquisadora e de ex moradora, nativa.

THE EXPERIENCE OF A SOLIDARY ENTERPRISE OF WOMEN IN FORTALEZA, IN BIOGRAPHICAL NARRATIVES

Janainna Pereira

The purpose of this paper is to present the experience of a Solidary productive enterprise managed by a group of women from the outskirts of Fortaleza, Budegama, which is part of a Network, which aggregates other solidary enterprises in the state of Ceará and was included in public investments from the Solidarity Productive Projects Support Program (PAPPS), implemented by Banco do Nordeste do Brasil (BNB). Through the biographical narratives of the associates, we intend to apprehend the representations of these women about the work they perform – classified as an alternative to the capitalist mode of production -; and how they see their form of production and marketing as indeed another economy. We also intend to analyze the changes that have occurred in their lives after their insertion in the enterprise, taking into account mainly the socioeconomic and political spheres. The reports elucidate that they consider the work they develop as differentiated in relation to formal work. Concerning the changes that took place in their lives, these were significant in the social and political spheres. However, in what concerns the generation of income, the enterprise did not allow for significant improvements. By constructing the life histories of associates, we can infer that there is a different logic in Budegama, with an emphasis on social relations, forming webs of reciprocity, which strengthen the enterprise and help in its survival.

BETWEEN THE INTERSTICES OF GOVERNANCE REGIMES: ETHNOGRAPHIES OF INFORMAL ECONOMY IN FRANCE

Ortar Nathalie

(Université de Lyon – ENTPE) – France

This presentation will look through an ethnographic research conducted around the social practices enacted by the use of wood energy to its implication in term of informal economy. Within the French energy sector wood holds an interesting place as it has fallen through the various political willingness to control energy production. Through the description of this particular case I will analyse it's implication for the informal economy and what it tells us about the conditions of existence and work in contemporary capitalism.

OP 038 – BEYOND THE ETHNOGRAPHIC TURN: RETHINKING ART AND ANTHROPOLOGY

Since the “Writing Culture” debate emerged in the 1980s, anthropology has questioned the ways of representing other cultures and societies, especially around the poetics and politics of ethnography. Following the debate, the relationship between art and anthropology was often framed around “the ethnographic turn”. In the recent years, however, alternative terms and ways of looking at the relationship between the two have been proposed. An increasing number of contemporary artists adopt ethnographic or anthropological approaches in their work, which might blur the classical division of such fields of knowledge production. Artists of non-Western origins or indigenous artists in particular are often expected to represent or at least reference the cultures of their birthplace to be recognized in the global art world. The expectation for contemporary art to be international has meant works and artists are often introduced and circulated far from their cultural origins. This panel reconsiders how anthropologists and curators today have become among the key translators of artistic and cultural products and those who produce them. The growing role of artist-curators, as well as the rise of indigenous curators, as examples of some who can have an intimate knowledge, and how their work affects our practices needs to be considered as well.

Convenor:

Fuyubi Nakamura

(The University of British Columbia) – Canada

Ilana Goldstein

(Universidade Federal de São Paulo) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: art, anthropology, representation, translation, ethnographic turn

Thematic lines: 10. Arts/Antropologia das Artes

ETHNOGRAPHIC AND ARTISTIC PRACTICE

PLACE-IMAGINARIES: ARTISTIC APPROACHES TOWARDS EXPANDED PLACE ETHNOGRAPHIES

Rodrigo Hill

(University of Waikato) – New Zealand

The depth and layering of places impose an exciting challenge to ethnographers and artists whom are willing to creatively explore the multi-sensorial and spatial “reality” of places and the subsequent visual constructions of placemakings. These thoughts underpin my current creative practice PhD research at Te Awa River Ride, a landscaped place informed by European traditions of laying out land into aesthetically man-built places. Te Awa River Ride edges the banks of the Waikato River in the North Island of New Zealand and is located within the broader territory of many Waikato M ori tribes.

My focus, however, lies at the relationship between artistically informed research approaches and ethnographic methods. As a researcher-artist I acknowledge the ethnographic aspect of my practice without terming it as such. My research focus on the sensorial ways of knowing, experiencing and making places and consequently in the photographic technologies, practices and imagery that are part of these processes. My photographic practice and methodology unfolds through fragmentary image making followed by curatorial practices towards narrative based photographic installation sequences.

My presentation at the 18th IUAES World congress will aim to unpack the creative practice component of my current PhD research. I will demonstrate how ethnographic methods inform my practice and the ways I expand ethnographical boundaries into an artistic investigation of place aimed at the production of artistic/academic research products.

PERFORMATIVE ETHNOGRAPHY IN THE NEIGHBORHOOD OF ITAPUÃ: COLLECTIVE EXPERIENCES OF IMMERSION, INTERVENTION AND RESISTANCE

Clara Domingas

(Federal University of Bahia) – Brasil

This research is underway in the Post-Graduate Program in Anthropology of UFBA. The project bridges art, anthropology and politics, proposing clues to new methodologies and interdisciplinary epistemologies, inasmuch as it narrates a different entrance in the field: as visual artist, corporal educator and “relative native” of the neighborhood of Itapuã, in Salvador-Bahia. In 2015, the artistic action consisted of immersive coexistence with fishermen and goers from the “Kiloss” shed on a beach in Itapuã, for 21 days. Drawings, paintings and videos were made in the place, condemned to demolition by the policy of reform of the coast, under the management of ACM Neto (DEM). The following year the shed was destroyed and some of its former members created the “Museum of Bones” in the same place. The research aims to connect the artistic experience of 2015 with the fieldwork conducted there in the present day, as a “relative ethnographer”. How far can an artistic and anthropological intervention promote crossings and contagion in a given community, as a form of political resistance in the process of reconfiguration of urban spaces? Through the collaborative creation of images (drawing, video and text) with them, we will make an inventory to be exhibited in the live cinema format. Such a set of actions proposes to shuffle the role of the researcher, the artist and the native through a contact of duration and mutual implication, which I am calling as “Performative ethnography”.

THE CULTURAL PRODUCTION BETWEEN ART AND ANTHROPOLOGY: FROM A MATERIALISTIC ONTOLOGICAL POINT OF VIEW

Laure Garrabé

(Universidade Federal de Pernambuco) – Brazil

What anthropology diversely conceives as “cultural production” seems a priori very far from the real activities of cultural producers. Still, ethnographic data with candidates for what the civil society conceives as “cultural production” in Pernambuco (Brazil) – a recent professionalizing sector-, in the “Método Canavial” project, cultural production soon appears as something like a quasi-object, merging very different social, technological and epistemological discursivities and practices. First focused on the so-called “popular cultures”, the project is today extended to every cultural and artistic forms, elaborating the figure of the cultural producer as a kind of smuggler between the anthropologist (who needs to know the cultures in which s/he circulates), the curator (who needs to think and/or create the forms of its exhibition/performance) and above all, the political forces s/he encounters. This elaboration (as activity and the figure of it) puts at stake 3 notions in particular – perspective, form and milieu – that appears also in force in the “materialistic” tendency of the so-called “ontological turn”, which pertinence is in its ways of reconfiguring the anthropological apprehension of aesthetics. Analyzing these notions as intrinsic relations in this particular activity, I’ll try to show the “reality” of the “political reach” (questioned in the “idealistic” tendency of the ontological turn), thinking how the producer can help the anthropologist in its task.

“MAPPING IS NOT INHABITING”: CURATING AN INDEPENDENT COLLABORATIVE EVENT AND EXHIBITION PARALLEL TO HABITAT III (QUITO-ECUADOR, 2016)

Maria Fernanda Troya

(Facultad Latinoamericana de Ciencias Sociales) – Ecuador

“Mapping is not Inhabiting” was the fourth edition of the Latin American Art, Work and Economy Encounter (4EIAE), an event held since 2011 at the space Arte Actual at FLACSO-Ecuador. This edition’s subject was thought of as a critical answer to the Third United Nations Conference on Housing and Sustainable Urban Development, usually known as HABITAT, that took place in Quito in October 2016. “Mapping is not Inhabiting” proposed a platform for dialogue on the construction of critical citizenship through artistic and cultural practices held in the urban space. Drawing from a broad interpretation of economy, value and exchange, the diverse practices that were involved in the event posed a reflection on inhabiting and on re-humanising of the city (Lefebvre). The encounter brought together diverse local and international art collectives and cultural actors in a series of activities that involved laboratories, a residency, an exhibition, public discussion panels and a publication. As co-curators of the event, we will reflect on the artistic, participatory, ethnographic and curatorial practices that were put together collectively in order to mobilize a particular kind of knowledge and agency, as a case of how Art and Anthropology might work together in a context of poor institutionalization of Art that can nevertheless prove to be fruitful.

BEYOND THE SQUARE: CRISES, DEATHS AND UTOPIAS IN THE CONTEMPORARY VISUAL ARTS

Leonardo Carvalho Bertolossi

(Universidade Federal do Rio de Janeiro) – Brasil

During the 1970's, the art world announced the death of the square, the artistic object and the white cube as alternatives to art-life. During the 1980's, the "optimistic global warming" in the field takes place through the market, with the rediscovery of painting and the emergence of new artists. In the 1990's, alongside the intensification of globalization and neoliberal multiculturalism, there was a growing demand for new identity art, something that implied a renewal of the canons of Euro-American institutions. This demand resulted in what we could recognize as a "redemptive" return of primitivism. These processes never ended and were retaken by various actors in the artistic world, who are currently involved with its professionalization. In this scenario, alongside the boom of art fairs and biennials, there was a need to reinvent and incorporate other agents and aesthetics that proposed political responses to global agendas. The affective alternatives that appeared in response to these uncertainties, as well as the new utopias in the field of visual arts, were aligned with decolonial theories, the Anthropocene debate, and a recovery of Latin American and Global South epistemologies, which were seen as powerful and resistant "ontological topographies". In this context, sociology and anthropology became allied disciplines of the arts and the boundaries between these fields became less distinct. The objective of this work is to outline the invention of crises, the "cures" applied to them and their limits amidst the reification of racist, evolutionist, and colonialist stereotypes.

INDIGENOUS CONTEMPORARY ART AND “THE BIG WORLD”: JAIDER ESBELL’S ARTISTIC AGENCY

Nina Vincent

(Programa de Pós graduação em Sociologia e Antropologia/Universidade Federal do Rio de Janeiro)
– Brasil

Brazilian contemporary art world is starting to open to indigenous artists in recent years. I will present elements of Jaider Esbell’s (Macuxi, Roraima) trajectory understanding his entry on the art circuit not only by his artwork but his artistic agency marked by the ability to establish connections and build autonomous projects. After Mira! Exhibition, Esbell won Pipa online prize 2015, started an artistic journey throughout various Brazilian cities, spoke at São Paulo Bienal 2016 and promoted The Giant Steps, intervention in collaboration with a Swiss artist. In Brazil the rising of indigenous artist seems mostly dependent of curatorial mediation, inserting them in comparisons with non indigenous artists or taking interest on culture/knowledge/cosmology as inspiration to promote non indigenous creations, reinforcing the image of ontologic repository of spirituality and salvation in the anthropocene. Encounters with established contemporary art world strengthen Esbell’s trajectory, but his focus in building relations within his community and others found on his “ethnographic” journey suggest multidirectional networks in which art mediates relations not totally cognitively controlled by art market and circuit. We bring the discussion not only of indigenous contemporary artists and their work’s reception but also what they absorb and translate from art world and which relations they propose among indigenous, decentralizing the common perspective.

CURATORIAL PROJECTS THROUGH AN ANTHROPOLOGICAL LENS

THE ANTHROPOLOGIST AS CURATOR: SHARING EXPERIENCES

Ilana Goldstein

(Universidade Federal de São Paulo) – Brasil

This presentation will be an opportunity to share experiences and reflections about the role of curators that anthropologists have been increasingly taking on.

Curating exhibitions is an activity that many of us perform, at some point, especially those who work in the fields of arts, material culture, cultural heritage, and identity representations. I will present and discuss two projects in which I was involved as part of the curatorial team: “Jorge Amado, universal” (Museum of the Portuguese Language – São Paulo, and Museum of Modern Art – Bahia, 2012) and “Dreamtime: Contemporary Indigenous Art of Australia” (Caixa Cultural, Rio de Janeiro, Brasília, Curitiba; Casa Fiat de Cultura, Belo Horizonte, 2016 e 2017). Three underlying questions will guide my talk: What are the advantages and disadvantages of sharing research results by means of an exhibition? In what ways has my anthropological training influenced the manner of conceiving and presenting these two exhibitions? What are the tensions and complementarities established between the various professionals and parties involved in the design and production of these shows?

CONTEMPORARY ASIAN ART AND ANTHROPOLOGY

Fuyubi Nakamura

(The University of British Columbia) – Canada

Curating contemporary Asian art in anthropology museums poses a certain challenge, given that anthropology museums remain arenas of contestation. This paper considers how anthropologists and curators have become among the key translators of artistic and cultural products by reflecting on exhibitions on Asia I have curated. Beyond what is visible, most contemporary artworks seem to demand additional information, explanations or stories. Although contemporary artworks are usually made for the sake of art, rather than having practical functions, they are not merely there to be viewed, enjoyed or purchased. But what do they tell or what are they for? How do visual and creative expressions mediate our first encounters with different cultures? Regardless of how global our image or art world might seem, languages and scripts continue to refer to particular cultural locations. If we are unable to read them, however, written words present a purely visual encounter. Yet we are often able to recognize they are words. The situation with cultural expression beyond language is similar. Hence, changes in interpretation, between different uses and users of words, images, objects and practices, entering different social and cultural networks and flows, brings the issue of ‘translation’ – literal and metaphorical-to the forefront of contemporary artistic, cultural and intellectual practice.

THE JAPANESE-LATINO CONTEMPORARY ARTISTS EXHIBITION – TRANSPACIFIC BORDERLANDS: THE ART OF JAPANESE DIASPORA IN LIMA, LOS ANGELES, MEXICO CITY AND SÃO PAULO

Michiko Okano

(Universidade Federal de São Paulo) – Brazil

Claudia Sobral

Transpacific Borderlands: The Art of Japanese Diaspora in Lima, Los Angeles, Mexico City and São Paulo was an exhibition of 13 Japanese-Latino contemporary artists in which I was responsible for the curatorship of the Japanese-Brazilian artists. It was held in the Japanese American National Museum, Los Angeles, from September 2017 to February 2018 as part of a big project named “Pacific Standard Time: LA/LA”, sponsored by the Getty Foundation. The subjects of multiculturalism and globalism, while quite current, still tend to ignore minorities and immigrant artists. The majority of their exhibitions is held in holidays celebrating immigration, considering them as something of a symbol of their descentance simply due to their genotype.

Research started in 2014 as an interdisciplinary discussion about cultural identity between anthropologists, curators, historians, artists, institution coordinators and Museum staff. After that debate and exchange of ideas, the team elaborated a survey focusing on cultural identity and representation topics, which was administered to contemporary artists chosen by the curators. Based in this anthropological approach, each curator selected approximately 3 artists for the exhibition.

The exhibition is unique and original, placing side by side in a horizontal structure the visual arts of Japanese descendants from Latin America. It is, therefore, historically significant as a visual discourse that represents a new look at Japanese-Atino Art.

NEW CURATORIAL AND TEACHING PRACTICE AT THE HARVARD ART MUSEUMS

David Odo

(Harvard Art Museums) – USA

Along with the recent dramatic renovation and expansion of the physical spaces of the Harvard Art Museums, curatorial and teaching practice has undergone a similarly dramatic rethinking. This paper will discuss the ways in which curating and teaching with art has been transformed at Harvard through an examination of two recent exhibitions: *Everywhen: The Eternal Present in Indigenous Art from Australia*, guest curated by an Indigenous Australian curator, and *The Philosophy Chamber: Art and Science in Harvard's Teaching Cabinet, 1766–1820*, curated by the museums' curator of American art, who worked closely with indigenous artists and scholars to curate indigenous objects in the exhibition. These exhibitions displayed objects not typically included in the museums' galleries, provided opportunities for radically different ways of teaching with art at the university, and most significantly, also involved indigenous collaborators in unprecedented ways for the institution, which has opened up new possibilities for rethinking art and anthropology.

SUBALTERN VOICES IN DIALOGUE: ART AND ETHNOGRAPHY IN THE 32ª BIENAL DE SÃO PAULO

João Rickli

(Universidade Federal do Paraná) – Brazil

Amélia Siegel Corrêa

(University of Copenhagen) – Denmark

The present paper analyses some of the dialogues proposed by the 32ª Bienal de São Paulo with different modes of knowledge production, focusing on the presence of indigenous works in the exhibition and how the curatorial committee and some artists emphasized the inclusion of subaltern voices as a central characteristic of the Bienal. We reflect mainly on the contrasts between technical-scientific knowledge and magic-religious thinking proposed by the exhibition. Our main goal is to interrogate how dichotomies like centre and margin, modern and traditional, art and ethnography are questioned, performed, redefined and sometimes reproduced in events that, like the 32ª Bienal de São Paulo, bring together local bodies, forms, objects and knowledge and global contemporary art networks. Our argument is that the Bienal de São Paulo depicts the global network of contemporary art as a world in which inequalities and oppositions between centre and margins are recognized and problematized, although the very structure of the event also contributes, in some degree, for the reproduction of these inequalities.

DISLOCATED SPEECHES, CHANCE AND DENIAL OF REPRESENTATION AT STAGE: PROJETO BRASIL BY COMPANHIA BRASILEIRA DE TEATRO

Cauê Kruger

(Pontifícia Universidade Católica do Paraná) – Brazil

companhia brasileira de teatro is one of the most consecrated groups in activity in Brazil, renewed for a vanguardistic approach centered at contemporary staging and dramaturgy, and for the translation of original theatrical texts, also polyphonic, plural, “incomplete” and “directed to others”. From 2013 to 2016, the group runned a project, sponsored by Petrobrás, that implied circulation of plays, bibliographic, academic and field researches, directed to de creation of PROJETO BRASIL, a turning point of the group’s history. My doctorate thesis (Krüger, 2017) elected companhia brasileira de teatro and the mentioned project as ethnographic objects (and interlocutors) presented an appraisal of the artist’s trajectory; their aesthetic and intellectual practices and conceptions, highlighting their cosmopolitanism, the broad networks maintained by the group and the unique professional artistic production background. Although the main interests of the artists were related to contemporary dramaturgy, the relations of speech and scene, and the production of encounters by means of theatre, the creative process and the play outcome denote deep affinities with the ethnographic turn movement in art (as registered by Marcus, 2004 and 2006; Foster, 1995; Coles, 2000; Bishop, 2004; Schneider and Wright, 2006 and 2010; Sansi, 2015; Rutten; Dienderen; Soetaert, 2013a and 2013b). This article presents an overview of my ethnographic research underlying the play’s denial of representation, the critical evocations of brazillian stereotypes and artistic strategies as the uses of chance, ambiguity and the erased author.

OP 039 – BODY AND PUBLIC SPACE: BETWEEN ART AND POLITICS

In recent years, a series of experiences that challenge the traditionally established limits of the fields of art and politics have emerged: practices that cut across activism and aesthetic creation, establishing dialogues with either the history of artistic activism or with the renewal of ways of doing politics in social movements.

Thus, this set of actions points to discussions that refer both to the operationalization of creative practices that problematize the boundaries of a supposed autonomy of the artistic field, as well as the contemporary impasses of the modes of collective organization. In particular, the themes of the body and the occupation of public spaces are highlighted in this debate, as Judith Butler suggests in her discussion of “politics of the street”. The limits of what is considered legitimate and appropriate political action unite in an inseparable way to a questioning about the place of the body in its powers and vulnerabilities and the displacement of the borders between public and private space in contemporary political practices. The panel seeks to welcome different theoretical and ethnographic researches that focus both on contemporary forms of activism and on artistic experiments thought from the point of view of how they challenge or move the boundaries between political and artistic fields and between public and private spheres.

Convenor:

Vitor Grunvald

(Faculdade Cásper Líbero) – Brasil

Paulo Raposo

(Instituto Universitário de Lisboa, Centro em Rede de Investigação em Antropologia) – Portugal

Julia Ruiz Di Giovanni

(Departamento de Antropologia USP) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Português, Espanhol, Inglês

Keywords: Art; Polity; Activism; Public; Private

Thematic lines: 10. Arts/Antropologia das Artes

— Session —

“BETWEEN ART AND POLITICS”: IN BOLIVIA, THE COLLECTIVE MUJERES CREANDO FIGHTS FOR THE DECOLONISATION OF THE FEMALE BODIES

Hélène Lambert

(Université Libre de Bruxelles)

In the context of this panel, I would like to present some art-action performances of the Bolivian collective Mujeres Creando, in order to think about and question the line between art and politics, in terms of the particular experience of this feminist collective. This project is the result of a field study carried out within the collective, in the cities of La Paz and Santa Cruz de la Sierra, in 2015 and 2016.

The collective Mujeres Creando (“women who create”) is a Bolivian feminist collective, defining itself by its plurality of voices and identities: “whores”, “witches”, “lesbians” and “heterosexuals”, “Indigenous” and “white” (Mujeres Creando, 2005: 35). The Mujeres Creando participated in international artistic events such as Principio Potosí exhibition, organised by the Reina Sofia Museum of Madrid in 2010, the 31st Biennial of São-Paulo in 2014 and the Venice Biennale in 2015. Despite this, they remain very critical of the art world and refuse to be referred to as artists, preferring the term “agitators”. However, art occupies a very central place in their struggle. It was through graffiti, painted on the walls of the city of La Paz, that they first made their ideas known.

Following on from this, it is their art-action performances, so widely relayed in the media, which has given them additional visibility. But if art is at the very centre of the praxis of Mujeres Creando, it should be understood that the body also plays a fundamental role in their struggle. The conquest for freedom through their own bodies is, for the Mujeres Creando, the first step in a cultural and political struggle: in their eyes, only once the body can move freely will it be capable of generating new situations. That is why art, as an instrument of struggle, becomes fundamental: it is through the art-action performances that the body, as a means of resistance against patriarchy, comes in to play. Only then does it realise its own freedom, so necessary for this struggle. The Mujeres Creando consider the body as occupied territory which has to be decolonised. Cultural disobedience permits this decolonisation of the body. This strategy, which goes against the cultural norms rooted in society, is put into practice during their art-action performances. Through a fluidity of movement in the body and the opening of the pathways towards new political horizons, the body is restored.

For more information, see: LAMBERT, H. Feminismo Autônomo Latino-Americano: na Bolívia, as Mujeres Creando reivindicam umas descolonização dos corpos. Cadernos of Gênero e Diversidade. V.3, N.4 (2017). UFBA. <https://portalseer.ufba.br/index.php/cadgendiv/article/view/24184/15428>

BARRAQUEIRAS E HEROÍNAS: ESCRITOS FEMINISTAS NAS RUAS DE PORTO ALEGRE

Marielen Baldissera

(Universidade Federal do Rio Grande do Sul) – Brasil

As mulheres estão na cidade de modo diferente dos homens. O ambiente urbano não é um lugar de liberdade para elas como é para eles, talvez pelo consenso social de que a mulher pertence ao mundo privado e o homem ao mundo público. Apesar das dificuldades, elas encontram meios de ocupar, criar e recriar os espaços urbanos. De que maneira isso pode acontecer? Ao caminhar pelas ruas de Porto Alegre, nos deparamos com muitas mensagens voltadas às mulheres, falando sobre luta feminista, visibilidade lésbica, violência contra a mulher, empoderamento, entre outras. Elas são pintadas, pixadas, coladas, estão nas paredes de muros, prédios, postes, em um modo de fazer política que se mistura à arte urbana. Muitas delas se repetem em vários locais, são uma atividade de resistência, como a frase “Seja barraqueira, seja heroína”. Neste artigo, investigo escrituras de mulheres que utilizam o espaço urbano como suporte para passar sua mensagem. Ao desviar da norma padrão, em que o domínio do olhar e do espaço público é assumido como masculino, falo sobre a produção visual e artística de militância relacionada às questões de gênero e como isso se reflete na ocupação das ruas. Através da observação e da análise da produção das mensagens, em uma etnografia urbana, pesquiso sobre as táticas do ativismo feminista relacionadas a um fazer artístico e a ocupação da cidade por corpos femininos. A fotografia é utilizada para a captura dos dados em campo, resultando em um ensaio fotoetnográfico.

GOING PUBLIC: GRAFFITI AND ARMED CONFLICT IN THE COLOMBIAN FEMALE URBAN ARTISTIC EXPERIENCE

Natalia Pérez Torres

(Universidade Federal de Santa Catarina) – Brazil

As transgressive phenomenon, and simultaneously and therefore located not without difficulty in the crossing between contemporary art and politics, as suggested, among others Rafael Schacter, graffiti is a practice that nurtures forms of artistic activism as well as experiences of social movements, from those more spontaneous and ephemeral, to those that, already consolidated, incorporate that primary gesture of appropriation and presence of and in the public space as part of the rituals of vindication of their demands.

In that way, the presence of a body less and less anonymous and certainly less attributed to the masculine, a collective body, even in the practice of graffiti, refers precisely and among other aspects, transformations in the ways in which art deals with and thinks about politics, and with that, alterations in the processes of creation and authorship, but also in the spaces and discourses from which art is created, circulated and made public.

In the perspective of thinking both issues, that is, the renewed authorship and presence of women in the practice of graffiti, and the artistic treatment of political issues outside the predetermined fields for that purpose, this proposal aims to reflect on the creative experience of urban female Colombian artists about the armed conflict and its complexities. In this sense, it seeks to investigate the relationship between art and politics based on what would be a committed, public and autonomous artistic practice.

— Session —

MC LINN DA QUEBRADA: TERRORISMO DE GÊNERO, DISCURSOS E MONTAÇÕES

Nathalia Müller Camozzato

(Universidade Federal de Santa Catarina) – Brasil

Lino Gabriel Nascto dos Santos

(Instituto Federal de Santa Catarina) – Brasil

MC Linn da Quebrada se autodenomina terrorista de gênero e tem atuado sobretudo no âmbito da música popular e da performance, ocupando a arena pública a partir de sua conjugação entre política e estética como forma de demarcar, no tecido heterossocial branco, as experiências e as subjetividades inscritas nos corpos travestis, negros e periféricos, colocando em cena o registro da violência à qual eles são submetidos. Dentre diversos elementos, a produção estética “atroz” da performer perpassa dois topos: (i) o meticuloso trabalho com a linguagem e com o discurso e o papel exercido por suas enunciações em seu projeto gênero terrorista; e (ii) a produção de uma estética de si como forma singular de construção do eu diante do espelho – (bri)colagem de roupas, maquiagens, penteados entre outros acoplamentos, chamada de mon(s)t(r)ação. Tem-se, portanto, em MC Linn da Quebrada, seja via fala ou canto (as reverberações de sua voz), seja via acoplamentos, a existência de processos de subjetivação que Foucault denominou agonísticos e que, a partir de uma leitura decolonial, podem ser vistos como indícios que dão a ver a emergência da sujeita bicha-travesti, negra, periférica na arena de combate da cultura popular.

THE ALTER EGO OF HILDEGARD ROSENTHAL, IN SÃO PAULO/BRAZIL – PUBLIC ARENA, GENDER AND PERFORMANCE ON THE STREETS IN DOWNTOWN

Yara Schreiber Dines

(Universidade de São Paulo) – Brazil

In this communication we analyze the specificity and meanings of photo essays from alter egos of Hildegard Rosenthal, a German artist who immigrated to São Paulo, in the mid-1930s. The photographic series focuses on the presence of the female gender and its performance in this metropolis. The reflection provides an anthropological and art history bias, seeks to contextualize this production in the imagery scenario at the time – in São Paulo and internationally -, analyze the characteristics and importance of the artist's photographic production, comparing and opening a dialogue between her perspective and language of images with that of other artists of the period.

These images raise specific questions such as portraiture, pose and staging, interacting with the real or with fictional dimensions, which brings these creations closer to the possibility of a dialogue with the notion of performance and contemporary trends in photography.

The essay emphasizes the route and use of the center of the city by a young woman – the alter ego of the photographer-, circulating through the public space of the streets, crossing the old center and the new one of São Paulo, in the 1940 decade. This series is given as a female flânerie. We see the photographic essays of Hildegard Rosenthal's alter egos as a dynamic of mirrors and "appearances of the other". An image of a woman is created, not as a person, but as a social mask of the young female subject, attending the centrality of the city with an imagined history.

GRAFFITI AND PERCEPTION OF THE CITY: AN ETHNOGRAPHY WITH GRAFFITI ARTISTS IN THE CITY OF PELOTAS / RS – BRAZIL

Fabricio Barreto

(Universidade Federal de Pelotas) – Brasil

Understanding graffiti as an illegal activity subject to penalization of its practitioners, while at the same time directly related to contemporary artistic expression, the present work aims to provide a reflection on the potentialities of resistance involved in this urban art. As writers, mostly young, drift through the streets of the city, in an attitude of transgression, their bodies are subject to other perceptions that reproduce in the inscriptions left by them. Their actions do not concern the normative, they have to be executed in fortuitous moments that generally happen at night, so that the surveillance does not capture them, and with this their traces and marks defy the instituted power. Writers are city walkers, they walk on alternate routes, and their gazes are looking for space for the next inscription. We can associate this activity with counter-culture, because its resistance bias defies the imposed order. In this sense, we can attribute to the writers characteristics of the Situationist International, exposing the ludic character of the city, enhancing non-institutionalized experiences to its passers-by. Thus, we understand these agents not only as beings constituted in the urban environment but also constituents of the city. The present research was developed through ethnography with writers in the city of Pelotas/RS, Brazil, within the scope of a master's dissertation, and seeks to contribute to the panel debate.

— Session —

INVERSIONS, INVENTIONS, AND OTHER MODES OF PRODUCTION IN CIDADE CORRERIA (RUNAROUND CITY)

Adriana Schneider Alcure

(Universidade Federal do Rio de Janeiro) – Brasil

The presentation will be guided by questions in the research: “Scenic Creation Processes, Part Two: Body and Politics in the City”. It is based on the processes involved in creating the play *Cidade Correria* (“Runaround City”) by the Bonobando Collective, directed by Adriana Schneider and Lucas Oradovschi. The play is the result of almost two years of artistic residency at the Carioca Dicro arena in Rio de Janeiro’s Penha neighbourhood. The Bonobando Collective, formed in 2014, is composed of artists from favelas and popular areas of Rio de Janeiro; the metropolis serves as its scenic location.

The collective manifests in streets, plazas, and back alleys, as well as in the theatre, thereby re-signifying existing modes of production and searching for new ones. Bonobando’s creative process is based on the diversity of its members’ backgrounds and lived experiences. This creative process allowed the group to form both a sensitive and a political relationship to urban territory, revealing the contribution that young people’s everyday practices can contribute to the possibilities of new scenic creation. In order to analyze this scenic creation, this article examines the relationship between art and politics, investigating questions related to the aestheticsation of politics; debates regarding representation; circulation within and narratives about the city; activism; biopolitics; and etc. These questions will serve as bases in considering current realities both in Brazil and within the field of cultural politics.

RECLAIMING THE CITY: AFRO-BRAZILIAN BODIES IN PHOTOGRAPHY AND TEXTILES, 1980S

Abigail Lapin Dardashti

(The Graduate Center, CUNY) – USA

In 1983, artist-activist Januario Garcia strolled around the Rio favela where he grew up with a camera hanging around his neck. After a couple of weeks, he began documenting the favela's children, women doing housework, its interiors, and its concrete structures. These photographs irreverently frame these black bodies in their quotidian oftentimes against a view of skyscrapers, arguing for their visibility and ubiquitous presence in a space that previously erased them.

Around the same time, artist-activist J. Cunha began designing African-inspired textiles for the carnival processions of the bloco afro Ilê Aiyê in Salvador da Bahia. His motifs appropriate and stylize typical African ones and also include historical iconography about slavery in Brazil. The textiles themselves and the communal act of wearing them while marching and performing throughout Salvador demonstrate the black body's inherent presence in Salvador's urban fabric and especially in Carnival, expressing the black roots of the performances. This paper examines how the work and social activities of these two artists inserts blackness into the urban sphere and challenge the state's agenda that separated blacks from notions of national identity associated with whiteness and the modernist city. I study not only the physical artworks, but also the artist's own Afro-Brazilian body that produces, displays, and wears the works. Garcia, for example, made posters of his works and created his own exhibitions in the favela. J. Cunha wore his own works during carnival and also year-round. Through this acts, the artists not only produce a visual archive of the black body in urban space, but also reclaim it through the act of making and living their artwork.

UNDERSTANDING THE SOCIAL REALITY OF VLOGGING AND 'REAL' LIFE VIDEOS ON A VIRTUAL PLATFORM

Debashree

(University of Delhi) – India

Kalindi Sharma

(Amity university) – India

This paper intends to engage with social media platforms as research enquiry and question primarily the culture of vlogging and the participation of individuals in making reality videos on youtube. The techniques apropos of social media ethnography has been confined to analysis of 'large data sets' and 'social network analysis' but through this paper, we aspire to understand the dynamics of 'performativity' in representation of reality through the camera eye.

In doing so we look at the youtube content in the form of daily vlogging videos such as house tour videos, closet tour videos, product unboxing videos and etc. as a means of conveying "truth" to the audience. The paper focuses on the way these audiences understand this "truth" although it is mediated through the camera lens all the while being unaware of the presence of an additional 'eye' and it's various distortions.

we delve into the concept of 'surveillance' that falls within the ambit of social media discourses. 'Surveillance' which has always been considered a s method of monitoring and thereby disciplining individuals marginal institutions of power are now being advocated and promoted through audience driven content and feedback demands. This has diminished the boundaries between the public and the private and encouraged the voyeuristic appetite of the audiences. Thus social media spaces shape social norms and etiquettes and reinterpret 'truth' and 'surveillance.'

MOTYRÕ: GRAFITEIRAS EM IMAGENS E PERFORMANCES NA GRANDE BELÉM, PARÁ

Thay Freitas

(Universidade Federal do Rio Grande do Sul)

Este artigo é resultado da minha pesquisa de mestrado em Antropologia pela Universidade Federal do Pará. A investigação foi a partir e sobre as Freedas Crew, um coletivo de mulheres e um homem trans que fazem graffiti na cidade de Belém/PA. O presente texto está focado no mutirão de graffiti organizado pelo coletivo, no qual teve o intuito de reunir mulheres artistas de rua, atraindo diversas formas de intervenção, tais como graffiti, lambe-lambe, stencil, batuque e a presença de uma dj. A minha inserção ao campo ocorreu por meio de uma oficina de graffiti ofertada por Michelle Cunha (artista plástica e grafiteira), em que seu público-alvo foram mulheres, as quais aprenderam as técnicas do graffiti associados a uma abordagem mais política. Diante disso, me permiti enquanto pesquisadora experimentar o graffiti e aprender com as demais mulheres inscritas, capturando as imagens na perspectiva de um olhar compartilhado. Ao final desta oficina formou-se as Freedas Crew, na qual atualmente faço parte como integrante. A partir deste relato etnográfico, trago as construções artísticas dessas artistas mobilizadas pelo caráter político que dialoga principalmente pelas lutas das mulheres, mas que abrange um discurso político mais amplo, nas imagens/performances construídas no graffiti.

PRODUZINDO RUÍDOS NO ENCONTRO COM O OUTRO: ARTE, INVISIBILIDADE SOCIAL E VIOLÊNCIA URBANA NA PRODUÇÃO ARTÍSTICA DE BERNA REALE

Izabella Medeiros

(Universidade Federal de Pernambuco) – Brasil

Este trabalho se dedica a uma reflexão sobre a cidade contemporânea tomando a produção artística de Berna Reale enquanto seu objeto de investigação. Reale explora a experiência urbana por meio de questões ligadas ao que a própria artista chama de violências “silenciosas”, as quais não apenas fazem parte do cotidiano da vida na cidade, mas também estruturam o modelo de cidade em questão – que, neste caso, diz respeito à cidade contemporânea brasileira, sendo generalista; e à cidade de Belém, sendo específica e fiel ao dado empírico. Os trabalhos artísticos em questão lidam com a cidade a partir da ênfase numa dimensão de conflito, percebida por meio da exploração e do tensionamento de temas como invisibilidade social, violência e desigualdade. Engendrados pela dinâmica de funcionamento da cidade contemporânea, esses problemas sociais são espacializados no tecido urbano de modo que participam ativamente da experiência e sociabilidade urbanas, passando, assim, a serem compreendidos também enquanto problemas urbanos. Tendo como referencial teórico básico a teoria da cultura de Homi Bhabha, concluo, com a análise empreendida, que as violências silenciosas estão distantes de serem falhas do projeto de cidade ou sociedade contemporânea. As violências silenciosas de que trata Berna Reale se constituem enquanto dispositivos responsáveis pela neutralização do conflito e localização – e mesmo espacialização – da diferença no mundo político contemporâneo.

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EMANCIPATORY ART? “WOMEN TAKING THE STREETS” URBAN ART AND COMMUNITY ACTIVISM IN LIMA-PERU

Serjara Aleman

(Université de Lausanne) – Switzerland

Against the background of the aestheticization of social struggles in urban contexts and the rare effectiveness the association of art and activism has had in recent Peruvian history (in the case of anti-fujimorismo), this paper proposes to interrogate the emancipatory potential of art for women in Lima, within the local context of anti-gender mobilization and the global rise of anti-gender movements. In this highly fragmented and spatially segregated metropolis where not only marginalized women in peripheral zones live “precarious lives”, female urban artists challenge perceptions about male dominated practices and claim public space in order to denounce inequality and violence. United in common creation and contestation at an annual female urban art festival centering around the International Women’s Strike, they provide a space for experimentation and shared experience of participation and self-management. Also, following the (trans)national political trend of promoting culture and art as a means for development, they seek to activate communities by exporting the idea of “barrios culturales” into peripheral neighborhoods of what were once informal settlements built after massive land invasions by rural-urban migrants. Finally, the paper proposes to explore the strategic importance of cultural production for counter-hegemonic struggles, thereby contributing to current debates on issues of vulnerability, creativity and resistance.

“LET’S SHOW THE GLAMOR”: RELATIONS OF GENDER, SEXUALITY, ART AND POLITICAL MILITANCY BETWEEN TRANSVESTITES AND TRANSEXUAL WOMEN IN MACEIÓ

Guadalupe

(Universidade Federal de Alagoas) – Brasil

This work deals with relations of gender, sexuality and militancy in artistic manifestations realized by a transformist art group, the Transshow, inserted in a Non-Governmental Organization, ACTRANS (Cultural Association of Transvestites and Transsexuals of Alagoas). The analysis is based on the meanings of the activities of the members represented by their political organization, their leadership relationships and mainly on social movements around artistic practices made by them, represented by the dubbing, interpretation and transformation of already existing musical icons, such as: Carmem Miranda, Tina Turner and Elsa Soares. As well as in the interpretation of caricature figures. Through ethnography as a vehicle for social interaction, I intend to analyze the creative process routine of artistic performances produced by the group to understand how art is manipulated. Assuming that the entry of this population into political militancy took place in the 80s through access to healthcare as a consequence of the explosion of the HIV epidemic and the fight against police violence in their workplaces in prostitution, under the circumstances of these pragmatic events, much of the anthropological production when addressing transvestites and transsexual women primarily focuses on this specific context. By the analysis, there is the possibility of change following a de-colonial orientation of both the strategies of militancy and the academic production on this population by inserting and highlighting another context already engaged by them, the artistic one.

“NO ONE LIKES SEEING GENITALIA IN PUBLIC PLACES”: NOTES ON BODY, GENDER VIOLENCE AND SELF-REPRESENTATION IN ARTISTIC ACTIVISM OF FEMALE AUTHORITY

Marcelle Silva

(Universidade Federal do Ceará) – Brasil

Cristian S. Paiva

(Universidade Federal do Ceará) – Brasil

Irlena Malheiros

(Universidade Federal do Ceará) – Brasil

We propose to reflect on a type of artistic activism that has occupied urban ways with messages of positivation of the feminine experience with hers genitalia.

An example of insertion in this set of actions is the Lambe Buceta project. Conceived by two brazilian designers, it consists of inserting photographs and / or illustrations of female genitalia associated with empowerment phrases on urban roads. The aim of the project is the self-esteem of women, aiming at the image of the female genitalia to be culturally naturalized and represented non-sexually, but also to celebrate diversity, self-knowledge and sexuality. The collage in the streets also aims to promote a public debate about the physical and symbolic violence that targets the female body, as well as configuring a way to reappropriate the street as a space of vulnerability. The reflections that compose this study constitute a cut of an ongoing research on the sociocultural production on the “perfect vagina standard” in the internet as well as is inspired in an interview conducted in may of 2017 with the creators of Lambe Buceta via Skype. We argue that these interventions can, starting from the power of their modes of composition and refiguration of the bodies of women in their diversities and specificities, contribute to the broader debate on gender and occupation of urban spaces, pointing out ways to face daily struggles dilemmas of women.

THE NAKED LIFE OF IMAGES

José Bento Machado Ferreira

(Pós-Graduação em Estética e História da Arte da Universidade de São Paulo) – Brasil

Artworks are analyzed as critical images according to the theoretical framework of the new iconology and post-structuralist critique. Can art “break the framework that suffocates images”? Or are artworks imprisoned within the camps of exhibition sites where they are deprived of political life? In support of the student uprisings in Paris in 1968, Asger Jorn created a poster with the advice to “break the frame that suffocates the image”. An anthropology of images (as has been attempted by Didi-Huberman and Belting), as well as the cultural criticism (Bürger, Huyssen, Jameson, Bourriaud and Lütticken) and philosophical approaches of Foucault, Deleuze and Agamben provide the theoretical framework which reveals a “naked life” of the image within the limits of institutions, markets and narratives. Are exhibition sites the places of liberation which allow images to live a “qualified form of life? Which kinds of resistance are possible within the prison camps of the image wars? Artistic practices of Brazilian artists Arthur Scovino in Salvador and Silvia MH in São Paulo present different forms of intervention in urban spaces, involving Bürger’s four aspects of the “other concept of artwork” after the end of the avant-garde: “the New”, “chance”, “allegory” and “montage”. Such a concept of artwork acts as a recipe for liberating images and resisting against “iconomania” (Belting). The same concept of artwork may be found in recent works of global artists such as Philippe Parreno, Pierre Huyghe, Wael Shawky, Dahn V , Roberto Cuoghi, José Luis Neto, Moreshin Allayari and the couple Abbas & Abou-Rahme. Artworks provide a qualified form of life for the image whenever a “community around the image” is formed, according to Huyghe’s statement. However, such a community sets itself against reified social relations which are also legitimated and produced by images.

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NEW POLITICAL SUBJECTS ARISING ON CONTEMPORARY ART: THE COLETIVO NEGA IN FLORIANOPOLIS (SC, BRAZIL)

Paulo Raposo

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Coletivo Nega is a theatre group composed of young black women of Florianopolis (Santa Catarina) which is the capital of the State with fewer black population of Brazil. In this article I intend to examine a relatively recent phenomenon that results from a close and intense relationship between processes of identification, political and racial empowerment and political resistance with forms of protest imminently based on artistic performances. This relationship between art and politics is also visible in the way much of the contemporary artistic proposals incorporate increasingly narratives and practices that use models of autonomy, horizontality, complicity and sharing, replicating models of specific policy management from libertarian and assemblar movements. I seek to explore which are the emerging dimensions of embodiment and performativity entered in these bodies of people who seek racial and social visibility, strategic engagement to produce new political statements within the socio-political reality of contemporary Brazil.

O NÊGO FUGIDO IN ACUPE/BA AND THE INSURGENCY PERFORMANCE

Maria J. Barral

(Universidade Federal do Rio de Janeiro) – Brasil

Nêgo Fugido is a pulsating performance. The traditional artistic effervescence mixes with the transgressive catharsis of body limits to theater the struggle for slave liberty in Brazil through the streets of a community called Acupe, located in the Recôncavo Baiano. In this work, I discuss the perspective of the insurgency in the performance of the popular artistic manifestation, the Nêgo Fugido, focusing on the work of and with the children. The research strategy was based on the interlocution with the children themselves, so that they reveal their experience within this context, with a combination of different qualitative research strategies, such as participant observation, in locu capture, writing of written field diary and semi-structured interviews. The results indicate that insurgency, disobedience, aggression, and other confrontation-related emotions, as well as the artistic occupation of the village streets during the demonstration, interfere with the construction of the bodies and identity of those people, as well as rebuilding a memory of abolition and an ideal of black identity of the region. I believe that trigger these characteristics during performance, in the widening of the experience, can have a sense and social impact that are directly related to the type of identity in which it is being formed in and by the people of that locality.

POLITICS IN 'POLIS': AN ESSAY ON THE USES OF PUBLIC SPACES AS FROM ERRO GRUPO'S 'POLIS' PERFORMANCE

Camila Horbatiuk Dutra

(Universidade Federal de Santa Catarina) – Brasil

The street, as urban space par excellence, is the stage and audience of all kinds of situations. From ordinary encounters (expected or not) and trade, to the most dramatic manifestations of public dissatisfaction and solemn religious ceremonies, it is on the street that the life of the city pulsates and is felt.

The ERRO Grupo brings in its actions – more in the form than in its explicit contents – traces of a project that sees in the occupation of the streets the true political power of the city, and in the artistic intervention in daily life, a device of questioning, resistance, catharsis and creation. Through an ethnography of the game-performance-dance 'Polis' from ERRO, held in the streets of Florianópolis in 2016, this article discusses the uses of public space, exploring the idiosyncrasies, limitations and forms of control exercised there, through power relations and (coreo)policing. On the other hand, it also discourses over the artistic strategies of infiltration and activism (or 'artivism') taken to overcome this obstacles and resignify public spaces – tactics such as the rupture of everyday relationships and expected behaviors, pursuit of spectators' involvement and even bureaucratic protocols with public power institutions –, seeking to attain at least part of the participative, political and relational potential of art.

SELF-NARRATIVES OF A HIDDEN BODY: RETHINKING IMAGES ONTOLOGICALLY, IMAGINING OTHER ANTHROPOLOGIES

Sarah

(Universidade Federal do Rio de Janeiro) – Rio de Janeiro, Brasil

If “art does not reproduce the visible, it makes visible” (KLEE, 1976), we could picture how images make us realize reality. The French photographer Dorothy Shoes does that on her own way. Her work is a persistent reflection on social performances expressed with a surreal poetics. Diagnosed with multiple sclerosis, which is characterized with neural inflammations, she turned her recent work into a distant self-portrait of how this context put her body in evidence and how an invisible illness could make emerge a hidden body. Anthropologically, Shoes leads us to rethink the ontological basis of our discipline and to argue how do we think, reflect, do and operate knowledge and modes of existence on culture/nature binary. Assuming the fiction as a mode of existence which isn't closed in imagination (Latour, 2013), we could reorganize different ways of existing in our own way of thinking. Related to the anthropological crisis of representation since 1980's and the ascension of a visual e sensorial anthropology, this work addresses to reflect on how modes of seeing, of living and of being are connected, leading anthropology to a close dialogue with art history on embodiment, observation, emotion, mimesis and representation.

Instead of believe thoughts are made only on mind, perhaps we could understand our thought with a fully thinking-body, leading us to politically bring things to live (INGOLD, 2010) with a belief that works of art also proof the world as we do (LATOURE, 2013).

THE NUSANTARA PERFORMATIVE BODY IN BETWEEN POLITICAL ACTIVISM AND INTERNATIONAL INVITATION, FROM BIRTH TO DEATH, IN NEVER-ENDING TRANSITION

Giulia Panfili

(Centro em Rede de Investigação em Antropologia) – Portugal

This work in the form of interview is dedicated to the inspiring path of the “Nusantara performer” Iwan Wijono. Without plan to be a performance artist, as activist student at Yogyakarta, he takes part to political performances in the demonstration era to overthrow Suharto’s regime. After 1999, invitations from abroad for international festivals made him to be considered performance artist. Iwan Wijono gets to know the development of performance art even indoor and to elaborate his own ideas, how to be contextual in the festival room or in social space. He both makes performance art and social work until now, he often says. As contemporary artist he understand how the roots of performative body are from Indonesia Nusantara and can relate to performance art. “Everything occurs with performative body, from birth to death. We are traditional-modern-contemporary people at the same time. It is all happening at the same time here, in a never-ending transition. I say that the performer is the creator, his body the medium, and his life the stage and gallery. That’s my version as a Nusantara performer”. His perspective of the multidimensional Nusantara society and its spiritual people reconsiders the nature as the subject and questions how to harmonize with the universe, contextually. Criticizing at the same time the trendy arts in Indonesia, Iwan Wijono asserts contemporary art is everything make creates a new context, does not depend on the material, regardless of space and time.

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INHABITED DIALOGUES: CARTOGRAPHY OF CREATIVE PROCESSES IN SITE-SPECIFIC

Marília Ennes Becker

(Unicamp) – Brasil

This research proposes to map site-specific creative processes through real and fictionalized meetings between professionals who practice this artistic expression. Together, we mapped the characteristics pertaining to each visited work, exploring the relationships that cross body and space during the process and, later, in the dialogue that connects the audience, the space and the body-in-art in an act of critical composition. Reflections on contemporary concepts such as performance, presence and hybridity find breaches in the artistic practice and in the creative procedures that compose our map. Such fact reveals a need for the management of the diverse aspects involved in this study, pressing us to create a fluid and dynamic territory that's capable of ethically and inventively embracing the multiple elements shared in this encounter.

LA DÉRIVE: CHOREOGRAPHIC STRATEGIES OF POLITICAL DISSENT

Beatriz Cantinho

(Centro de Investigação Artes e Comunicação – Universidade do Algarve) – Portugal

This paper addresses the ways in which La dérive Situationist contributes to the discussion on how choreography can critically address the aesthetic and political transformative power of movement, whether this movement takes place inside or outside the boundaries of art. The predefined movement used by La dérive, resonates with choreography's 'modus operandi'. The Situationists imaginative and playful strategies of movement and its representation through visual creative mapping have changed our perception of the city, its visible and invisible spaces, durations, velocities and relations of power. The Situationists cartographies and its intriguing visual proximity to contemporary visual dance scores, also trigger the familiarity of their processes of thought and representation.

The mapping of the moving bodies in action defines the ontological and aesthetic dimension of action itself. The different formats of political intervention, activist or artistic, indicate different strategies of movement, and it is crucial to observe and analyse their operative modes and their effectiveness or symbolic power, and the significant transformations they operate on the public sphere (Cantinho and Dima, 2018).

Lepecki's choreopolitical concept remains fundamental to critically address the ways in which dance and choreography can contribute to grasp, through an expanded vision of the relations between politics and movement, what constitutes political movement (Lepecki, 2013).

SOCIALLY ENGAGED ART PROJECTS IN THE SOCIAL SCIENCES

Lissa Tinôco dos Santos

(Universidade Federal do Espírito Santo) – Brasil

The present article seeks to highlight the language of the Visual Arts in a device of performance in the Social Sciences, submitting them with incomparable proofs and uses that do not define the difference between the disciplines, but constitute their crosses, perpetual and complex relationships for society. It is intended to foster a methodological creativity in the elucidation of social issues by social scientists in experimentation movements in Art activated in “Action research”. The proposal is to write with more sensitivity and creativity. This takes place in the theoretical-practical balance of the social scientist / artist who raises social questions through performances, as well as in the reading of thinkers who delight in the poetics of the Socially Engaged Art and Art of the performance that social interstice. Fundamental to the inaugural formulations of performance in Artistically Engaged Sociology, this proposal will be complemented by ABAJUR COR DE CARNE performance considerations, authored and practiced by the author Lissa Tinôco, which complicates issues regarding the body of women in contemporary times.

OP 040 – “THEORY, PROGRESS AND HISTORY IN ANTHROPOLOGY”

OP

Can we speak of scientific progress when it comes to socio-cultural anthropology? Obviously, the hegemony of eurocentrism marked epistemologically the discipline. Should we, however, reduce the results to an ethnocentric view, as it has been the case during the last thirty years? Must we, reduce the discipline to a socio-centrism which implies a Kantian division between what would be accessible to anthropological reason and what would go beyond it? To limit the pretensions of reason would lead to a relativist paradigm for which, although empirically verifiable utterances are in principle true/false, on the other hand, theories and concepts are equally entitled and for whom, consequently, there are only proposition that have no scientific value? On the other hand, it will be said that it is, that we can speak of science and scientific progress without abuse of language. The panellists will hold the thesis that the answer is positive and will propose to demonstrate it by highlighting in their communication that we not only accumulate knowledge, but scientific progress observable in a traditional field of the discipline (network, kinship, cognitive, etc.), or in any way showing that the creation of concept not only allows interpretations of objectively observable social questions, problems, conflicts, situations, social behaviour, but also allows impartial and scientific analyzes.

Convenor:

Gérald Gaillard

(Institut de Sociologie et d'anthropologie Faculté des Sciences économiques et sociales, Université des Sciences et techniques de Lille) – France

Petr Skalnik

(University of Hradec Králové) – Czech Republic

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(Universidade Federal de Pernambuco) – Brazil, Vermeulen

Han F.

(Max Planck Institute for Social Anthropology) – Germany

Comissão/Comission: Commission on theoretical anthropology

Languages accepted for paper presentations: **English; French; German; Spanish.**

Keywords: “Ethnology”; “socio-cultural anthropology”; “science”; “relativism”.

Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

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BRAZILIAN MATERIALS OF THE SECOND RUSSIAN EXPEDITION TO LATIN AMERICA (1914-1915)

Elena Soboleva

(Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) RAS) – Russian Academy of Sciences

Notes by the participants of the second Russian (students') expedition to South America in 1914-1915 are a valuable source for the ethnography of Brazil.

Henrique Manizer (1889-1917), Theodor Fjelstrup (1889-1933), Sergei Geyman (1887-1975) collected valuable zoological and ethnographic collections for the ethnographic museums of Rio de Janeiro, Buenos Aires, St. Petersburg, Moscow. Mostly their letters, reports and diaries still remain unpublished. In 2016, the author published in full both the handwritten and typewritten versions of H. Manizer's diary "Botokudo", stored in the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) of the Russian Academy of Sciences. His stay at Rio Dôce in Postos Indigenas Pancas and Lajão (Brazil) is described in detail from the end of February to the beginning of September, 1915. The diary contains a vast amount of information on the culture of population of Minas Gerais and Espirito Santo. Manizer made many drawings, recorded music and songs (by musical notes), folklore texts in both Indian and Brazilian languages. He discovered the history of G. von Lansdorff (1821-1828) expedition into Brazil. After the book was published, Manizer's relatives brought to the Museum new papers and photographs stored in the family. Manizer, Fjelstrup and Geyman visited the Indians Quinquinaos, Cadiueus, Kaingang, Terenos, Chavantes, Botocudos; zoologists Ivan Strelnikov (1887-1981) and Nikolay Tanassiytchuk (1890-1960) – the Kaa-iwuá, etc.

«TRIBE»: A CONCEPT WHICH LOST ITS CONCEPTUALITY

Vladimir Popov

(St. Petersburg State University) – Russia

The paper is dedicated to different interpretations of the term «tribe». The author concludes that modern science does not give a clear answer to the question, what «tribe» is. In political anthropology the tribe is defined as a segmentary political structure where each segment (community, lineage) is economically independent, and leadership is personal and does not involve any formal positions. In evolutionary schemes the tribe is usually placed between the primitive community and the chiefdom.

Soviet and modern Russian encyclopaedic and educational literature are dominated by ethnic and social constructivism, extrapolating the past speculative model of the Marxist theory of primitive society. A «tribe» is declared as a primitive ethno-potestarian (ethnosocial) institute combining the primary form of ethnic community and potestarian organization.

At the same time, modern Russian ethnologists avoid using the “tribe” concept; instead of the term “tribe”, the term «ethnos» and its derivatives are used, as well as the term «people» that has no stadial attachment and does not evoke any associations with the primitivity. Modern Russian political anthropologists also replace the term «tribe (potestarian tribe)» with the term «chiefdom» or its analogues.

The author states that the concept of «tribe» is characterized by the loss of the uniqueness of the terminology and has turned into a phantom. In other words, the concept of «tribe» has lost its conceptuality.

AN EPISODE FROM THE BEGINNINGS OF ANTHROPOLOGY IN THE AMAZON: CURT NIMUENDAJÚ AND THE XIPAYA INDIANS – A RESEARCH IN ADVERSE CIRCUMSTANCES

Peter Schröder

(Universidade Federal de Pernambuco) – Brazil

The German ethnologist Curt Unckel Nimuendajú (1883-1945), who had immigrated to Brazil in 1903, moved his permanent residence to Belém in 1913, where he established professional contacts with the Goeldi Museum. Between 1915 and 1919, he survived with precarious jobs, but also carried out field work among the Xipaya Indians in quite adverse circumstances. This is an illuminating episode about the beginnings of anthropology in the Amazon, which allows relativizing some stereotypes about the history of anthropology which are commonly reproduced in social sciences curricula. In addition, it allows shedding a light on an anthropology without universities where still prevailed the influences of German ethnology and where texts written by self-educated researchers were still accepted.

CZECH CASE: SKIRMISHES BETWEEN SOCIOCULTURAL ANTHROPOLOGY AND NÁRODOPIS

Petr Skalník

(University of Hradec Králové) – Czech Republic

Czech sociocultural anthropology has combined direct Western influences with local digestion of British social anthropology (Holý, Stuchlík, Wolf). On the other hand local národopis of the Volkskunde type has been only slightly fructified by German European ethnology and beside its sabre-rattling with name changes (etnografie a folkloristika, etnologie) remains a quasi discipline of the Heimatkunde type without much impact. The paper evaluates the last 25 years as a lost era in many ways. However, the link to EASA and IUAES (WAU) is strong and that promises stronger performance on the side of sociocultural anthropology in the coming years.

— Session —

CAN WE SPEAK OF SCIENTIFIC PROGRESS IN ANTHROPOLOGY? POUVONS-NOUS PARLER DE PROGRES SCIENTIFIQUES EN ANTHROPOLOGIE?

Gérald Gaillard

(Institut de Sociologie et d'anthropologie Faculté des Sciences économiques et sociales, Université des Sciences et techniques de Lille) – France

Can we speak of scientific progress when it comes to socio-cultural anthropology? Must we reduce the discipline to a socio-centrism?

To limit the pretensions of reason would lead to a relativist paradigm for which, although empirically verifiable utterances are in principle true/false, on the other hand, theories and concepts are equally entitled and for whom, consequently, there are only proposition that have no scientific value? On the contrary I will say that we can speak of scientific progress without abuse of language and in my communication will propose to demonstrate through example that ethnology not only accumulate knowledge, but also that scientific progress are observable. This communication will be in French.

Peut-on parler de science et de progrès scientifique sans abus de langage? Cette communication proposer de démontrer à travers quelques'exemple que l'ethnologie non seulementaccumule des connaissances, mais aussi par ailleurs que ses concepts non seulement autorise des interprétations de questions sociales objectivement observables, de problèmes, ds conflits, de situations, de comportements sociaux, mais que nous avons également des progrès scientifiques. Cette communication sera délivrée en français.

EVOLUTION AND TRANSFORMATION OF POLITICAL ANTHROPOLOGY

Hagesteijn, Renee

(Royal Institute for Southeast Asian and Caribbean Studies KITLV) - Netherlands

In this contribution, the development in political anthropology will be analyzed. The study of power, authority, conflict, and (in)stability, will be followed (a) from the mid 1960s (Swartz, Tuden and Turner's 'Political Anthropology', 1966), via (b) the subsequent evolutionist and Marxists discussions on legitimation of inequality in complex political systems, to (c) recent discourses on global-local interactions in (political) sustainability issues, in which political anthropology has blended with political science, history, psychology, economics, sociology, governance and development studies.

Several ethnographic examples of informal politics in formal political settings, will be compared to theoretical frameworks of the 1960s, 1980s, 2000s, and the state of the art discussion at the brink of 2020. What have we gained in insight over time, in theory, methodology, interdisciplinary cooperation and disciplinary evolution?

The argument of this paper is that scientific impact is relative: the progress in anthropology should be seen in its ability to learn, evolve, blend, adapt, transform as a discipline, also in the wider context of scientific progress in general. Moreover, progress should be measured in terms of impact of scientific research on policy advises and practices.

KARL VON DEN STEINEN: HIS LIFE AND CONTRIBUTIONS TO BRAZILIAN ETHNOLOGY

Renate

(Faculdade de Filosofia, Letras e Ciências Humanas da USP) – Faculdade de Filosofia, Letras e Ciências Humanas Brazil

The beginnings of systematic ethnography in Brazil can be attributed to the German physician and psychiatrist Karl von den Steinen, who in 1884 led the first expedition to the Amazonian River Xingu Basin, where he returned in 1887-88. Based on the theories of Adolf Bastian, he carried out ethnographic research among Upper Xingu and Bororo Indians in the province of Mato Grosso. His book *Durch Central-Brasilien* (1886) and its sequel *Unter den Naturvölkern Zentral-Brasiliens* (1894) made him an expert on Brazilian indigenous peoples. This paper aims to contextualize the contributions of von den Steinen to Brazilian ethnology.

OP 041 – CARE ENCOUNTERS: CREATING KNOWLEDGE AND BOUNDARIES

Care has long been a topic in anthropology, but its theoretical value has often been overseen. This panel directs attention to care as an epistemic tool and as boundary work.

How we conceive of and practice care is central to our self-perception and to how we perceive others. It is central in notions of a modern loss of “traditional care”, often going along with scenarios of a crisis. Such ideas about past and future oppose kin care with institutional care. Care is thus central to drawing boundaries between “us” and “them”, between the inside and outside, between those who belong and those who do not. In encounters between carers and those cared-for as well as their significant others these boundaries are negotiated. When state actors take over intimate care the boundary between state/non-state might shift. If care institutions get new tasks in catering for “cultural needs”, they need to differentiate ethnic belonging. If migrants are seen as “good” carers due to their countries of origin, care encounters might stabilize racial categories. Such negotiations of ideas and their translation into practice transform our knowledge of the present and shape our future(s). To look at care encounters allows insights into the work of classification and differentiation, which lies at the core of anthropological knowledge production. We invite theoretical and empirical papers that focus on care encounters and address their complex implications for transforming knowledge and boundaries.

Convenor:

Thelen

(University of Vienna, faculty of Social Sciences) – Austria

Akiko Mori

(National Museum of Ethnology) – Japan

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: **English**

Keywords: care; boundaries; theory; practice; kinship/state;

Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

CREATING KNOWLEDGE AND DIFFERENCE THROUGH CARE

CREATING KNOWLEDGE AND DIFFERENCE THROUGH CARE

Thelen

(University of Vienna, faculty of Social Sciences) – Austria

In this paper I look at the potential of care encounters in the creation of knowledge and difference. How we conceive of and practice care is central to our self-perception and to how we perceive others. In care encounters these norms about obligation, responsibility and deservingness are constantly negotiated and adjusted to the perceived „reality“. The argument rests on examples from research in Austria, Hungary and Germany. Sometimes migrants or ethnic minorities are not deemed to be in need of care because of their „traditions“, while in other cases deservingness is established by the state to support national belonging.

In consequence, in concrete encounters some customary knowledge might be confirmed, while other ideas are challenged opening the opportunity for new experiences and knowledge. These processes could either stabilise and reproduce an existing hierarchy of belonging or racial categories, while in other cases norms and practices have to be adapted, thereby opening up potentialities for new socialities.

FAMILY, SEXUALITY, AND A GENERATION: DOING LONG-TERM CARE IN OSAKA'S NEIGHBORHOODS

Makoto Nishi

While Japan has often been characterized as a familialist welfare state, an increasing number of its citizens are living outside the family unit—whether it is a “post-war” nuclear family or a “conventional” patriarchal family—because of demographic and sociocultural changes in the country. My presentation focuses on the activities of some long-term care service providers in Nishinari ward, Osaka, which has a large concentration of single elderly people with various personal and sexual orientations. While these elderly people have diverse social backgrounds, they seem to share a certain experience—society maintained a strong normative orientation towards familialism during their adolescence and adulthood, but such norms seem to have largely diminished now that they have reached old age. In post-war Japan, the nuclear family and *kaisha* (corporate) systems had together served as a powerful machine to marginalize sexual minorities. Despite the sociocultural changes and (seemingly) increased acceptance of sexual minorities in Japan in recent years, their social relationships have remained particularly precarious throughout their lives. In this presentation, I explore how the changing construction of Japanese masculinity have shaped and restricted the social relationships of some single elderly persons. I also explore how long-term care providers can relate their activities to shifting ideas of family, sexuality, and care and negotiate their relationships with such clients.

CARE, SUPPORT AND SOLIDARITY IN TIMES OF CRISES: PRECARIOUSNESS AMONG PORTUGUESE MIDDLE CLASS FAMILIES

Antónia Pedroso de Lima

(ISCTE-Instituto Universitário de Lisboa / CRIA) – Portugal

Since 2011 Portugal is undergoing a wide socio-economic crisis. Approaches to the Portuguese crisis are usually centered on its economic and political character. Departing from a discussion on the different dimensions and forms of care, in this paper I shall examine how people integrate formal and informal systems of care to deal with the precariousness produced by austerity policies and ensure their subsistence. I undertake a case study of interpersonal support networks and from there I explore the wider repercussions of these activities that (re) appeared in contemporary Portugal where grassroots familial and social welfare projects are organised in order to address hardships in the actors' livelihoods. Through an ethnographic study of these activities among Portuguese middle class families, in the paper I argue that such activities not only tackle the immediate effects of the crisis but also reveal new social and economic meanings of care, support and solidarity practices.

Focusing simultaneously on interpersonal relationships, public policies and economic interests and how they intersect with each other I will debate the role of personal networks and how the informal practices driven by collective responsibility are sustainability factors in Portugal in times of crises.

DETTERRITIALIZED TERMINAL CARE AND REINFORCEMENT OF ETHNIC IDENTITY AMONG YAP OUTER ISLANDERS

Yasuyuki Karakita

(Utsunomiya University) – Japan

This paper reports that the circular migration of Yap outer islander, Federated States of Micronesia (FSM) necessitates transaction of deterritorialized terminal care, creating and reinforcing ethnic identity of Yap outer islanders.

Since the Compact of Free Association between U.S. and FSM in 1986, migrants fluxed into U.S. island territories. The U.S. government agency warned the impact of the migration in the areas of labor markets, education and health, and asked for remedial measures against the migration.

However, not so much attention is paid to activities of migrants themselves. The detailed ethnography reveals that fund raising activities for tras-local funerals of migrants, who passed away in destinations, preoccupies one of the largest parts of the activities of migrant associations. Large amounts of money are raised through an elaborated network of relatives and island mates, and successive funeral ceremonies accompany a movement of deceased migrant toward home.

Furthermore, the critical patients at home is usually sent to their relatives at the destination. There is transaction of deterritorialized terminal care.

The terminal care used to be shared by kinsmen. The transformed terminal care connects migrants and home through the attention people pay to each other's body and life, creating ethnic identities of Yap outer islanders.

CARE ENCOUNTERS: CREATING KNOWLEDGE AND BOUNDARIES

CARE AND CONTIGUOUS RELATIONSHIPS IN THE MODERN WORLD

Akiko Mori

(National Museum of Ethnology) – Japan

Care is embedded in the everyday behaviors of people. What can be understood as “care” is the phenomenon that emerges around the exchange of services and care/consideration between “haves” (those who give care) and “have-nots” (those who receive it). In recent times, care has interested a number of interdisciplinary scholars, and its importance in supporting the infrastructure of modern society has been recognized. It is true that care supports the functioning of social systems; however, it does not mean that care contributes to a state without change. On the contrary, care produces relationships and negotiates boundaries, as this paper will discuss. How can care produce relationships? Care occurs when services are inadequate and require replenishment.

Individuals present themselves and are then mobilized for this replenishment to occur. Such individuals often comprise those who happen by chance to be there at the moment of need. Between them exists a form of mutuality; yet this is clearly different from the mutuality that occurs between individuals selected according to attributes or exclusionary access rights to resources. Immigrants, refugees, or the ill who have come together by chance emerge as actors without any formal membership being conferred. In my paper, I will give an example from my research in Berlin. Contiguous relationships deserve attention in the modern world, and such contiguous relationships resonate with the practice of care.

PUBLICLY PRIVATIZED: INTERPRETING “RELATIVE CARE SUPPORT” IN FINLAND AND NEOLIBERAL REFORM OF NORDIC WELFARE STATES

Erika Takahashi

(Chiba University) – Japan

Neoliberal reform of social democratic welfare provision is ongoing in Finland. Over the last ten years social services have shown a continuous shift of focus, from institutional toward home care. Private enterprises have gradually replaced public service providers. Most importantly, this process of reform has promoted and supported intimate care practice. The Relative Care Support Act of 2005 ensures that these intimate caregivers receive a financial allowance and respite from their caregiving tasks. By ensuring the rights of “relative care givers,” this law regards them as formal workers to some extent. Moreover, the law broadens the definition of relatives to almost anyone with or without consanguineal or conjugal ties.

This paper examines the consequences of systematically promoting informal care within this neoliberal reform of Nordic welfare states. How is the contradictory nature of “being related” versus “being professional” reconciled? What kind of practice differentiates relative caregivers from “ordinary” relatives? Based on ethnographic details obtained through fieldwork in a Finnish municipality since 2001, the neoliberal “carescape” of a small municipality is described, wherein the various boundaries (between homes/institutions; formal/informal care; public/intimate spheres; and, interestingly, between body and soul) are under renegotiation.

OF 'COMPETENT' KIDS, 'SUFFERING' CHILDREN & 'TROUBLED' FAMILIES: PSYCHOLOGICAL REASONING AND BOUNDARY WORK IN CHILDCARE INSTITUTIONS IN VIENNA (AUSTRIA)

Anna Ellmer

(University of Vienna) – Austria

In recent years state-financed institutional care for children before school-age has increasingly gained importance in Austria. As more children spend more time in so-called kindergartens, practitioners in this hitherto rather marginalized pedagogical field perpetually make claims for its 'professionalisation' and emphasize the need for psychological expert knowledge as a proper foundation for the provision of 'good' care and education for young children. Based on ethnographic fieldwork in two Viennese kindergartens, this paper discusses how psychological discourses are translated into concrete encounters between pedagogues, children and parents. As they assume a "professional stance" informed by manifold psychological perspectives, pedagogues engage in practices of categorisation, which make children's behaviours and needs institutionally legible. In this regard, the figures of the "competent child" as well as the "suffering child" play a complementary role. While they are associated with specific moral claims concerning institutional care, these interpretations also constantly exceed institutional boundaries as they strongly rely on specific deliberations and imaginations concerning children's embeddedness in 'good' or 'troubling' familial relations. The paper thus approaches concrete modes of psychological reasoning as ambivalent and morally charged relational practices that mark, but also transgress boundaries between the institutional sphere and the realm of kinship.

OP 042 – CHALLENGES AND POSSIBILITIES OF COLLABORATIVE RESEARCH IN ANTHROPOLOGY

The present panel focuses on the contribution of collaborative anthropology to the production of other knowledges and another world. Although ethnography has always been a collaborative project, it is only recently that anthropologists from different latitudes have begun to reflect on the possibilities of a more horizontal collaboration and its impact on the research process. By explicitly incorporating the communities involved in the study not just as data providers, but as collaborators at every stage of the research, our practice of anthropology is challenged. The research design becomes a political endeavour: the definition of the objectives, the methodology, and the outcome are the result of dialogues which are not always harmonic. Particularly we seek to bring together different perspectives on the challenges, limits and possibilities of collaborative research or participatory action research and its impact on anthropological theory, methodology, and ethics. This will set the conditions for a new conversation to rethink our practice and academic writing from non-eurocentric perspectives, from and within different geographies of knowledge production.

Convenor:

Arturo Manuel Gonzalez Rosas

(London School of Economics and Political Science) – United Kingdom

Lourdes Salazar

(Centro de Investigaciones y Estudios Superiores en Antropología Social) – Mexico

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Spanish and Portuguese

Keywords: engaged anthropology, co-theorization, anthropology from below, dialogic anthropology, critic theory.

Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

DILEMMAS OF ENGAGED ANTHROPOLOGY

Session chair:

Lourdes Salazar

BIKING ALONG CYCLISTS IN MEXICO CITY

Luisafer

(Escuela Nacional de Antropología e Historia) – Mexico

Researcher's principal resource is our body. Through it we can learn about other's worlds and describe them from our own ways of experiencing them.

Part of the commitment raised from the horizontal approach in anthropology addresses the accompaniment of peoples communitarian processes where we perform our fieldwork, sometimes using other skills but most of the time as mere eyewitnesses who build stories of the lived thing.

I will focus on the realization of the World Naked Bike Ride in Mexico City and the staging of vulnerability represented in the exhibition of naked body in the urban space.

This presentation focuses on the "bike along" methodological approach for urban cycling researching in Mexico City. Getting closer to other's experiences does not mean to emulate them but using the space in similar ways can help us understand how the city is appropriated in everydaylife practices and how these produce and reconfigure the urban space for different groups.

COLLABORATIVE WORK AND ALTERNATIVE ECONOMIES

Melva López Nazario

(Escuela Nacional de Antropología e Historia) – Mexico

The anthropological work that I have been developing since 2014 in the state of Guanajuato, in the center of Mexico, allows me to reflect on the usefulness of my research for the people involved in it.

In the first place, from the collaborative work a dialogue has been opened about the historical processes of the struggle for the land (from the 1960s) and the self-management organization. This dialogue has invigorated the transmission of that historical memory to the younger generations, as well as for the recognition of the predominant role of women in these processes. Second, by making visible the diversity of economic forms present in rural areas, we have been able to reflect together on the conditions and implications of the various subsistence strategies: wage labor, self-managed projects and public policies, among others.

Finally, recognition has been given that daily life takes place in adverse conditions and that daily efforts and community organization become a resource to influence the transformation of reality, against the guidelines of a capitalist economic and in the search of what some people call a dignified life.

DILEMMAS AND COMPLEXITIES OF COLLABORATIVE RESEARCH

Session chair:

Arturo Manuel González Rosas

PRÁTICAS E ESPAÇOS COMPARTILHADOS: A EXPERIÊNCIA METODOLÓGICA DE PESQUISA ARTICULADA AO PROJETO NOVA CARTOGRAFIA SOCIAL NA COMUNIDADE INDÍGENA TAPUIAS DA LAGOA DE TAPARÁ-RN

Rita Neves

(Universidade Federal do Rio Grande do Norte) – Brasil

Entre os anos de 2014 e 2017, realizamos uma pesquisa associada a ações de extensão universitária entre os indígenas tapuias da Lagoa de Tapará, no estado do Rio Grande do Norte. É importante ressaltar que essa pesquisa está articulada com o Projeto Nova Cartografia Social, coordenado pelo Professor Alfredo Wagner Berno de Almeida e sediado na UEAM, que objetiva a produção de mapas elaborados pelos segmentos sociais envolvidos. Com uma metodologia participativa que estimula a atuação das comunidades, a Cartografia pretendeu levantar todos os tipos de problemas que assolavam os tapuias de Tapará, assim como identificar as potencialidades locais. Por causa dessa concepção teórico-metodológica, a etnografia foi realizada conjuntamente com ações de ensino e extensão universitária no povo indígena acima referido. Outra dimensão importante é que através de processos participativos, a elaboração de mapas, associada a produção de textos da própria comunidade possibilitou um processo reflexivo na equipe de pesquisa e nos tapuias, possibilitando superar uma racionalização técnico-científica e a objetividade predominante nos usos de tecnologias de georeferenciamento. Nossa perspectiva procurou salientar a produção de mapas a partir dos anseios e das intenções das unidades de mobilização de cunho comunitário. Este é um diferencial importante. Trata-se de uma opção metodológica, baseada numa concepção de ciência que se aproxima de um paradigma emergente. As oficinas de extensão e de mapas consolidaram informações importantes obtidas por meio da observação e de diferentes tipos de relatos, contribuindo para dotar as reivindicações das comunidades de uma descrição etnográfica. Além disso, como resultado dessa articulação entre a universidade, o grupo étnico e os discentes que se inseriram na pesquisa, possibilitou aprofundar os aspectos metodológicos da etnografia, fazendo com que o conhecimento construído na pesquisa fosse socializado e refletido coletivamente.

PODE A AUTOANTROPOLOGIA DE EXPERIÊNCIAS PROFISSIONAIS SER COLABORATIVA? DILEMAS ÉTICOS E NOVAS NARRATIVAS ETNOGRÁFICAS

Rafael Gomes de Sousa da Costa

(Universidade Federal de Minas Gerais) – Brasil

Este trabalho é uma abordagem exploratória sobre as condições de possibilidade da pesquisa antropológica a partir de experiências profissionais. Partindo da problematização do “debate ético” suscitado pela publicação das etnografias de David Mosse (2005) e Débora Bronz (2016) – autores que utilizaram de vínculos de trabalho para etnografar a prática de políticas públicas em meios governamentais e empresarias –, pretende-se levantar algumas questões em torno dos “limites da autoantropologia” (Strathern, 2015[1987]), bem como dos limites dos códigos de ética em ciências humanas e sociais. De modo a sugerir que a “ideia” de preservar informantes de eventuais danos da pesquisa social, depende mais do consentimento em torno dos modelos interpretativos da realidade, que do estabelecimento de protocolos de conduta para a disciplina. Em seguida, o trabalho discute algumas inovações metodológicas das etnografias de trajetórias profissionais em campos institucionais e formais das práticas de poder, bem como suas contribuições para a produção de conhecimento e compreensão do nosso lugar e condição no mundo. Algumas questões são levantadas ao final do texto a fim de delinear possíveis orientações para a minha pesquisa de doutorado em Antropologia Social, cuja proposta objetiva etnografar a minha experiência como consultor ambiental no processo de instalação da usina Belo Monte, na Volta Grande do rio Xingu, estado do Pará, região Norte do Brasil, entre os anos 2010-2013.

COLLABORATIVE RESEARCH IN THE TOBACCO FIELDS IN THE USA AND MEXICO

Lourdes Salazar

(Centro de Investigaciones y Estudios Superiores en Antropología Social) – Mexico

This paper examines what “acompañar” and “collaborative research” may be in a context where informants are not concerned with decolonizing research methodology in any explicit way. Motivated still by ethical and political concerns over the process of ethnographic research, I will argue that there are “acompañamientos otros” or different forms of collaboration, which may contribute to the understanding of how people’s ideas of social justice, decent jobs and good life frame their practices and worldview.

My contribution is based on a year of fieldwork in the USA and Mexico, where I examined how the production of tobacco leaves relies on a transnational circuit of Mexican workers. I followed the activities of a group of Nayarit workers (“the crew of seven”, as I called them) in Kentucky and in Nayarit. Of relevance was that the crew of seven were not interested in discussing my research project in any sustained way. Despite my efforts, the project did not become, for them, an object with its own integrity and purpose. Instead, first, I became seen as their interpreter and intermediary. Collaboration was more likely required when, for example, they asked me to call their employer to ask him for their pay.

Where they did show interest in my research was in terms how they wished to manage their portrayal in my eyes, and how they wanted to be acknowledged: not only for their work but also for their sacrifices and risk-taking for overstaying their visas in order to work in the production of tobacco. In this way, our collaboration was also framed by their expectations, goals and ideas, which incorporated solidarity and self-reflection. These different channels between the workers and I therefore inflected our collaboration and the project.

COLLABORATION IN ANTHROPOLOGY, BETWEEN ACADEMIA AND POLITICAL ACTIVISM

Arturo Manuel Gonzalez Rosas

(London School of Economics and Political Science) – United Kingdom

Based on my experience working with the organized communities of the Cauca department in Colombia during 2012, I propose to analyse collaborative ethnography as a theoretical and methodological approach that allows a vision from below of the political mobilization. This research strategy encourages the participation of the indigenous organizations in the design of the inquiry, ensuring that while the investigation demarcates a research topic relevant to the anthropological discipline, it also addresses the most important issues for the communities involved. This method contributes to expanding the investigator's comprehension of the phenomenon by taking local knowledge seriously and connecting it to academic debate. It also change the way indigenous political organizations perceive academic work.

Fieldwork is never the result of the anthropologist's own design, but a contingent product of the circumstances and the participation of local actors, this crucial component of the anthropological research is recently being discussed by many researchers, who claim that making explicit the characteristics and extend of this collaboration help to critically analyse the way we produce knowledge, also it contributes to go beyond the pessimism in the discipline aggravated by the crisis of representation in anthropology. According to my experience, this process is significant not only because it allows a greater comprehension of the social movements as a social phenomenon, but primarily because it questions the way anthropological knowledge is produced.

OP 043 – CHANGES IN THE RELATIONSHIP BETWEEN HERITAGE, TOURISM AND MUSEUMS

The relationship of heritage with tourism has changed since the nineteenth century, when tourists were portrayed by cartoonists while stealing small pieces of museum walls they were visiting, until our days when many heritage assets have been maintained and valued – and in the the case of intangibles, even revitalized – mediated by tourism. The concept of what should be patrimonialized has also changed and progressively the assets of the ruling classes have ceased to be privileged and today there is space for the heritage of historically marginalized citizens and not only material heritage but also habits, rites, working conditions, religion, music and everything concerning daily life. The use of heritage assets has been much discussed, with different positions ranging from wanting total preservation to promoting resignification. Since the end of the twentieth century, a so-called heritage tourism has been recognized, which has as main attractions places that are considered heritage, especially those that have received the Unesco World Heritage seal, as well as buildings, monuments and museums.

Convenor:

Margarita Barretto

(Universidade Federal de Santa Catarina) – Brazil

Mónica Lacarrieu

(Universidad de Buenos Aires) – Argentina

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, English, French and Spanish

Keywords: Heritage; Tourism; Museums

Thematic lines: 34. Tourism/Antropologia do Turismo

— Session —

CHANGES IN TOURISM, CULTURE AND HERITAGE IN THE SOUTH PACIFIC

Denis Tolkach

(The Hong Kong Polytechnic University)

The present paper reviews tourism development in the South Pacific over the past decades and discusses tourism's impact on culture, lifestyle and heritage of South Pacific nations. The paper focuses on Fiji, Tonga and Cook Islands. The three locations vary in their geographical, cultural, historic and socio-political background and are at different stages of tourism development. The paper is based on qualitative interviews with representatives of public, private and nonprofit sectors. Tourism has both negative and positive impacts on culture and heritage. On the one hand, tourism adds value to the traditional knowledge, cultural manifestations and built heritage, thus increasing interest of youth in acquiring traditional knowledge and restrain from leaving their communities.

Tourism also motivates government agencies to provide additional funding and programs that are culture- and heritage- oriented. On the other hand, tourism substitutes authentic culture with a marketable product. For example, dances from Polynesia, especially fire dances, are now performed in Melanesia to satisfy tourist demands. Even during festivals that are primarily targeted to the local population, performances appear to borrow from different cultures in order to increase their appeal. The findings provide opportunity for discussions on authenticity, commodification and ongoing evolution of cultures.

REFUGEE SETTLEMENT AS A TOURIST DESTINATION: THE CASE OF DHARAMSALA, INDIA

Natalia Bloch

(Warsaw University) – Poland

While the intersections between tourism and migration are becoming more widely researched (see e.g. Hall & Williams 2002), the nexus between tourism and exile is less obvious. The aim of this paper is to explore one such a case: the agency of a refugee community in turning its settlement into a popular tourist destination. Tibetan refugees, who have been fleeing to India since the 1960s, skillfully employed their cultural resources and existing popular imaginations to attract tourists to their diasporic capital: the hill station of Dharamsala in northern India.

Dharamsala – “discovered” by Western hippies and religious tourists attracted by the exported version of a Tibetan Buddhism – became popular in the 1990s on the wave of backpacking tourism development in India. Nowadays it is one of the “must see” sites in northern India, attracting mostly independent, low-and middle-budget tourists. As a result not only do Tibetans earn their livelihood from tourism but they also use their allure to engage tourists in their struggle for freedom. The offers for tourists in Dharamsala are highly politicized: political souvenirs, political tours, political movie screenings, political talks.

Migration adds another layer of complexity here. As an informal tourist market, Dharamsala attracts a number of seasonal migrants, both from India and abroad, who develop their own small entrepreneurship in this inclusive tourism niche created by refugees.

THE KAINGANG AND THE GUARANI BAPTISM RITUAL: ADOPTING A NAME AND INTEGRATING A POSITION BETWEEN HEAVEN AND EARTH

Adiles Savoldi

(Universidade Federal Fluminense) – Brasil

The article proposes a reflection on the Kaingang and Guarani Baptism ritual that took place during the Cultural Week, an event organized by indigenous students and indigenous teachers to celebrate Indian day in the Toldo Chimbangue Indigenous Land located in the city of Chapecó, in the State of Santa Catarina, Brazil. Both Kaingang and Guarani strategies and performances organize their culture in the most diverse forms and possibilities by reinventing themselves as a collective group in order to guarantee their rights and their dignity. Baptism is a ritual that integrates the child into the social and spiritual life.

A child's name is a way to locate he or she in society, and it is also a link with nature and the beyond-world. Nowadays, ritualizing baptism for non-indigenous is also a political practice. The implicit narrative expresses that despite all the expropriation suffered, they can still say: "we exist and we resist".

— Session —

THE PILGRIMAGE OF TOURISTS: MUSEUM AND RELIGIOUS TOURISM IN THE TRAJECTORY OF FREI HUGOLINO BACK (1926-2011)

Juliano Florczak Almeida

(Universidade Federal do Rio Grande do Sul) – Brasil

It is increasingly common to find museums in places of religious pilgrimage due to changes in the definitions of heritage. These reconfigurations resume the debate on so-called religious tourism. In view of this, this work deals with tourism in the trajectory of Frei Hugolino (1926-2011), a Catholic healer whose imposition of hands attracted crowds to Santo Amaro da Imperatriz, a municipality in the metropolitan area of Florianópolis (SC, Br). The place where the friar lived for about three decades, the Conventinho do Espírito Santo, currently in the process of patrimonialization, is being administered by the Prefecture, which houses the Secretary of Tourism and maintains a museum. The article, based on field research of ethnographic character, with a field journal record of participant observation, in semi-structured interviews and in documents accumulated in the course of research, tries to show that the Prefecture, as well as other agents related to tourism, as hotel, restaurants and snack bars owners, convert the pilgrims who seek cures in tourists, whereas the visitors convert the museum in place of religious practices. To emphasize this, the text focuses on the use of museum pieces, which preserve the memory of the religious, but also mediate cures.

BEGPACKERS: DRIFTING ON THE MARGINS OF TOURISM

Denis Tolkach

(The Hong Kong Polytechnic University)

Begpacking describes tourists who beg, busk or sell trinkets in their travel destinations to finance their travel. Instances of begpacking have caused condemnation in mainstream and social media since their emergence in Asia. An exploratory research is conducted in Hong Kong to investigate begpackers motivations and behaviour as well as their relationships with local residents. In-depth interviews with begpackers and social experiments with local residents are conducted. Contrary to media portrayal the encountered begpackers in Hong Kong are from former Soviet Union rather than Western European countries.

Conceptualisation of begpackers concludes that their travel style can be placed on a continuum between tramping, drifting and backpacking. Some respondents have been travelling for more than a year therefore they can be hardly described as tourists, yet they are not settled, thus they are not migrants either. While some begpackers use their travel as a form of escapism and entertainment, others are rootless (e.g. former residents of Eastern Ukraine fleeing conflict) and use their travel for self-actualisation. Begpackers appear to cause a range of responses from local residents from sympathy, to apathy, to antagonism. Local residents' donations to begpackers can be viewed as either a form of philanthropy or through reciprocal altruism lens.

HERITAGE AND ROMANTIC CONSUMPTION IN CHINA

Yujie Zhu

(Australian National University) – Australia

The traditional wedding ceremonies are performed for the ethnic tourism industry in Lijiang, a World Heritage town in southwest China. This study examines how heritage interacts with social-cultural changes and how individuals perform and negotiate their identities through daily practices that include tourism, on the one hand, and the performance of ethnicity on the other. The wedding performances in Lijiang not only serve as a heritage ‘product’, but show how the heritage and tourism industry helps to shape people’s values, dreams and expectations. This study also explores the rise of ‘romantic consumerism’ in contemporary China. Chinese dissatisfaction with the urban mundane leads to romanticized interests in practices and people deemed to be natural, ethnic, spiritual and aesthetic, and a search for tradition and authenticity. But what, exactly, are tradition and authenticity, and what happens to them when they are turned into performance?

MENTOR CHANNELS IN MUSEUMS FOR SUMMER CAMPS TO HELP THE NEW GENERATION OF ANTHROPOLOGISTS

*Zirui Guo
Chixinyan
Wang Jia*

USA and UK have rich resources of anthropologists and Museums, but there are few USA and UK museums trips for Chinese students who study in summer camps in USA and UK. Why?

Anthropologists are those who are engaged in the practice of anthropology to study various aspects of humans within past and present societies. Museums are the places to exhibit the histories of human beings. They are the precious resources for students.

Chi Xinyan, known as the young scholar who has been attended IUAES conference since 14, has published various academic papers with help of Victor Mair (the anthropologist in PENN) and others, and inspiration from museums. For example, some stones with symbols unearthed from Israel were exhibited in Metropolitan Museum of USA, and according to them she has developed Green Angel Aragonite Road to find out the origin of languages and characters.

The stones are character stones, media for tribes living in stone house in West (西方石夷) to communicating with Water Star(Mercury) God, and natural symbols were regarded as orders of God. Human beings invented stone carving characters by imitating those symbols to express to Gods.

Another example is that, Cai Zixi, a 16-year-old student in a middle school, was permitted to give a academic speech in IUAES2017 conference.

Their experiences show that both Chi Xinyan and Cai Zixi have widely been involved in museum activities and often guided by librarians since their childhood.

This paper will discuss this situation and the suggested measures.

- 1, Develop museum study tourism for the students of summer camps;
- 2, invite worldwide anthropologists as mentors;
- 3, introduce museums to summer camp students;
- 4, establish museum databases global cultural relics with their relations;
- 5, organize workshops and seminars to to share the experiences.

Significance:

Let the relics revive, let the museum walk, and let the children dream of Archaeology come true.

OP 044 – CHINESE TRANSNATIONAL MOBILITIES

Being the most populous nation-state in the planet, the People's Republic of China has in the past decades also become the point of departure for intense transnational mobilities which have had a strong impact on issues regarding processes involved in globalization. Such mobilities come in various forms, such as permanent and temporary migrations, international tourism and student internationalization. This panel proposes to discuss the current issues involved in Chinese mobilities from various points of view as well as their implications for issues involving globalization, with ethnographic discussions produced by anthropologist in and outside China. The aim is to go beyond studies of migration of low-income laborers and traders, on the one hand but also beyond concepts such as that of flexible citizenship as individual and family-oriented strategies in order to also think of middle-class mobilities such as those involved in tourism, business ventures and educational projects. The discussions should focus on different patterns of mobility and the various dimensions involved in such processes, such as personal, family and institutional projects, world-views, moral values and plans for the future, including the possibility of making the "China dream" a reality outside the confines of national borders.

Convenor:

Cristina Patriota de Moura

(University of Brasilia) – Brazil

Haoqun Gong

(Minzu University of China) – China

Qingren Zhang

(Minzu University of China) – China

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Migration, transnational student mobility, tourism

Thematic lines: 18. Global Anthropology/Antropologia Global

WORKERS AND CHINESE COMPANIES IN LATIN AMERICA

AN ANTHROPOLOGICAL STUDY OF THE INDIGENOUS PEOPLE'S PROTEST TO THE CHICOASÉN II HYDROPOWER PROJECT IN CHIAPAS, MEXICO

Qingren Zhang

(Minzu University of China) – China

The Chicoasén second hydropower project in Mexico which the Chinese-capital-invested has been opposed by indigenous people since its Inception, and now the Chicoasén II hydropower project is basically at a standstill. Chinese capital which participating in this project has also been the target of the protest. Dissatisfaction with the loss of land and destruction of the environment by the hydropower station which make the ideal of good life no longer exists and drives them to fight. The essence of this protest movement is that the government abandoned the obligation to protect the right and interest of the indigenous people because of the neoliberal reform in 1980S. In this sense, what needs to be changed is the neoliberalism policy rather than Chinese capital which only is a investment subject.

CHINA IN THE BRAZILIAN AMAZON: A SOCIOLOGICAL STUDY ABOUT THE DAILY LIVES OF CHINESE WORKERS IN ENERGY TRANSMISSION BUILDING SITES IN THE STATE OF PARÁ

Diego Amorim Xavier

(Unicamp) – Brazil

The aim of this paper is to analyze aspects of everyday lives of Chinese workers in the State-owned enterprise (SOE) State Grid and its subsidiaries, in the setting up of the two largest energy transmission towers in Latin America. Located in Almeirín in the state of Pará, which occurred between February 2012 and March 2013 in partnership with the company Isolux-Corsan, responsible for the project. The aim is to understand, through ethnographic immersion, some values of Chinese society, their hierarchical structures within the work environment and interaction with different cultures. With the use of bibliographic research and the analysis of the material collected as a participant observer, the paper describes some of the daily life of the “new China” in Brazil.

CHINESE IDENTIFICATION PROCESSES IN TRAVELING CONTEXTS

COMMUNICATION AND CONFLICTS BETWEEN CHINESE TOURISTS AND LOCAL PEOPLE IN NORTHERN THAILAND

Haoqun Gong

(Minzu University of China) – China

Abstract: This paper will focus on the interaction between Chinese tourists and local people in Northern Thailand. I will show how Chinese tourists get the impression of Thai society and Thai culture, and how the local people especially the tourism practitioners look on Chinese tourists. Through participant observation and analyzing the data from media, this paper demonstrates that Chinese tourists form their impression of Thai culture on the basis of comparison between Chinese culture and Thai culture. At the same time, the culture experiences of Chinese tourists are still very self-centered and lack of the sympathy to the other. But anyway these Chinese tourists have taken the first step to culture communication. On the other hand, Thai tourism practitioners welcome Chinese tourists and also accommodate cultural difference in their own way. We can see cultural conflicts in the interaction between Chinese tourists and the local people. The cultural experience of Chinese tourists in Northern Thailand illustrates the China's way to the world in epitome. How to understand the world through the other's eyes, how to communicate with the other equally, and how to create the new world including self and the other, are the new topics we need to learn in the future.

REFLECTIONS ON CHINESENESS AMONG UNIVERSITY STUDENTS IN CALIFORNIA

Cristina Patriota de Moura

(University of Brasilia) – Brazil

Based on fieldwork among Chinese international students at the University of California Davis, the presentation discusses different modes of Chineseness in the context of university life in the United States. From so-called ABC (American-born Chinese) and “huaren” (ethnic Chinese from Singapore, Taiwan and other Asian countries) to “zhongguo ren” born and raised in Mainland China, relationships and processes of identification and differentiation reveal interesting cultural and social dynamics. Issues such as transnationality, the possibilities and limits of “flexible citizenship” and China’s global expansion will be debated in dialogue with existing anthropological literature.

CHINESE IN FIJI – SELF-IDENTITY AND RISK PERCEPTION IN CONTEXT OF GLOBALIZATION AND MODERNIZATION

Mona he

(Shandong University) – China

This paper is based on anthropological fieldwork in Fiji (2013-2017). Drawing on field experience and archives research, the article differentiates and analyzes different generation of Chinese migrants in Fiji drawing on their self-identity and risk perception. In particular, through the representation of detailed interaction between migrant Chinese and local Fijians, the process of self-identity formation and adaption strategy of migrant Chinese will be explored. As most Chinese in Fiji are businessmen, the adaption, development and expansion of their business will be explored categorized by industries and origins. The article argues that there is a clear distinguish between old generation of Chinese(Including Fijian-born-Chinese) and new-comers in terms of self-identity, local acceptance and risk perception. The reason behind may attribute to the effective adaption strategy adopted by the pioneer generation. Circling the discussion of Chinese in Fiji with angles both from origins and time arrivals, the article will be pondering on issues of globalization, modernization and nation-state building through lens of specific context in Fiji.

OP 045 – CHRONICITY AND CARE: NORTH AND SOUTH ANTHROPOLOGICAL PERSPECTIVES

The rise of chronic noncommunicable conditions and diseases was until recently considered a Global North phenomenon. However, the number of people living longer and burdened by disease and/or disability is increasing worldwide, affecting the Global South too and challenging easy distinctions of this type. Moreover, the synergistic interactions between chronic and infectious ailments fueled by social inequalities are questioning other epistemological divides such as the chronic/acute one. This panel invites contributions exploring practices of care within chronic situations of ill health as they unfold at the individual, family, neighborhood, community and (trans)national level. We are interested in ethnographically-based pieces that investigate the emic conceptualisations of care among carers and cared-for people living with long lasting health issues. Of utter importance will be contextualizing these emic experiences within larger settings of (un)care, with a constant look at the macropolitics of deservedness taking shape in unequal local/global orders, characterised by racialised, sexualised, and class-based hierarchies. We encourage comparative works, co-authorships, as well as pieces that foster miscegenation between north and south anthropological perspectives and traditions. In this way, we aim to reveal the multiple natures of “care” and to inform on how care giving is shaped in different contexts, shedding light on a variety of care experiences, needs and provision.

Convenor:

Laura Montesi

(Centro de Investigaciones y Estudios Superiores en Antropología Social) – Mexico

Melania Calestani

(Kingston and St George's, University of London) – UK

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Spanish, Portuguese

Keywords: Chronicity; Care; Deservedness; North and South Epistemologies

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

CHRONICITY AND CARE: NORTH AND SOUTH ANTHROPOLOGICAL PERSPECTIVES

Session chair:

Laura Montesi Altamirano

THE NOTION OF TIME IN A PUBLIC HEALTH SERVICE: AN ANTHROPOLOGICAL PERSPECTIVE FROM PATIENT'S NARRATIVES IN ONCOLOGY WARD

Ana Paula Jacob

The notion of time has been a relevant category to comprehend the process of sickness through the perception of individuals, and their family companions, that live with a serious disease diagnoses. It often appears in situations of patients with some sort of chronic illness, for example. In that sense, this work aimed to understand the experience of patients with cancer diagnoses. It consists of an ethnography conducted from May to December of 2016 at an oncology ward of a public hospital located in a large Brazilian capital, which resulted in a master's degree dissertation in anthropology.

Thus, the category of time emerges in this context as a guiding principle of the experience of illness, and it is comprehended by everyone who is part of a hospital environment. Talking about time is also translating biomedical terms that are commonly difficult to access, making it possible to understand the treatment process itself and its implications. The act of waiting appointments brings expectations of reaching answers about the body and what happens to it, i.e. if there is a tumor or not, which will be revealed through biomedical knowledge. The movements seen in patients' actions, with questions such as "Is/will everything be fine?", are strong indicators of important aspects of a sickness experience and it is part of the patients' narratives. In that way, having the identity of an oncology patient allows access to a different world from the one already known.

'DESPUÉS DEL GOLPE': CARING FOR TRAUMATIC BRAIN INJURY AS TROUBLING THE ACUTE/CHRONIC DIVIDE

Livia Garofalo

(Northwestern University) – United States

Medical anthropologists have paid attention to how temporality is a fundamental dimension of the experience and treatment of illness, and how biomedicine has superimposed, on both institutions and bodies, an understanding of time as linear and punctuated by discrete events. Traumatic Brain Injury (TBI), as caused by an abrupt blow or jolt to the head suffered as a consequence of accidents or assaults, is a condition that requires immediate attention and may seem to neatly fall in the realm of the “acute.” However, while the moment of impact is easy to identify, the physical, cognitive, and emotional aftereffects of TBI are prolonged, giving the injury a connotation of chronicity. How might these injuries be cared for in the context of in neoliberalizing, highly unequal and insufficient healthcare contexts both in the Global North and Global South? Can an injury be, in fact, chronic? Drawing on ethnographic fieldwork in Argentina and the United States with professionals, caregivers, and patients in clinics and hospitals, this paper aims to show how TBI, its treatment, and lived experience trouble the acute/chronic distinction that often informs biomedical care. Specifically, I reflect on the concept of “injury” more broadly to understand how traumatic brain injury figures as both a cause and a long-term symptom of social inequality across locales.

CARING FOR “DEMENTED BODIES”: ON THE INCONGRUITY BETWEEN SUBJECTIVITY AND AGENCY

Noa Vana

(Tel Aviv University) – Israel

People suffering from advanced stages of dementia are reported as “voiceless” and uncommunicative. Hence, they are often regarded as socially dead.

In this study I analyzed data gathered from online forums for family members caring for patients with advanced stages of dementia at home. I traced the challenges that these carers face through their online discourse on this topic.

My findings suggested that they experience a lot of frustration. They must bind their loved ones’ hands to prevent them from pulling out medical equipment.

They tend to physical needs but are unable to communicate with their loved ones. Most of the time they don’t understand or are able to accommodate the wishes of the elderly people. They continuously debate the proper treatment (e.g. how to feed them, which diapers to use etc.). They ask what are the adequate caring techniques that postpone the final stages of the disease. And they consult each other on the best methods to ensure the elderly people’s legal rights.

Based on these findings I conclude that caring for noncommunicative people evoke an incongruity between subjectivity and agency. Though the subjectivity of people with advanced stages of dementia is extinguished, their family members construct an agency for them; one which is independent of their nonexistent subjectivity. Moreover, a paradox occurs throughout this process of caring. The agency of people with advanced stages of dementia isn’t reduced; it actually amplifies.

CHRONICITY AND CARE: NORTH AND SOUTH ANTHROPOLOGICAL PERSPECTIVES

Session chair:

Laura Montesi Altamirano

COMING TO MATTER: NEGOTIATING LIFE AND CARE IN THE CONTEXT OF ORGANIZED SUICIDE ASSISTANCE

Marcos Freire de Andrade Neves

(Universidade Federal do Rio Grande do Sul) – Brazil

On a Thursday morning, in a small apartment in the outskirts of Basel, Margot committed suicide with medical assistance. Her Journey started months before, in Germany, when she applied for suicide assistance at a Swiss organization—but now, about twenty minutes after Margot's assisted suicide, her death needed to be notified to the authorities. When two police officers, a state prosecutor and a legal medic arrived at the scene, it became clear to whom Margot's life and death mattered. This paper sets out to explore how Margot's decision to end her own life with professional assistance in an organized setting triggered a reaction that exposed a specific life-oriented regime of care. Even before the procedure, her life was already encapsulated by several laws aimed at its protection, but it was only after her death that this relation became evident. Regimes of care can be subtle, if not imperceptible, and oftentimes go unnoticed.

Sometimes they manifest themselves explicitly, even resorting to police action and psychiatric sectioning. In this sense, this paper departs from Margot's case to present how threats against life in the context of assisted suicide trigger caring responses that are, in turn, negotiated and circumvented. Care, thus, is presented as a complex and ambivalent set of relations within which one can come to matter for various reasons.

PROMISES OF CHRONICITY IN CUBAN ONCOLOGY: CANCER IMMUNOTHERAPY AND THE STRUGGLE OF CARE IN LOW RESOURCES SETTINGS

Graber Nils

In spite of the post-Soviet context marked by persistent shortages and isolation, Cuban biotechnology has boomed over the last two decades and has become one of the main industrial sectors of the country. In Cuban biomedicine, cancer immunotherapy – i.e. drugs targeting the immune mechanisms – is a leading field, as the country is exporting cutting-edge drugs to many countries, including in the ‘North’, and using them within the national health system. Cancer immunotherapy aims to convert cancer into a chronic disease through minimally toxic drugs that can be used over the long time to stimulate the immune responses against tumor. In 2014, a program of clinical trials at the level of primary healthcare has been launched to extend access to cancer immunotherapy to more than 120 institutions on the island, where family doctors and nurses will administer the treatment. Based on 11 months ethnography of cancer immunotherapy’s clinical uses, this paper will explore how local caregivers and patients are experiencing the promise of cancer chronicity. I will argue that chronicity is shedding further light on the ‘Cuban paradox’: while getting access to cutting-edge, ‘First World’ level oncological drugs, patients are facing difficulties of the ‘Third World’, such as limited access to transport, diversified food, and some palliative treatments. First, I will analyze the emic conceptualization of cancer immunotherapy as a ‘vacuna’, that is a minimally toxic drug that reinforces the body, which is a desirable long-term treatment, as opposed to ordinary oncological treatments (chemotherapy, surgery or radiotherapy) perceived as violent. Then, I will discuss the tensions between the production of chronicity through ensured access to drugs and constant efforts performed by caregivers, patients and their relatives to adjust life and technology to chronic cancer (Graber, 2018). This can lead to many frustrations, when struggle for care in biomedicine (Livingston, 2012) does not fulfill its promises of professional recognition and longer and better life.

AUTOETHNOGRAPHY AND THE CARE OF PEOPLE WITH CHRONIC DISEASES

Fabiene Gama

(Universidade de Brasilia) – Brazil

Autoethnography is an autobiographical genre of writing and research. It became a method of research after interpretive, Marxist and feminist criticism, when personal experience in the construction of knowledge was enhanced. In this method, the researcher and the subject of the research are the same person. For that, it implies a highly reflective methodology. Autoethnography projects often addresses experiences of vulnerability. They are, therefore, highly politicised and expose parts of cultural processes that people live, but generally do not speak about. This paper reflects on the meanings of speaking about a chronic disease in first person. Through the analysis of images, exams, meetings, treatments and care I also analyse how different people, artefacts and environments defined for me that is a chronic disease. Finally, I analyse how my performances affect others perceptions of the disease and how a highly subjective anthropology can produce knowledge on health issues.

VULNERABILIDAD, PADECIMIENTOS CRÓNICOS Y TRAMAS LOCALES DE ATENCIÓN Y CUIDADOS EN UN MUNICIPIO DEL GRAN BUENOS AIRES, ARGENTINA

Guadalupe Garcia

(Universidad de Buenos Aires) – Argentina

Susana Margulies

(Universidad de Buenos Aires) – Argentina

Esta ponencia presenta resultados de un estudio de epidemiología sociocultural sobre padecimientos dominantes, prácticas cotidianas y formas de atención y cuidados en poblaciones vulnerables de un municipio del Gran Buenos Aires, Argentina. Se atiende en particular a los itinerarios terapéuticos de sujetos y grupos domésticos afectados por padecimientos denominados crónicos desde un enfoque centrado en las tramas locales de atención. El análisis se centra en las modalidades a través de las cuales las personas articulan diferentes recursos terapéuticos en el marco de sus interacciones y actividades cotidianas.

Partimos del supuesto de que las respuestas a los daños, padecimientos y enfermedades requieren de la constitución de redes sociales y del desarrollo de prácticas que no se restringen a acciones directamente relacionadas con la atención biomédica. Estas complejas maneras de cuidar y atender la salud no se corresponden necesariamente con los estándares médicos de cumplimiento y se inscriben en las condiciones de vida cotidiana, las historias (individuales y colectivas) y en el repertorio de posibilidades presentes y heredadas referidas a los modos de entender y resolver los problemas de la enfermedad y los padecimientos. Se implementa un enfoque etnográfico que articula diferentes estrategias metodológicas: observación, entrevistas, relevamiento de fuentes secundarias.

CHRONICITY AND CARE ROBOTS: TEMPORAL RECONFIGURATIONS IN JAPANESE LONG TERM CARE

James Wright

(University of Hong Kong) – Hong Kong

Over the past two decades, the Japanese government has been driving the development and implementation of care robots as an attempt to deal with an unfolding national care crisis. This crisis has two principal drivers: a growing super-aged population, often with chronic conditions, which requires formal or informal care, and a rapidly shrinking population of younger people willing to provide it.

Based on ethnographic data gathered over seven months' of fieldwork in Japan at a public elderly care home where three different types of robotic care devices were being introduced, this paper explores the concept of chronicity in long term elderly care. The paper takes as its starting point the timescape of the institutional care home in Japan, and parallels the chronic nature of age-related medical conditions with the diachronic practices and emic meanings of care among care workers.

These temporalities were clearly revealed through the implementation of robots which serve to reconfigure time and space and, by extension, reconfigure the care relationships and care itself. The three devices introduced into the care home comprised Hug, a lifting device; Paro, a seal-shaped "therapeutic" robot; and Pepper, a humanoid robot used for recreational activities. All three represented attempts by developers to implement new temporalities into the rhythms of human care – to get to grips with human chronicity. As the Japanese government attempts to turn these high tech devices into everyday technologies and export them to aging countries around the world, this paper assesses the results of these reconfigurations of time and care.

OP 046 – CIMARRONES, CUMBES, PALENQUES, MARRONS, QUILOMBOS, AFRO-DESCENDANT COMMUNITIES: TERRITORIAL DYNAMICS, FORMS OF RESISTANCE AND ANTHROPOLOGICAL CHALLENGES

The multiple realities gathered under the denomination (Cimarrones, Cumbes, Palenques, Marrons, Quilombos) contemporary expressions of social organizations against slavery and other forms of subordination. Also the defense of an autonomous way of life in a specific territory. Over the past decades these social groups have been facing the resurgence of actions against their territorial, social and cultural rights with the increase of the so called “development projects”. Many were even government initiatives, under the excuse of “accelerating” economic growth. This process has led to a flexibilization of legal marks that assure their rights, mainly by intense public and private initiatives over their territories. The initiatives are linked to “infrastructure works”, such as energetic and mining or building roads, ports, airports and energy transmission lines etc. Simultaneously, the revising of forest, mineral, hydric, energetic and property regulations is causing setbacks in legal rights that had already been consolidated by national legislation and by International agreements and Conventions. We are pointing out specifically the situation in Colombia where socioambiental and territorial conflicts happen in the light of the recent Peace Agreements and their respective processes of implementation.

Convenor:

Raquel Mombelli

(Universidade Federal de Santa Catarina) – Brasil

Vladimir Montoya Arango

(Universidad de Antioquia) – Colombia

Aderval Costa Filho

(Universidade Federal de Minas Gerais) – Brazil

Comissão/Comission: No

Languages accepted for paper presentations: English, Spanish, Portuguese and French

Keywords: Black Communities; Rights; Territorial Conflicts.

Thematic lines: 20. Anthropology of Human Rights/Antropologia e Direitos Humanos

— Sessão 1 —

“WHO WILL TAKE CARE OF AFRICA?” NATION AND PEASANT IDENTITIES IN THE ATLANTIC

Sandro Silva
(UFES)

It is an ethnography in the preliminary phase whose objective is to describe the categories and strategies related to the permanence of the theme of the peasant society of the horizon of world governance, as well as the new strategies to reinvent it, reinscribe the peasants in relation to their territories in the context of global economies. It is a question of identifying the categories and strategies related to the permanence of the peasant society theme the horizon of world governance by describing the new strategies used to reinvent, reinscribe the peasants in relation to their territories and the global economies. One justification for the study is the still low interest in the process of expanding Brazilian borders in the countries of the South-South axis, especially the context of the production of a discourse on national development “outside the nation”, within the scope of the realignment of world geopolitics.

A ACONERUQ E O MOQUIBOM: DILEMAS, POSSIBILIDADES E COMPLEMENTARIDADE DAS LUTAS QUILOMBOLAS NO MARANHÃO/BRASIL

Igor de Sousa

(Universidade Estadual do Maranhão) – Brasil

Este artigo tenta contribuir para a discussão recente das ações das comunidades quilombolas enquanto movimento social no maranhão. Para isso, se situam estas a partir de processos de mapeamento de comunidades negras realizados no final dos anos 70 pelo CCN/MA (Centro de Cultura Negra/Maranhão), tendo em vista subsidiar discussões do movimento negro em nível nacional. A luz disso, se situa o processo de surgimento de instâncias organizativas das comunidades quilombolas, seja a Aconeruq (Associação das Comunidades Negras Rurais Quilombolas), seja o Moquibom (Movimento Quilombola do Maranhão) como coletividades bivalentes, ou seja, tipos sociais que sofrem simultaneamente dois tipos de injustiças diferentes, a saber, econômicas e simbólicas, entendendo assim formas de expressão de demandas, ênfases e estratégias na relação das comunidades quilombolas com o Estado e instâncias de mercado.

COLÓQUIO INTERNACIONAL DE IDENTIDADES COLETIVAS: A EXPERIÊNCIA DOS GRUPOS ÉTNICOS COM DEMANDAS TERRITORIAIS ESPECÍFICAS NA AMÉRICA LATINA

Davi Pereira Junior

(University of Texas at Austin) – United States

Gardenia Ayres

(Universidade Federal da Bahia) – Brasil

As demandas por direitos territoriais coletivos, de grupos portadores de identidade étnica, têm ultrapassado as fronteiras administrativas e os espaços institucionais de mediação. As formas de expropriação e negação de direitos, tendo como referência o processo de escravização negra e colonização, convergem para que grupos, cujas trajetórias se aproximam, com demandas territoriais específicas, dialoguem na expectativa de produzirem instrumentos capazes de eliminar os efeitos da discriminação racial e ratificar a defesa de direitos constitucionais. Faz-se referência a grupos portadores do que o antropólogo Alfredo Wagner chama de “consciência das fronteiras”, ou melhor, a consciência que os grupos têm de si o do território de pertencimento. O estudo tem a intenção de apresentar uma síntese dos relatos dos autodenominados Cimarrones, Palenques, Garífunas, Cumbes, Djukas e Quilombolas durante a realização do Colóquio Internacional de identidades coletivas. O referido Colóquio teve sua primeira edição no Maranhão/Brasil em 2013, a segunda em Oaxaca/México em 2015 e a terceira em Santiago de Cali/Colômbia em 2017. Pretende-se apresentar a pertinência da interlocução entre esses diferentes grupos, a troca de experiências quanto suas trajetórias, práticas, processos de mobilização, formas organizativas e os conflitos sociais que os aproximam. Também empreendemos esforços para indicar como os grupos mencionados acessam ou não convenções internacionais na luta por reconhecimento

— Sessão 2 —

AS COMUNIDADES DOS QUILOMBOS NO BRASIL: VULNERABILIZAÇÃO, RESISTÊNCIA E RESILIÊNCIA

Aderval Costa Filho

(Universidade Federal de Minas Gerais) – Brazil

As comunidades dos quilombos no Brasil, embora tenham seus direitos assegurados, vivenciam constantes ameaças aos processos de autoafirmação identitária e garantia de seus territórios e modos de vida. Os seus direitos territoriais, sociais, culturais, econômicos e políticos não têm sido efetivados pelo poder público, configurando situações marginais, acirrando no campo conflitos entre antagonistas e sujeitos de direitos, tencionando realidades em que tais grupos se autoafirmam e não conseguem melhorar sua condição de vida nem assegurar acesso às políticas públicas. Cada vez mais instâncias como a Defensoria Pública da União, Defensorias Públicas Estaduais, Ministérios Públicos Federal e Estaduais, bem como advogados populares e antropólogos engajados na promoção desses direitos têm sido instados a atores em processos de regularização fundiária, acesso a recursos naturais, acesso à infraestrutura, ações de inclusão social, fomento à produção sustentável, atuando juntamente a lideranças que veem na mobilização e luta política a única forma de efetivação de direitos. A exclusão sociopolítica vivenciada por esses grupos denota a perpetuação da dominação, sobretudo no que tange ao seu reconhecimento e democratização do acesso à terra/território. O presente trabalho pretende proporcionar uma leitura contemporânea desse campo de poder, a partir de contribuições pós-coloniais, de-coloniais e estudos subalternos que instruem leituras e práticas contra-hegemônicas.

COMMUNITY QUILOMBO OF MORRINHOS – MG FACE THE ONSLAUGHT OF EUCALYPTUS MONOCULTURE IN THE TERRITORY

Raquel de Souza

(Universidade Federal de Minas Gerais) – Brasil

This work aims to present a historical context of the process of resistance of the quilombola community of Morrinhos, located in the Jequitinhonha Valley-MG, in guaranteeing its territory against the neo – developmental efforts of the eucalyptus plantation companies in the region. The Morrinhos quilombo is composed of groups that can be defined by the proximity of kinship, by the common ancestry, by traditional practices and knowledge linked to the management of natural and symbolic resources. Recognizing their rights and the struggle for their identity reconstruction and socio-political inclusion, the group has established permanence strategies, among which, the demand for certification with the Palmares Cultural Foundation, which, after documentary analysis, issued on 07/31/2014 to Certificate of Self-definition Quilombola. The peasantry and ethnicity of the group were understood as well as their struggle for formal recognition and guarantee of rights, especially territorial rights. To obtain the data, we used the ethnographic method. To obtain the data, the ethnographic method was used. The results showed that the State was slow to guarantee rights, especially in the context of conflict with eucalyptus planters in the region. The conclusions converged towards the effective existence of a state that, paradoxically, includes and excludes, and places on its banks the community of Morrinhos, which struggles on a daily basis to survive its territory.

COMUNIDADES TRADICIONAIS DO NORTE MINEIRO: ARTICULAÇÕES POLÍTICAS E PROCESSOS TERRITORIAIS

Breno Trindade

(Universidade de Brasília) – Brasil

A região norte do estado de Minas Gerais-Brasil possui um quadro rico e complexo de agrupamentos socioculturais que, nas últimas décadas, a partir da resistência política e acesso a dispositivos legais, vem acionando diferentes categorias étnicas na busca de reconhecimento e ampliação de direitos sociais.

Entre a diversidade desses grupos destacam-se 164 comunidade quilombolas, inúmeras comunidades vazanteiras, geraizeiras, veredeiras, catingueiras, grupos indígenas Xakriabá que, com diferenças culturais e históricas próprias, buscam a valorização identitária, a manutenção e/ou reapropriação de seus territórios que se encontram ameaçados. A presente proposta objetiva entender como essas diferentes comunidades tradicionais, organizadas em movimentos sociais, tais como: Vazanteiros em Movimento, Articulação Rosalino, Movimento Geraizeiros, Federação das Comunidades Quilombolas de Minas Gerais, interagem e articulam alianças políticas com objetivo de fortalecimento de identidades étnicas e construção de seus territórios. Para isso, busca-se analisar a multiplicidade de categorias étnicas e/ou tradicionais acionadas pelos grupos organizados da região e buscar formas para compreender os diferentes usos, apropriações e concepções territoriais construídas pelos grupos identificados.

DE LÁ PARA CÁ: O PROCESSO DE RECONSTRUÇÃO DA IDENTIDADE QUILOMBOLA DE BRAÇO FORTE – SALTO DA DIVISA MINAS GERAIS

Reginaldo Junior

(Universidade Federal do Estado de Minas Gerais) – Brasil

Este escrito tem por objetivo refletir sobre o processo da reconstrução da identidade Quilombola da comunidade de Braço Forte – Salto da Divisa, Minas Gerais – Brasil. A comunidade encontra-se dentro da fazenda Farpão, “propriedade” dos Cunha Peixoto, família que, segundo a comunidade, escravizou e vem perpetuando a exploração do povo tradicional da região há mais de 200 anos. A história da comunidade remonta, ao século XIX, e tem como marco recente o ano de 2015, quando houve a retomada de parte de seu território. Caracterizamos como retomada, por esta área ser parte das terras tradicionalmente ocupadas pelo grupo, local onde viviam seus antepassados.

A subsistência do grupo, após serem expropriados de suas terras no passado, ocorreu às margens do rio Jequitinhonha, na região central de Salto da Divisa.

Vítima de violações dos Direitos Humanos e do conflito sócio ambiental protagonizado pelo desenvolvimentismo com a implantação da Usina Hidrelétrica de Itapebi no Estado da Bahia, a Comunidade de Braço Forte ressurgiu do contexto de precarização da vida. Sob o aspecto de resistência diante das várias violações, a comunidade pleiteia a formalização de sua identidade étnica por meio da certificação junto a Fundação Cultural Palmares, a fim de avançar com o pleito territorial que garantirá a reprodução do seu modo de vida próprio. “De lá”, representa o passado de violações. “Para cá” representa a nova fase da luta, de empoderamento e de conquistas da comunidade de Braço Forte.

— Sessão 3 —

FINANCING THE STRUGGLE FOR RECOGNITION ON THE QUILOMBO DO GROTÃO (NITERÓI/RJ/BRAZIL): REFLECTION AND SENSES UPON THE QUILOMBO COMMUNITIES RECOGNITION PROCESSES

Daniela Velásquez

(Programa de Pós Graduação em Antropologia / Universidade Federal Fluminense) – Brazil

Brazilian Quilombo communities have a constitutional device directed to ensure their existence through the concession of territorial rights. Albeit, on the everyday life, this communities find multiple ways of resisting and secure their existence before, during and after the hard process of judicial formalization to which the State submits them.

Over this investigation, I seek to explore those mechanisms, with special focus on the intersection between the economical and civic sphere, reflecting upon the way in which the Quilombo do Grotão (Niterói – RJ) constitutes, asserts and reasserts their struggle for recognition through the economic activity of Samba. This activity, besides helping the community on their pursue for raising funds to ensure that they remain on their land, also strengthen the constitution of social bonds between the community and the agents that, direct or indirectly, affect the several universes – institutional or not – among which their struggle for recognition transits, reinforcing it from producing a kind of recognition that distinguishes itself from the one conferred by the judicial pad.

HISTORICIDADE, RESISTÊNCIA E RE-EXISTÊNCIA NA OCUPAÇÃO DO TERRITÓRIO TRADICIONAL DA COMUNIDADE REMANESCENTE DO QUILOMBO SANTA CRUZ/ TOCA (SC)

Cynthia Creatini da Rocha

(Universidade Federal de Santa Catarina) – Brasil

Este paper versa sobre algumas reflexões oriundas da consultoria realizada para o INCRA durante o processo de elaboração do Relatório Antropológico da Comunidade Remanescente de Quilombo Santa Cruz/ Toca(Santa Catarina) que culminou com a proposta de reivindicação de uma área do território tradicional. Marcada por um histórico de opressão oriundo das relações escravistas, a comunidade quilombola foi reconhecida pela Fundação Palmares em 2007. Pensar a historicidade deste coletivo, abafado por práticas de discriminação, exploração da mão de obra, submissão e desigualdade socioeconômica, foi um desafio. O silêncio dos quilombolas quando questionados sobre o passado histórico revelou justamente aspectos de sua resistência e – nas dobras deste conceito – de re-existência do coletivo. Mas, como todo silêncio pode ser rompido quando falamos sobre nossos ancestrais, foi através das conversas com algumas mulheres quilombolas que se avançou no entendimento sobre a história, os laços de parentesco, as áreas de uso e ocupação tradicional e os valores caros ao grupo.

MASTERS OF KNOWLEDGE AND LEADERSHIPS IN THE AFFIRMATION OF QUILOMBOLAS CULTURES AND IDENTITIES

Oswaldo Martins de Oliveira

(Universidade Federal do Espírito Santo)

This paper will analyze life histories, memories and socio-cultural practices of leaders and masters of traditional knowledge that act in the political and cultural management of quilombola communities in the state of Espírito Santo. It is part of the results of ethnographies carried out with these communities and cultural groupings in about 30 years of research. The work will seek to unveil the symbolic dimension of cultural practices and festive celebrations coordinated by such leaderships – specifically the so-called Bailes de Congos (or Ticumbis), Congos (or Bandas de Congos) and Jongos – that persist and are recreated for more than a century. These leaderships, among which older teachers and young people (students and teachers) have created movements in their face-to-face meetings and social networking groups called “pride of African heritage” to affirm cultural practices they consider to be quilombola and / or African matrices. This proposal will also analyze how such leaderships have acted on different fronts of local political engagement and in the municipal, state and federal public administration organs to guarantee some public policies that assure the cultural rights that they consider fundamental for the affirmation of quilombolas and Afro-Brazilian identities.

OCEAN GRABBING OF AFRICAN-DESCENT COMMUNITIES' SEA TERRITORIES: TWO CASE-STUDIES IN THE COLOMBIAN CARIBBEAN

Ana Márquez

(Universidad Nacional de Colombia) – Colombia

This paper presents the cases of Old Providence and Barú, two Caribbean African-descent artisanal fisheries communities in Colombia, in relation to the expropriation of their customary sea and coastal territories. It exposes the historical configuration of these, through the social appropriation made by generations of the surrounding ecosystems, and analyses the changes occurred with the arrival to these territories of touristic development, property speculation and some conservation initiatives, that have ended up in their grabbing. All these within the framework of the introduction of neoliberal capitalism to these territories. The paper proposes a reflexion on ocean and coastal grabbing and its effects on local livelihoods, a discussion that is still very new in Colombian anthropology, but that reclaims more attention, as it is a growing problematic. It also calls for a recognition of the existence of sea, and not only land, territories, an issue ignored until now by citizens, governmental institutions, public policies and even academia.

— Sessão 4 —

PANOPTISMO AMBIENTAL E POLICIAMENTO. CONFLITOS SOCIOAMBIENTAIS ENVOLVENDO TERRITÓRIOS QUILOMBOLAS NO RIO TROMBETAS (PA) E RIO JAU (AM)

Emmanuel Farias Júnior

(Universidade Estadual do Maranhão) – Brasil

A consolidação do ambientalismo autoritário em inúmeras regiões do mundo têm ocasionado distintas situações de conflito (Ramachandra Guha 2000), como o deslocamento compulsório ou ruptura de formas simples de cooperação e coesão social, sendo utilizado todo tipo de violência física e simbólica. É neste contexto que se insere a região amazônica brasileira, onde, tudo se explica pela geografia, topografia, botânica, zoologia, geologia e biologia, prevalecendo o termo população, ou seja, sujeito biologizado (Almeida 2008) e noções como a de vazio demográfico. Procedendo a análise de tais premissas, este ensaio pretende abordar os efeitos sociais da implantação de unidades de conservação de proteção integral na calha do Rio Jaú, estado do Amazonas e Rio Trombetas, estado do Pará, ambos no Brasil. Parte-se da ideia que os dispositivos (Foucault 1987, 1988), que subsidiam a criação de unidades de conservação, se constituem em formas de policiamento (Rancière 2006), onde os mais afetados são as denominadas “populações residentes”, referidas às comunidades quilombolas, povos indígenas, ribeirinhos, extrativistas e pequenos agricultores. Ambas as realidades empiricamente observáveis analisadas neste ensaio se autodefinem como “quilombo” e reivindicam frente ao estado a regularização de seus territórios, no entanto, estas comunidades têm enfrentado desde o período ditatorial militar-civil formas policiais de relação. A partir do processo de redemocratização e da promulgação da Constituição Federal de 1988, no Brasil, se tem o aumento da visibilidade dos chamados “conflitos no campo” por organizações confessionais, pela sociedade civil e por acadêmicos.

Mesmo assim, as organizações do estado ditatorial permanecem camufladas nesta configuração de processo de redemocratização. Dessa forma, as violências físicas e simbólicas têm sido utilizadas como códigos de conduta, objetivando doutrinar (Foucault 1988) os referidos espaços convertidos em unidades de conservação de proteção integral, onde o ambientalismo autoritário converge para um tipo de senso de estar sendo vigiado, um tipo de panoptismo ambiental.

PIRRAÇA AND OTHER ARTS OF RESISTANCE: QUILOMBO'S MICROPOLITICS

Suzane de Alencar Vieira

(Universidade Federal de Goiás) – Brasil

This paper deals with the quilombola style of creativity encompassed by humor and precaution, enacted in specific cosmopolitics situations. This process of political creativity and ecological divergence is set in a context in which rural black communities of Caetité's mountain range are affronted by capitalist enterprises of energy, a radioactive uranium mine installed in 2000 and, more recently, the construction project of a wind farm in the region. The quilombola creativity refers to a singularity in the way of creating with language; with kinship; with the forms of externalities conventionally organized as "nature"; with politics; with experience of otherness outside Bahia; with multiple entities and divine powers; with danger; with the ecological crisis; with the anti-nuclear environmental movement; with the political struggle for land; and with the ethnographic dispositif. The sense of resistance of their arts is guided by the principles of humor and caution. From an ecological and pragmatic approach, ethnographic theory is assembled with resistance movement of quilombola arts through which they fight against various forms of life imprisonment.

TERRITÓRIOS QUILOMBOLAS NO SUL DO BRASIL: FLEXIBILIZAÇÃO DE DIREITOS E RE-EXISTÊNCIAS

Raquel Mombelli

(Universidade Federal de Santa Catarina) – Brasil

A Constituição Federal do Brasil completa 30 anos de promulgação em 2018. A Carta Magna inscreve pioneiramente em seu texto o dispositivo jurídico voltado a garantir o acesso a terra às comunidades remanescentes de quilombos: o Artigo 68 das Disposições Transitórias. Este ato abre horizontes para o reconhecimento de múltiplas situações sociais que abarcam uma diversidade de agrupamentos até então invisíveis pelas pretensões oficiais de homogeneização da categoria povo desde o período colonial. A CF reconhece e torna pública as diferenças entre os grupos sociais e à formação de territorialidades específicas que tem existência efetiva no território nacional. Entretanto, neste período, os dados oficiais demonstram resultados pífios. Das 2.997 comunidades remanescentes de quilombos reconhecida no país hoje, somente 258 delas estão com os seus territórios titulados. Na região sul do Brasil (estados do Paraná, Santa Catarina e Rio Grande do Sul) há 198 registradas, mas somente duas estão tituladas e uma com território quilombola parcialmente titulado. Estima-se que, neste ritmo, somente a titulação dos territórios já reconhecidos levaria 605 anos para ser concluída. Além disso, os processos em curso demonstram que a regularização tem produzido a minifundiarização dos territórios e são acompanhados por flexibilizações de direitos e reestrururação de códigos voltados uma evidente liberação da mercantilização das terras. Soma-se ainda a morosidade da titulação, acirrando os conflitos, a insegurança jurídica e deixando vulneráveis os territórios quilombolas. Neste sentido, o texto apresenta um panorama avaliativo dos processos de titulação dos territórios quilombolas do sul do país, identificando os principais entraves assim como as formas de resistência acionadas, particularmente no atual contexto de de desmonte da politica quilombola pelo Governo Federal, que compromete radicalmente o combate a discriminação racial e a democracia no Brasil.

THE POWER OF THE DRUM: STORY ABOUT THE PERMANENCE INTO 'TERRITORIO NEGRO' AT BRAZILIAN SOUTHWEST

Jane Seviriano Siqueira

(Universidade Federal de Santa Catarina) – Brasil

In the last years, the quantity of research works addressing territorial conflicts caused by land expropriation against Afro-Brazilian people established in the Southeast region of Brazil has been grown. In many cases, the expropriations conducted by companies of agricultural industry result in involuntary dislocation of populations.

Afro-Brazilian communities, known as *comunidades negras*, uses cultural manifestations such as music or typical dances for relating facts of daily life. The present work focuses on the drum, as an instrument of expression; used in cultural manifestations. It was perceived that Afro-Brazilian people of the Brazilian southwest employ this instrument for musical accompaniment of stories. For instance, there are stories talking about departures and arrivals of a family members occurred for long periods of time in order to maintain the permanence in the expropriated land.

The defense of the right to permanence and production of territoriality by the members of this family happens, nowadays, to a large extent by the elaborations around the reports that involve the expression of dance and music that have been made immaterial cultural patrimony of Brazil.

OP 047 – CIRCULATION OF BODY TECHNIQUES AND CULTURAL AND ARTISTIC PERFORMANCES IN A CONTEXT OF HUMAN MOBILITY

In today's context of globalization, human migrations and mobilities, we are interested in the circulation of body techniques and in the process of diffusion of cultural, artistic, sporting or heritage performances.

The dynamics of these transnational circulations and intercultural exchanges are complex, as it is the case with the globalization of capoeira, which favors migratory paths in search of integration and identity recognition bodily carried by both "Brazilian" and "local" practitioners in search of "authentic experiences", not to mention the forms of initiation through internet or social networks.

We expect contributions from researchers interested in the circulation of corporal practices, such as dances (samba, salsa, Indian dance among others), combat sports (MMA, jiu-jitsu), or well-being practices (yoga, Pilate, etc.) and their reappropriations and adaptations to new contexts.

The transnational approach highlights the role of the actors in these processes of circulation both in the relations of power and in the relations of solidarity between individuals in the host society or the country of origin. We invite to think about the modes of diffusion, the creative appropriations made by the diversity of actors, the transnational circuits as well as the dynamics of the identity processes they promote.

Convenor:

Daniel Granada

(Universidade Federal de Santa Catarina) – Brasil

Monica Aceti

(University of Geneva) – Switzerland

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, English and French

Keywords: Human mobility; body techniques in transnational circulation; cultural, artistic or sporting performances.

Thematic lines: 18. Global Anthropology/Antropologia Global

TRANSNATIONALISM AND BODY TECHNIQUES

Session chair:

Monica Aceti
Celso de Brito

SENSORY MEDIATIONS OF ANCESTRALITY IN TRANSNATIONAL CAPOEIRA

Inkeri Aula

(University of Eastern Finland) – Finland

This paper draws from the approaches of sensory anthropology (Howes; Pink), a critique of ethnographic descriptions of alterity (Holbraad&al.), and a non-representational, relational understanding of mediation (Thrift; Born; Kember&Zylinska) to explore how ancestrality is present in the globalized fight-game-art of capoeira. Embracing an endeavour to take capoeira practitioners' experiences seriously, it is proposed that the roda of capoeira, recognized as intangible human heritage, evokes a whole different world of Afro-Brazilian tradition and perception that manifests in diverse ways in capoeira's different translocalizations.

It is said that in playing capoeira, ancestors, or our antecedents, are present. If instead of explanation by social functions, cognitive necessities, or symbolic representations, we take seriously the proposition, that ancestors of capoeira's black Atlantic history are literally present, what might an anthropological analysis make of this? With a non-representational concept of sensory mediation, this paper analyzes embodied learning and shared ritual frame of the roda as mediating different worlds of experience that manifest through this mediation. The 'presence of ancestors' emerges not as a separate realm, but as embodied movements, uttered sounds and a material re-sounding of the lead instrument, the berimbau, open to different interpretations and enactments by transnational participants in different locations.

THE MAKING OF LONDON'S CAPOEIRA: MESTRE SYLVIA AND THE LSC

Daniel Granada

(Universidade Federal de Santa Catarina) – Brasil

The article analyzes the process of transnationalization of capoeira in London through the trajectory of Mestre Sylvia, a Brazilian founder of one of the first capoeira schools in the English capital. Field research was carried out in the United Kingdom through participant observation, using multi-site and translocal ethnography, virtual ethnography and interviews with Mestre Sylvia, Mestre Marcos and the students of the London School of Capoeira. The objective is to analyze the power relations between capoeira practitioners outside Brazil from the analysis of the exceptional life story of a capoeira mestre woman, in a masculine context of capoeira groups in the years 1980 and 1990. The conclusions point to the importance of the process of transnationalization and the positive valorization of a “cultural good” of the country of origin as an insertion strategy.

THE OKINAWAN'S TRANSNATIONAL NETWORK: AESTHETICAL, ARTS, ARTIFACT, SKILL, AFFECTIONS FLOWS AND NETWORK BUILDING

Yoko Nitahara Souza

(Secretaria de Educação do Distrito Federal) – Brazil

The Okinawan's migration flows and network building was analysed under a large range of aspects. I carried out field research in Okinawa properly, Brazil and Hawaii, the largest and the oldest Uchinaanchu community. Aesthetical, arts, food, skills in artefacts, music, dance, singing, playing sanshin (Three string in an sneak skin covered wood body music instrument) working skills, student training, familiar and friends ties, heritages, rituals and others affective relationships were in focus. The Okinawans transnational network has established an intense global flow of people, knowledge, practices, beliefs and emotions that mobilize the feelings, affections and relations of the person who engaged yourself in migratory practices and mainly their descendant as the first Okinawan emigration refers to the year of 1899/1900. The art in general aspects like music, dance, poetry, weaving, visual arts, theater, artifacts, the traditional food, work practices became more and more sentimental and affective when a small group of people who share an historic migratory movement or even families who have member in different countries practice an art or eat a food or even learn their work from relatives or fellow countrymen. The arts, artifacts, aesthetics and feelings are highlighted in migratory circumstances. The mutual care, remittances, affective bond over all built an intense network where flows feelings, affect, knowledge, information, where the identity and belonging is shared.

TOURING “BODY TECHNIQUES”. METHODOLOGY OF APPROACHING TRANS-CULTURAL BODY PRACTICES IN NON-ESSENTIALIST PERSPECTIVE

Anna Wiczorkiewicz

(University of Warsaw) – Poland

The paper focuses on methodological problems of researching contemporary body practices. The point of departure for the analysis is the premise that nowadays, body practices have a hybrid character and are able to absorb and transform various heterogenic elements. Being included in the global culture industry, they circulate in the world not only with human practitioners but also via commodities, media etc. They are embodied by and through human bodies of various habitus in various places in the world, but they are not bodies themselves. (In this case, the term “place” can be conceived of in geographical, cultural and social sense of the term.) On the one hand, local habitus can change the form of practice; and on the other hand, the flows of practices which are embodied locally, can influence local habitus.

Therefore, it is methodologically justified to research body practices within complex networks of relationships and to pay attention to the intersections between biographies of humans, biographies of things and biographies of practices.

Two case studies will be presented to exemplify the benefits of abandoning essentialist approach to culturally defined techniques of the body in favor of studying networking mobile body practices in non-anthropocentric perspective. I will draw on the ethnographic research which I conducted in Warsaw in cooperation with students in Institute of Ethnology and Cultural Anthropology under the projects “Orient in Warsaw” and “Mobile body practices in Warsaw.”

TRANSNACIONALIDADE E TÉCNICAS DO CORPO

Session chair:

Daniel Granada

Celso de Brito

ETHNIC MARKET AND ETHNOMARKET: DISTINCT EXCHANGE MODALITIES THAT INVOLVE MONEY IN THE UNIVERSE OF TRANSNATIONAL CAPOEIRA

Celso de Brito

(Universidade Federal do Piauí) – Brazil

Starting from the idea that the circulation of bodies and the spread of the capoeira technique around the globe inevitably involves a financial dimension. I propose to analyze these aspects through an approach of Economic Anthropology. Considering the hypothesis of a relationship between identity and attribution of money, I reflect on different ways of valuing money in the transnational universe of capoeira, seeking to understand different regimes of money exchange regulation in this universe. One of the main statements (mythical / ideological) associated to this practice refers to the struggle of the ancestor creators of capoeira against the oppression by the white colonizer over the enslaved black colonized, which unfolds in many new compositions, including in an anti-capitalist speech. Thus, here I try to address the following question: what are the modalities of exchange involving money in the transnational universe of capoeira and what are its relations with the identities of these subjects? I close this reflection considering that, financial exchanges are essential for the maintenance of the transnational structure of capoeira, however, it is possible to think of specific modalities of money use, relatively distanced from the fundamental values of the hegemonic market economy. Perhaps an anti-utilitarian logic, concerning exchanges involving money.

BECOMING AND REMAINING CAPOEIRISTA IN EUROPE: WHAT ABOUT THE EVOLUTION AND DURABILITY OF THE MODEL OF SELF-ORGANIZED AND PARTICIPATING EXCHANGE RODAS?

Monica Aceti

(University of Geneva) – Switzerland

The spread of Brazilian capoeira in the world is supported by the mobility of actors, the acceleration of media exchanges and increasing capoeiristas' networks due to transnationalisation. Becoming and remaining capoeirista in Europe was the topic of my thesis. To understand how the career of capoeiristas are generated in Europe I used an interactionist and deeply rooted perspective with multi-sited ethnography, interview analysis and participating observation in fields from various locations in Europe and Brazil. I had witnessed a deterritorialisation process of Brazilian heritage which at the same time produces forms of intercultural relations of mondialité referring to Édouard Glissant. From a marginal and exotic activity, this intangible cultural product recognized as Brazilian Heritage, is subject of commercial tensions and territorial stakes. My study reveals the multiple meanings of ways of being and acting according to three typological models. In this communication I will re-examine seven years after the evolution and durability of the model of self-organized and participating exchange rodas and discuss the notion of intercultural hybridity.

MÚLTIPLOS FLUXOS, MULTIPERTENCIMENTOS: UM DIÁLOGO ENTRE AS CENAS MUSICAS E OS CIRCUITOS CULTURAIS

Enderson Oliveira, Victória Costa

(Universidade Federal do Pará) – Brasil

Propomos neste artigo o diálogo metodológico entre duas categorias: cenas musicais e os circuitos, em especial os culturais. Tal debate transversal pode ser utilizado para compreender e analisar hábitos e práticas dos indivíduos envolvidos, como também redes de relações que são estabelecidas a partir de determinado consumo cultural. Tomando emprestada a expressão de Gilberto Velho (2003), propomos uma “metodologia de multipertencimentos” que leva em conta primeiramente as cenas, principalmente as musicais que, para Will Straw (1991; 2006), seriam resultado da conjunção de alguns fatores, como espaços e infra-estrutura que propiciam, mais que o consumo musical, a troca de informações, estabelecimentos de hábitos e mesmo redes de relações.

Posteriormente, observamos os circuitos (MAGNANI, 2000), categoria mais ampla e diversificada, que envolve ainda participação e compreensão da importância dos sujeitos que os desenvolvem, estabelecem práticas, relações, atribuem valores e sentidos.

Partindo da discussão acerca de casos observados em Belém do Pará, Amazônia brasileira, estabelecemos interrelações entre as categorias de Straw e Magnani e seus códigos, que podem influenciar e/ou influenciam no desenvolvimento uma da outra, compondo assim um ciclo que relaciona antropologia, arte, cultura e comunicação. Mais que mapear estes fluxos, observar as atribuições de significado, sentimentos de pertencimentos, práticas e experiências comuns que a participação em tais categorias possibilitam e mesmo incitam podem colaborar para novas discussões acerca das interseções metodológicas entre práticas e saberes.

OP 048 – CITIES AND IMAGES: ETHNOGRAPHIC STUDIES

OP

Contemporary cities will become an important object for ethnographic studies both based on urban anthropology research, audiovisual anthropology, anthropology of images, art (in its various forms of expression).

We aim to gather researchers who have produced ethnographies of the city by looking for a production of images or narrative stylistics. As ethnographies that encompass film, photographic, sound, performatic production revealed an ethnographic potential of configuring the ways of being and living in a multiplicity of forms of aesthetic expressions that construe or social, or cultural, or environmental, or public world, to daily life, as symbolic and public policy interactions. Our goal with this panel brings together stories of research and experience of image production, that contribute reflexively to a problematization of audiovisual practices as construction of an ethnographic look at the ways of looking at the cities.

Convenor:

Cornelia Eckert

(Universidade Federal do Rio Grande do Sul) – Brasil

Ana Cecilia Silva

(Universidad Nacional del Centro de la Provincia de Buenos Aires) – Argentina

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, Spanish

Keywords: image, city, urban art; street and neighborhood ethnography; ethnographic collections; audiovisual ethnography

Thematic lines: 35. Urban Anthropology/Antropologia Urbana

— Session —

IMAGES AND IDENTITY POLITICS: COLLECTIVE MEMORIES AND TERRITORIALITIES AMONG AFRO-DESCENDANT POPULATIONS IN SOUTH BRAZILIAN CITIES

Olavo Ramalho Marques

(Universidade Federal do Rio Grande do Sul) – Brasil

Starting from ethnographic research experiences with black populations in large cities of south Brazil (Caxias do Sul and Porto Alegre) involved in identities affirmation processes, demarcation of territorialities and pursuit of rights, this presentation seeks to debate that more than instruments for fieldwork negotiation or production of enunciations, the mobilization of the interpretative-narrative potential of the visual and audiovisual resources, when involves the desire for the production and circulation of images by the groups themselves, constitute a channel for continuous dialogue and interaction, instrument for the production of representations concerning identities and alterities in between anthropologists and communities. The seek for visibility, recognition and positivation of stigmatized identities, as involving the use of visual and audiovisual languages – through which the groups reveal themselves in their aesthetics, embodiment and sociability forms -, conducts to the seek for collaborative and participative ways of producing images. These images configure ways to narrate shared experiences, constituting and distending memories about these communities and their specific ways of seeing, living and experiencing the cities, contradicting widespread representations. The ethical and aesthetical processes for the production of images are inserted in the political processes within these communities, which are inserted in the politics of identities, in a broad sense.

"HAY QUE LLENAR DE MURALES EL BARRIO". HÉROES BARRIALES, IMÁGENES Y MEMORIAS DE UNA CIUDAD MEDIA BONAERENSE

Ana Cecilia Silva

(Universidad Nacional del Centro de la Provincia de Buenos Aires) – Argentina

Fernando Funaro

(Universidad Nacional del Centro de la Provincia de Buenos Aires) – Argentina

A partir de una etnografía situada en un barrio ferroviario de una ciudad media de la provincia de Buenos Aires, Argentina, la ponencia propone un análisis de las relaciones entre procesos de memoria social, construcción de identidades urbano-barriales y producción de imágenes en distintos soportes, especialmente en la forma de murales en el espacio público. Se abordan en particular los usos de las imágenes en las intervenciones críticas de algunos actores sociales relativas a la memoria barrial, que pretenden interpelar narrativas hegemónicas tanto en el plano local cuanto de contextos más amplios, en el marco de la articulación de demandas colectivas que se invocan en las tensiones actuales por la producción y consumo colectivo de la ciudad.

DRAWING PATHS THROUGH YOGYAKARTA CONTEMPORARY ARTS

Giulia Panfili

(Centro em Rede de Investigação em Antropologia) – Portugal

Of Yogyakarta may be said of its rapid transformation, embracing the forces of globalization, deafening traffic and increasing tourism. However, these notions do not say much about how Yogyakarta actually is, how it contains the relations between its spaces and occurrences, memories and desires. The city does not say everything, its description either. As for Calvino in *The Invisible Cities*, realism and imagination coexist in transfigured reality that escapes both fixation and deterioration.

What I can say is how I get to Yogyakarta “I arrived by train an early morning of July and walking under the weight of my backpack, many people all around were searching their ways too. In my rusty Indonesian I asked information to get to the hostel, pointing it in a map. ‘Go to the southeast, turn westward, it is just north a bit.’ The cardinal directions disoriented me as the cartography bluffed the man. I jumped on a rickshaw becak and let the driver bring me there”.

With time, I became aware that it was just one of the many paths opening to me that morning. Yogyakarta gradually turned out a whole where to find even place and reconciliation. It became clear that there is no map to live the city, if not tracing the own itinerary. In drawings, the contour is a line or an area that two shapes have in common. Through drawing the purpose is to take the reader on a walk through the contemporary arts in various ways related to wayang puppet theatre in Yogyakarta.

FIELD EXPERIENCE AND AUDIOVISUAL PRODUCTION IN URBAN ANTHROPOLOGY: INTERFACES, DISTANCES AND APPROXIMATIONS

Camila Sissa Antunes
(UFSC)

This work reflects on the process of construction of the documentary “When they tell their stories” that presents narratives and fragments of the daily life of women from two districts of the city of Chapecó / SC / Brazil. The perspective used in the elaboration of the documentary prioritized the dialogue and the construction of shared knowledge with the interlocutors, contributing to the understanding of the context of life of these women: the urban periphery. In this perspective, the participation in the documentary enabled women to narrate their life and their place in the world, reporting how they identify their neighborhood, the city, their ties and relationships with the family, work, and others. They had the opportunity to use their own voice to tell their story, leaving the place of forgetfulness and silencing in which are the urban peripheries, and especially the women of the peripheries. From this experience we intend to reflect on the importance of urban and visual anthropology to be open to the experience of otherness and give place, agency and empowerment for the participants, as well as reflects on the articulation between field experience and audiovisual production, in the connection interfaces and exchanges established in the field, and points to the importance of a dialogical and procedural approach in the construction of visual narratives of and in cities.

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THE PROCESSION OF QUEEN POMBAGIRA: CONNECTIONS BETWEEN UMBANDA AND THE TOWN

Jean dos Anjos

(Universidade da Integração Internacional da Lusofonia Afro-Brasileira) – Brasil

Jania Perla Diógenes de Aquino

(Universidade Federal do Ceará) – Brasil

This article discloses the coming out of Queen Pombagira Sete Encruzilhadas from the Cabana do Preto Velho da Mata Escura (Umbanda temple) to the streets of Fortaleza, Ceará, Brasil, in November 2017. The Pombagira Procession is held at midnight always one week before the great Festa da Moça, as it is known the party of Dona Pombagira Sete Encruzilhadas of Pai Valdo de Iansã Temple. Pombagira visits the cemetery, the beach, the bank, the prostitution house and passes through the seven crossroads in the downtown of Fortaleza. The procession holds an important meaning to the temple community, because it reassures the presence of Queen Pombagira in the city, after all it is the only moment in the year when she is in public spaces. The central discussion on this text is the occupation of urban scene by Umbanda religious and how such occupation transforms city scenery. The article is composed by images composed by the author who joined the procession along with participants aiming to understand the relation between city and religiosity and its effects on daily life. As methodology it was used participant observation and the photographic camera resource for registering the procession. The article is part of the resource about Party of Queen Pombagira and its objective is the production of an imagetic narrative on the event.

PERFORMATIVE ETHNOGRAPHY IN THE NEIGHBORHOOD OF ITAPUÃ: COLLECTIVE EXPERIENCES OF IMMERSION, INTERVENTION AND RESISTANCE

Clara Domingas

(Federal University of Bahia) – Brasil

This research is underway in the Post-Graduate Program in Anthropology of UFBA. The project bridges art, anthropology and politics, proposing clues to new methodologies and interdisciplinary epistemologies, inasmuch as it narrates a different entrance in the field: as visual artist, corporal educator and “relative native” of the neighborhood of Itapuã, in Salvador-Bahia. In 2015, the artistic action consisted of immersive coexistence with fishermen and goers from the “Kiloss” shed on a beach in Itapuã, for 21 days. Drawings, paintings and videos were made in the place, condemned to demolition by the policy of reform of the coast, under the management of ACM Neto (DEM). The following year the shed was destroyed and some of its former members created the “Museum of Bones” in the same place. The research aims to connect the artistic experience of 2015 with the fieldwork conducted there in the present day, as a “relative ethnographer”. How far can an artistic and anthropological intervention promote crossings and contagion in a given community, as a form of political resistance in the process of reconfiguration of urban spaces? Through the collaborative creation of images (drawing, video and text) with them, we will make an inventory to be exhibited in the live cinema format. Such a set of actions proposes to shuffle the role of the researcher, the artist and the native through a contact of duration and mutual implication, which I am calling “Performative ethnography”.

EVERY DAY SCHOOL AND SOCIO-SPATIAL DYNAMICS IN CEILÂNDIA / DF

Stéfane Guimarães

(Universidade de Brasília) – Brasil

Through the relationship with children, young people and the community of a school located in the city of Ceilândia, Federal District, seeks to understand the local transits around this space; the occupation, construction and recognition that people make of themselves in the city, and their representations.

The objective is to understand the city of Ceilândia and its relations in the territory of the Federal District, from the perspective of students and, through different forms of cultural expression, such as music, paintings, illustrations, literatures, understanding the processes of local urbanization and their social and cultural developments.

Throughout the research, the accumulated record of photographs and filming will be used to construct a narrative from the stories told by the interlocutors about the city based on concrete experiences with people and places.

A PRÁTICA SKATE NO AMBIENTE CIDADE: POSSIBILIDADES DE REGISTRO ETNOGRÁFICO ATRAVÉS DA IMAGEM E DO SOM

Julio Cesar Stabelini

(Universidade de São Paulo) – Brasil

O objetivo deste trabalho seria pensar a relação entre sujeitos e ambiente a partir da prática do skate na cidade de São Paulo. O ambiente da cidade, por sua vez, pensado não como algo pronto, disponível para ser ocupado, mas como algo que emerge de fluxos, do entrelaçamento de trajetórias diversas. Ao se deslocarem no ambiente da cidade, os praticantes do skate reconhecem/têm em mente conjuntos de espaços e de equipamentos urbanos que podem percorrer/fazer uso. Nesses percursos, constroem e desenvolvem habilidades e percepções como elementos interligados: a percepção como ação, como resultado da imersão no ambiente, e a habilidade perceptiva como resultado dos modos de engajamento dos sujeitos no mesmo. Assim, as possibilidades de expressar isso no registro etnográfico através do uso de câmeras e microfones são pontos que gostaria de explorar ao pensar o engajamento do skatista nas affordances urbanas.

— Session —

FOTOGRAFIA E PRODUÇÃO DE PAISAGENS: PERIFERIA, JUVENTUDE E PROTAGONISMO

Andréa Barbosa

(Universidade Federal de São Paulo) – Brasil

Ao longo de quatro anos realizei uma pesquisa “Onde São Paulo acaba?” mobilizando uma estratégia etnográfica na qual foram sendo formados grupos de interlocutores jovens, moradores do bairro dos Pimentas em Guarulhos cidade da região metropolitana de São Paulo, por meio de oficinas fotográficas voltadas para este público. Foram 8 edições da oficina, com 2 meses de duração cada uma, em que a proposta foi provocar uma reflexão primeiramente sobre a vida cotidiana no bairro e posteriormente sobre como eles construíam o seu lugar neste espaço utilizando para isso a produção de imagens. Essa estratégia nos permitiu entrar em contato com aspectos da vida que o discurso oral normalmente não explicitava. Por exemplo, a ideia de periferia. Afinal, de que periferia estamos falando? A da ausência ou a da potência? Juntamente com essa proposta reflexiva oferecíamos a proposta de trabalhar com uma linguagem específica: a fotográfica. A oficina tinha, assim, dois objetivos: o primeiro de introduzir elementos da linguagem e da técnica fotográfica para esses jovens e um segundo, mas não menos importante para nós, propor a eles uma nova relação com a fotografia. Para esses jovens que na sua imensa maioria utilizam a fotografia para registrar a si mesmos e introduzir essas imagens nas redes sociais a proposta era olhar para fora. Para o mundo que os cerca e provocar um olhar reflexivo para o próprio bairro onde moram. Esta estratégia etnográfica de realizar oficinas ganhou forte relevância no trabalho e passamos a chamá-la de Oficinas Pimentas nos Olhos não é Refresco, já que esta era a frase provocativa que propúnhamos aos jovens para a construção de seus ensaios fotográficos. Nas imagens realizadas, espaços, experiência, imaginário e memória foram mobilizados pelos jovens de forma a articularem o presente com a memória compartilhada e também com seus desejos voltados para o futuro. Produzir imagens nestas oficinas tem sido para estes jovens, para mim e para os pesquisadores do VISURB-Grupo de Pesquisas Visuais e Urbanas um exercício antropológico criativo de tornar visível o significativo que nem sempre está no discurso, mas sim na experiência. Uma troca de olhares e perspectivas.

CINEMA NASCENTE: CINEMA NO TEMPO DAS CATÁSTROFES

André Di Franco

(Universidade Federal de Minas Gerais) – Brasil

Durante janeiro e fevereiro de 2017, foi realizada a oficina de audiovisual “Cinema Nascente”, ministrada pelo cineasta mineiro Gustavo Jardim e com assistência do autor, destinada aos cuidadores e outros relacionados com as nascentes da Bacia Hidrográfica do Rio do Onça – que abarca a maioria dos rios, córregos e ribeirões da cidade de Belo Horizonte. Dos encontros e das conversas, dos acontecimentos e da fruição coletiva, três curta-metragens foram realizados, sendo posteriormente exibidos na rua, em escolas e em importantes festivais de cinema. A presente etnografia segue portanto a trajetória de feitura destes filmes, desde a concepção da oficina, até suas mais recentes exibições. Argumentamos, para tanto, que na constituição de um comum mediado pelo cinema, em torno da relação entre a bacia hidrográfica do Rio do Onça e o espaço urbano de Belo Horizonte, os participantes da oficina ausentaram-se de pensar “sobre” as nascentes para pensar “com” as nascentes. Sobre este livre jogo, enfim, procuramos analisar como os diversos atores, – a água dos rios, o espaço urbano, os professores, os cuidadores das nascentes, etc – participaram na produção de um material audiovisual de incontestável potência cosmopolítica. A proposição final é a de que visualizemos uma outra forma de “fazer parentes” (Donna Haraway) por meio do cinema, uma outra forma de se opor em conjunto às tragédias do capitalismo, ao fim do mundo explícito no fim de nossas nascentes, ao fim de nosso comum.

MYTHS AND RITES OF THE ARAB AND INDIGENOUS WORDS: DANCE AS AN OASIS OF IDENTITY MAKING

Luiza Guglielmini

(Universidade Federal do Amazonas) – Brasil

Romy Cabral

(Universidade do Estado do Amazonas) – Brasil

Intertwining paths, lives, cultures, is an exercise in sorority. Above all, an alliance that contains ethical, ethical, political and practical dimensions. It is a continuous construct, a sewing of worlds, and like a shaman, is a gathering of knowledge, perceptions, of all possible information, in its most varied versions, without reducing them, but enlarging them, in a multiplicity of experiments. Thus it is an oasis in the Arab world, a point in the arid desert, pleasant and fertile, where there is shelter, food and daily, permeated by music, dance and orality, everything passed through the generations.

In the Amazon context, it is possible to say that an oasis can turn to the situation of shelter, organizational and cultural (ritual) manifestations, awakening the most varied complexities, with the vitality proper to music, the preparation of the body to flow representation ritual in dance. An euphoria that mixes learning and emotions, pure enchantment in an extraordinary ethnic immersion, which has in the adornments and ornaments deeply rooted feelings of pleasure – perceptions of the incessant interweaving of worlds, of the commune in essence, be it Arab or Indian. Thus, strong and simultaneously fluid ethnic boundaries, both for indigenous peoples and Arab peoples, in this essay, unite and harmonize the sounds of contemporary living, in which life hesitates in the search for identity realization.

UMA ESQUINA “INTERNACIONAL” (?) – ANTROPOLOGIA VISUAL, MEMÓRIA, EXPERIÊNCIA NA FISIONOMIA URBANA CONTEMPORÂNEA DE BELÉM DO PARÁ

Enderson Oliveira

Nas laterais da rua, Wall Street, Sushi Donshen, Unique Spa, Emporium, Kumon, Depyl Action, entre outros estabelecimentos. À frente, o Shopping Boulevard. A descrição poderia ser de qualquer outra megalópole mais cosmopolita, mas é de Belém do Pará e se refere aos estabelecimentos localizados em apenas uma esquina, na rua Bernal do Couto com Visconde de Souza Franco, área de grande circulação de pessoas na capital paraense.

Sabe-se que que facilmente encontramos edificações, empreendimentos ou ainda outros locais que possuem, em sua arquitetura ou mesmo “nomenclatura”, expressões e/ ou referências a outras regiões ou lugares, especialmente estrangeiras. Indo além, sabemos que a discussão e utilização de tais paisagens urbanas possuem um caráter polissêmico, como afirma Flávio Leonel Abreu da Silveira (A paisagem como fenômeno complexo, reflexões sobre um tema interdisciplinar, 2009) e nasce da experiência temporal articulada ao movimento da sensibilidade, como um projeto de experiência narrativa que concilia, na memória compartilhada, a existência do grupo compreendido na disjunção do todo da natureza (Cornélia Eckert, As variações “paisageiras” na cidade e os jogos da memória, 2009).

Neste artigo busco, então, discutir e compreender, em um diálogo entre a paisagem citada, memória e antropologia visual, a experiência dos sujeitos e processos de identificação, aproximação, repulsa, atribuição de sentidos e afetos se relacionam e dialogam com esta cadeia de signos urbanos.

— Session —

PUBLIC WRITING AND CRAFTING NEW SPACES OF PARTICIPATION; STUDYING THE PHENOMENON OF WRITING ON PUBLIC TRANSPORT VEHICLES IN THE CITY OF ALEXANDRIA

Amal A. Abdrabo

(Alexandria University) – Egypt

This research is an ethnographic study of the writings on the backs of minibuses within the streets of the second biggest Egyptian city of Alexandria. It proposes new readings of some of the everyday-life practices that have become (in)visible due to our familiarity with them as they have become part and parcel of the urban space where our eyes get used to seeing them on a daily basis.

ERA UMA VEZ NO RECIFE: IMAGENS E MEMÓRIAS DE UM BAIRRO ANTIGO

Sandra Simone

(Universidade de Pernambuco) – Brasil

Imagens e memórias se entrecruzam nas tramas tecidas pelo tempo e contam a história de um lugar, no caso desta pesquisa do Bairro do Recife, onde no século XVII foi a gênese da cidade do Recife e teve seu primeiro plano urbanístico construído e habitado por uma crescente população constituída por neerlandeses e portugueses, na sua maioria. Essa cidade, como observa Josué de Castro, foi erguida para servir ao porto de onde saía toneladas de açúcar produzido para abastecer as terras europeias. As relações comerciais características da dinâmica deste bairro, desde sua gênese, passou por ascensão e queda e nesse movimento três grandes reformas promoveram mudanças na organização e uso dos lugares que interferiram na prática do cotidiano da população local.

Tais mudanças também suscitam diferentes opiniões entre os antigos e atuais frequentadores do bairro, nas quais se revelam nas narrativas que dão a ver o saudosismo dos espaços de memórias que hoje foram requalificados para outro tipo de ocupação e uso. Assim, esta pesquisa tem o objetivo de construir uma narrativa fotográfica sobre as mudanças na paisagem do Bairro do Recife estabelecendo as relações entre os antigos e novos usos dos lugares e os impactos para população local. A imagem fotográfica é, nesta pesquisa, objeto e método, é uma fonte de informação já reconhecida pela antropologia, um tipo de arquivo da cultura, um fragmento do real com amplas possibilidades de investigação.

FRONTEIRAS DE EXPANSÃO NA AMAZÔNIA MARANHENSE: BURITI, CUPUAÇU, UM PROJETO DE COLONIZAÇÃO E A CIDADE

Jesus Marmanillo Pereira

(Universidade Federal do Maranhão) – Brasil

Resumo – Buscando refletir sobre o urbano na Amazônia legal Brasileira, o presente trabalho visa elencar alguns condicionantes da formação das cidades a partir da história dessa região e da vida dos primeiros moradores. Para tanto a pesquisa teve como recorte a cidade de Buriticupu, que possui 45 anos e resultou de um projeto de colonização agrícola no oeste maranhense.

Para compreender a relação entre os projetos para a região e as biografias selecionadas, nos valem de uma sociologia clássica para pensar sobre o urbano e as divisões do trabalho (tanto na cidade, como em relação ao campo), de uma etnografia de rua (Rocha e Eckert, 2003) importante para se refletir sobre as caminhadas e vivências adquiridas durante as pesquisas de campo, e suas relações com as formas como os pioneiros concebem a cidade e a construção dos seus próprios lugares. Por meio desse exercício, verificamos que as narrativas sobre a cidade de Buriticupu resultam de tensões, entre objetividade e subjetividade, que evidenciam a importância do trabalho de campo e de pesquisas sobre a cidade nos interiores do Brasil.

BEYOND ARCHITECTURE AND LANDSCAPE/TASKSCAPE IN THE VER-O-PESO MARKET: A VISUAL ETHNOGRAPHY OF HERITAGE

Ney Gomes

(Universidade Federal do Pará) – Brazil

I propose to investigate the construction of the historic landscape of Belém do Pará in the Brazilian Amazon by having the Ver-o-Peso market, located in the historic and commercial center of the city, as the scenario. By using this location, I intend to examine the many meanings this place should its population, as they act and use the multiple spaces that make up this historic complex. My visual perception of the location will be provided through the lens of archeology of landscape, the architecture and the people, who will be seen and heard through visual ethnography. The Ver-o-Peso is a noun that for almost all the natives of Belém, refers to a place, much more than simply a market. Still, others use the term and make them into verbs, such as veropeizar or veroperismo, which designate the transformation of something or somewhere like the market, part of the complex addressed here. The possibilities of visual anthropology through the lens of Ethnography will be approached alongside archeology in this work. It has been long since anthropology has understood the potential of a camera to be a device capable of assisting in the construction of an in-depth ethnography.

► OP 048 – THURSDAY JULY 19, 2018 8:30 A.M. – 10:00 A.M.

► OP 048 – THURSDAY JULY 19, 2018 10:30 AM – 12:00

— *Session* —

DISPUTA DE ESPACIOS. MARCAS DE PERTENENCIA Y RESISTENCIAS EN EL BARRIO CORDÓN DE MONTEVIDEO EN PROCESO DE REVALORIZACIÓN

Emilia Abin Gayoso

(Facultad de Humanidades y Ciencias de la Educación – Universidad de la República) – Uruguay

En esta ponencia se propone reflexionar, en el marco del proceso de revalorización del barrio Cordón – uno de los barrios céntricos de Montevideo-, sobre la disputa de espacios y marcas de pertenencia-resistencia haciendo foco en dos casos particulares: las paredes de las calles intervenidas con grafitis contra la gentrificación y el capitalismo escritos por un grupo de vecinos por un lado, y el reacondicionamiento de la cárcel de Miguelete en espacio de arte contemporáneo y plaza por otro.

Hacer un contrapunto entre la calle con sus pinturas y grafitis de resistencia y la plaza como espacio reconstruido y resignificado nos permite confrontar la calle, el espacio urbano en tanto espacio social, de interacción social y por lo tanto espacio conflictivo, y el espacio público como espacio de dominación social. Desde esta perspectiva, el foco para el análisis de la producción del espacio está puesto en las estrategias del poder para evitar la desobediencia y tener una obediencia con consentimiento reafirmando las relaciones de dominación, así como las distintas estrategias de resistencia que se observan como prácticas de defensa o reafirmación del ‘derecho a la ciudad’.

ENTRE O LEGAL E O ILEGAL: UMA ABORDAGEM ANTROPOLÓGICA SOBRE O PROCESSO DE ARTIFICAÇÃO E DE LEGALIZAÇÃO DO GRAFFITI NA CIDADE DE PORTO ALEGRE

Leonardo Palhano Cabreira

(Universidade Federal do Rio Grande do Sul) – Brasil

Starting from an ethnographic research with actors that dedicate themselves to the practice of graffiti in the city of Porto Alegre/RS, I propose a reflection whose purpose is to investigate the principles and techniques transmitted by the graffiti culture in the aforementioned metropolis. Formerly considered as marginal and subversive by the hegemonic models of behavior in the city, lately this manifestation has been finding support beyond the urban art community in traditional art institutions as museums and galleries, mobilizing diverse social actors, such as graffiti writers, art curators and public policy advocates for the urban arts. Therefore, focusing my reflection on this complex process of legalization and artification of the practice of graffiti, I aim to discover how the products of this practice are being transformed, little by little, into symbolic goods of aesthetic and economic value, including the status of urban art being acknowledged.

BANDEIRANTES IMAGES IN THE CITY OF SÃO PAULO

Thais Chang Waldman

(Universidade de São Paulo) – Brasil

Accompanying the moves and paths of the Bandeirantes images in the city of São Paulo, the objective of this presentation, means surveying the uses that peoples and groups make of these characters in order to bestow meaning on their experiences at specific moments and in specific places. Produced within a web of practices and discourses, the Bandeirantes are not a set category, nor is their meaning pre-established. More than historical figures from the colonial period in Brazil, they are an invention of a metropolis (known as the bandeirantes capital) that they themselves helped to produce in an operation in which sayings, attitudes and views, often times contradictory, are overlapped, intersected, destroyed and reinvented. Sensitive to the city's transformations, the Bandeirantes comment on urban changes and confers meaning upon them, not only expressing these transformations, but also engendering and producing them. An inescapable presence in the city of São Paulo, they are found in facades, spaces and sectors, cultivated and recreated in a permanent movement.

Mindful of local redevelopments and the many historicities imbued in these characters, I follow the turbulent journeys of some of the manifestations of the Bandeirantes, which, through their self-reinvention in time and with time, embody and convey a series of conflicts, temporalities and meanings.

— Session —

IMAGEM, MEMÓRIA E ESQUECIMENTO DE UM BAIRRO DA CIDADE DE SÃO PAULO E A CONTRIBUIÇÃO DA ARTE NO DIÁLOGO DOS LUGARES E CONFLITOS SILENCIADOS

Arlete Fonseca de Andrade

(Pontifícia Universidade Católica de São Paulo) – Brasil

Há muitos lugares na cidade de São Paulo que apesar de não notarmos estão bem próximos de nós e dispostos a narrar acontecimentos históricos de uma época, de uma população, suas práticas e costumes. Um deles, é o bairro da Liberdade localizado na região central da cidade de São Paulo que no passado foi palco de conflitos sociais e políticos, escravidão e punição, no presente, dialoga a partir dos poucos patrimônios de pedra e cal que restaram como: a Igreja Nossa Senhora dos Aflitos e a Igreja Santa Cruz das Almas dos Enforcados, e outros sem tal materialidade como: o Cemitério dos Aflitos, o Pelourinho e o Largo da Forca que sofreram apagamentos e foram descontextualizados em função do rápido desenvolvimento urbano e processos migratórios no século XIX.

Porém, continuam presentes para serem (re) descobertos em meio às interferências e interlocuções do cotidiano. Pretende-se nesta exposição oral contextualizar os lugares de memória do território e demonstrar que por meio da arte/performance pode-se quebrar barreiras do silêncio e revelar o pesado legado do patrimônio totalitário que foram cenários de conflitos, violência e repressão às minorias do passado centenário e do esquecimento que ainda se faz presente. Neste contexto, nota-se que na contemporaneidade intervenções artísticas cada vez mais se apropriam dos lugares de memória, da dimensão histórica, social e cultural do passado e contextualizam no presente e tornar visível e dar voz aos acontecimentos não oficiais e legitimados pelo Estado.

QUEM SUJOU AS MÃOS DE TINTA? O TEMPO DO MUNDO E O TEMPO VIVIDO EM UMA EXPERIÊNCIA DE PESQUISA ETNOGRÁFICA COM GRAFITE EM PORTO ALEGRE/RS

Junior Abalos

(Universidade Federal do Rio Grande do Sul) – Brasil

Proponho uma reflexão sobre o projeto “TransUrbArts: emergent Urban Arts in Lusophone contexts” que busca analisar as relações entre street art, memória e política em cenários urbanos contemporâneos. Tenho como objeto de investigação os princípios e técnicas transmitidos pela cultura grafite na cidade Porto Alegre/RS. Hoje esta manifestação envolve não apenas a comunidade tradicional da arte urbana, mas vários outros atores sociais presentes na cidade, como galerias e administrações municipais que contribuem para adicionar não apenas valor estético, mas também um valor econômico significativo. Como uma grande variedade de artefatos pictóricos (tradicionalmente caracterizados como marginais) estão sendo transformado em bens simbólicos com valor estético e econômico e incluídos no que é chamado de arte urbana? Refletindo a respeito de um rápido e complexo processo de institucionalização, artificação e legalização desta linguagem visual, espero contribuir com os debates mais recentes sobre intervenções artísticas urbanas e suas intersecções com o tema do turismo cultural e da gentrificação.

INTERAÇÕES ESTÉTICAS NA RUA, OU A CIDADE E AS SUAS IMAGENS

Duarte Jr.

(Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Norte) – Brasil

A presente proposta é resultado da pesquisa de campo etnográfica cujo material foi analisado à luz dos saberes urbanos e visuais da antropologia, tendo produzido considerável acervo fotográfico aqui apresentado. Abordamos as imagens da cidade contemporânea a partir das interações estéticas promovidas pelos agentes que atuam no tecido urbano. Tratamos, especificamente, do trabalho dos artistas Pok e Raom que, ao cruzarem a cidade do Natal/RN – Brasil em seus itinerários, traçam imagens grafitadas nos equipamentos urbanos. Essas intervenções artísticas e, por vezes transgressivas, convencionalmente classificadas como street art, graffiti, ou mesmo pichação e pixo, são inseridas em espaços da cidade marcados por uma apropriação visual e que, ao compor a cena de tal paisagem, conduzem a uma comunicação estética. Essa interação, uma espécie de diálogo das imagens, denota a gama variada dessas apropriações e os seus significados.

A ÚNICA CAPITAL BRASILEIRA BANHADA PELO RIO AMAZONAS: UMA ETNOGRAFIA VISUAL RIBEIRINHA DE MACAPÁ/AMAPÁ/BRASIL

Luciano Magnus de Araujo

(Universidade Federal do Amapá) – Brazil

A cidade de Macapá, capital do Amapá, é a única capital brasileira a ser banhada pelo Rio Amazonas, isso já traz uma identidade *sui generis*, além de ser igualmente a única capital brasileira a ser cruzada pela Linha do Equador. No que se refere à identidade ribeirinha há muito que se falar, ver e mostrar. O mundialmente conhecido rio-mar evoca um reconhecimento de vastidão natural, mas igualmente é reconhecido pela sua importância comercial, sobre os lugares de permanência da vida ribeirinha, o lazer e o comércio ligados a orla da cidade, suas dinâmicas e particularidades. A presença do porto e mercado popular do Igarapé das Mulheres, famoso igualmente no cancionário local. Os problemas social de quem habita em certas regiões da orla relativo a violência urbana. A fortaleza São José de Macapá, imponente a guardar no tempo tantas histórias da cidade. As palafitas e a onipresente ameaça das marés. O presente trabalho busca enfatizar dois olhares em tentativa: captar a riqueza dinâmica do dia-a-dia da cidade com o rio, e por outro lado a cidade vista da ‘perspectiva’ do rio para o continente, como quem estar a navegar a grande avenida fluvial, procurando registrar imageticamente as perspectivas visuais da cidade que o rio ‘contempla’. Nesse sentido serão trabalhados alguns aportes teóricos, destacamos: Costa (2008), com o título Na ilharga da fortaleza, logo ali na beira, lá em o regatão: os significados dos regatões na vida do Amapá – 1945 a 1970; Trindade Jr e Tavares (2008), com Cidades ribeirinhas na Amazônia: mudanças e permanências; Adams, Murrieta e Neves (2006), em Sociedades caboclas amazônicas, modernidade e invisibilidade; Simões (2005), com Rios do norte, florestas do sul: um percurso de culturas e biodiversidade na Amazônia paraense.

— Session —

THE EXPERIENCE OF IMAGE IN ETHNOGRAPHIC STUDIES: LEARNING BY WALKING, PHOTOGRAPHING AND MAKING ENCOUNTERS

Caterine Reginensi

(Universidade Estadual do Norte Fluminense, Darcy Ribeiro) – Brasil

Douglas Moreira Barros

(Instituição Federal de Ciência, Educação e Tecnologia Fluminense) – Brazil

This work is the result of an ethnographic action research, under development, titled AntropoArte. The same being an unfolding of another research carried out in the city of Campos dos Goytacazes, located in the northern region of Rio de Janeiro.

Between the experience of the image in ethnography and performance, the both researches bring interesting crosses between urban anthropology, art and urbanization process. Our proposal is a cut of the research Antropoarte aiming to present: First, the images produced by a group of young people practicing theater and the production of a performance “ Looks of young people on a place called the Margin of the line ” that allowed a discussion on the differentiated access to the city. Images that speak of the question of how to live in the daily life of the favela; and secondly, repeated interlocutions with residents aiming to create a sensitive map of the favela and its relationship with the neighborhood and the city, as well as the same is perceived during the daily life. The expressions, words we collected were recorded photographically.

We intend to show in this paper how to reflect, along with the group of young people and residents found throughout our visits at the favela, through these questions: How do you see your neighborhood and your city? Where are you going to? And what are you doing there? How do you feel? How do you move?

For this the data serve so that the individual perception from them is of free interpretation.

THE CIRCUS IN THE CITY: THE TRANSFORMATIONS AND NEW SETTINGS CAUSED BY THE CIRCUS IN THE CITY OF CAMPINA GRANDE

Ana C B Torres

(Universidade Federal de Campina Grande) – Brasil

The present work aims to discuss performance in circuses within the cities of Campina Grande – Paraíba. Starting from the premise that the city is a place that expresses singularities and pluralities, and from the ethnographic work (participant observation, interviews, etc.) I was able to perceive the particularities occasioned in the city from the arrival of the circus. As the circuses that I have been able to follow have as their characteristic nomadic – decentralizing a specific location – the change of city is a central point to realize how the locality transforms with the arrival of the circus spectacle. This change is perceived through the allegories (Cavalcanti, 2015) that circuses bring with them, which are commonly allocated on vacant lots. The circus tent denotes life for the neighborhood, the people of the circus in the neighborhood, the sound cars that announce the show, the sale of the products inside the circus, people from other localities circulating in the place, fill a space before empty in an area with different sociabilities and new settings. Thus, although these circuses do not have a fixed locality, when they are in the neighborhood of the cities, the rearrangements in the place are perceptible, the environment fits and transforms with the different experiences shared in the space.

EMOÇÕES E SOCIABILIDADE URBANA: UMA ANÁLISE DA CIDADE DE JOÃO PESSOA SOB A ÓTICA DOS MEDOS CORRIQUEIROS

Williane Pontes

(Universidade Federal da Paraíba)

Este trabalho realiza uma análise compreensiva da cidade de João Pessoa-Brasil a partir da produção acadêmica do projeto de pesquisa Medos Corriqueiros: A construção social da semelhança e da dessemelhança entre os habitantes urbanos das cidades brasileiras na contemporaneidade (MC). Busca analisar as formas de sociabilidade na capital paraibana debruçando-se sobre a problemática dos medos na modernidade e compreender como os medos e os medos corriqueiros se propagam no cotidiano dos moradores da cidade. A produção acadêmica é submetida a um balanço crítico que permite desvendar os mapas simbólicos construídos sobre a cidade de João Pessoa mediante a análise do cotidiano, dos medos corriqueiros e da cultura emotiva que emergem na cidade. O trabalho foi realizado através das etapas de organização, leitura e fichamento do material produzido sobre a cidade no âmbito do projeto MC. Analisar a cidade sob a ótica dos medos corriqueiros é compreender os contornos que a cidade pode assumir através das formas de sociabilidade e cultura emotiva, que caracterizam os lugares em entrecruzamento com a totalidade da cidade: lugares e espaços sociais, como os bairros, ruas e parques são vistos como uma rede em constante configuração e reconfiguração em um ambiente de tensão e pertença que caracterizam os lugares em si e os lugares no interior da cidade e a cidade em seu todo. Tecendo um mosaico científico da cidade e do seu desenvolvimento urbano sob a ótica dos medos corriqueiros.

PONTOS DE MEMÓRIAS: ANÁLISE IMAGÉTICA DAS RELAÇÕES SOCIOESPACIAIS EM BARREIRAS/BA – WENDELL

Marcel Alves da Costa

(Universidade Federal do RioGrande do Norte) – Brasil

Este trabalho tem por objetivo identificar os pontos de memórias afetivas na cidade de Barreiras/BA, afim de analisar a construção das relações socioespaciais das pessoas com as arquiteturas urbanas da cidade por meio das imagens urbanas. O trabalho comporta temas como memórias, afetividades, lugar, relações simbólicas, geografias-afetivas, tempo-espço e narrativas. A metodologia envolve a atuação em campo, com entrevistas e registros audiovisuais. Espera-se, a partir da análise e do entrecruzamento com os dados colhidos no campo, analisar um signficante – permanência/fluxo – acerca dos pontos de memórias e das relações socioespaciais dos moradores com os lugares da cidade.

OP 049 – COMPARING ANTHROPOLOGIES. REFLECTIONS FROM AMERINDIAN ETHNOGRAPHY

One of the central concerns of contemporary Anthropology is the intensification of conceptualization, reflexivity and comparison. How is related the ethnographic experience to the categories anthropologists use to grasp it? What ontological assumptions underlie the ethnographic realities and the anthropological concepts?

How to write about the ethnographic experience attending to comparison? How to think the simultaneity of writing and comparison? Is to write to compare? The deepening of these modes of anthropological thought leads to rethink the meaning of Anthropology and its relation to the conceptual imagination of the People we work with. Exercises of contra-anthropología (Viveiros de Castro 2009), reverse anthropology (Wagner 1975, Kirsch 2006) and reflexivity (Strathern 1986) allow that the ideas and concepts of the other affect our conceptual repertoires. The Melanesian cargo cults, the Amerindian perspectivism and other postulations are as much objects of our Anthropologies as Anthropologies per se. From this point of view, the work of Anthropology is to compare Anthropologies. In this panel, we invite anthropologists which explore the previous relations from ethnographic approaches on Amerindian socialities. We expect also papers with comparative perspectives that focus on Gran Chaco, Mesoamerica, Amazonia and Andes. We are convinced that it is possible to propose dialogues where comparison is a privileged language.

Convenor:

Florencia Carmen Tola

(Consejo Nacional de Investigaciones científicas y técnicas) – Argentina

Celeste Medrano

(Consejo Nacional de Investigaciones científicas y técnicas) – Argentina

Pazzarelli Francisco Gustavo

(Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

Jose Antonio Kelly

(Universidade Federal de Santa Catarina) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Português, Español, Francés, Inglés

Keywords: Reflexivity; Conceptualization; Comparison; Amerindian ethnology; Ethnographic Theory

Thematic lines: 21. Indigenous Knowledge/Saberes Indígenas

RE-EMERGENCIA INDÍGENA EN CONTEXTOS URBANOS

LA REEMERGENCIA RANQUEL EN PRIMERA PERSONA: CÓMO CREAR RELACIONES DESDE LOS HIATOS Y LAS DIFERENCIAS

Antonela dos Santos

En esta ponencia presento la historia de vida de Eugenio, desde su juventud durante los años 40 como puestero “entre la indiada” del oeste de la actual provincia de La Pampa (Argentina) hasta su reciente vinculación con una comunidad ranquel en calidad de werken (consejero), pasando por su migración a la ciudad y su incorporación al mercado de trabajo. Su recorrido, aunque es personal y particular, ilustra una manera compartida por gran parte de los ranqueles de entender las pertenencias étnicas. Como intentaré mostrar, éstas no siempre ni necesariamente se ajustan a los modelos establecidos por los Estados y sus agencias, sino que, por momentos, parecen correr por líneas paralelas, siguiendo los caminos del parentesco, la amistad y la vecindad. Sostendré que son esos los tópicos a partir de los cuales los ranqueles explican y caracterizan su reemergencia. Más que haber emergido de una vez y para siempre como colectivo al momento de iniciar el “andar en la reivindicación” -como nuestras nociones extensivas de la etnicidad (Pedersen 2011) pudieran llevarnos a creer-, lo que los ranqueles parecen decirnos es que su reemergencia es un movimiento intensivo que, llevado a cabo cada día, construye a partir de las separaciones, los hiatos y las diferencias, una voluntad de ser en conjunto.

COMO ESCAPAR DO CATIVEIRO DA BESTA-FERA: FAZENDO DIFERENÇAS

Gabriel Rodrigues Lopes

(Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

Um coletivo social no semiárido da Bahia promove o encontro entre sociológicas ameríndias e afro-brasileiras e elaboram teorias sobre a diferença, a mistura e o fim do mundo. No entanto, desde a forma-Estado de pensamento, traduzidas como sociologia política e etnologia do contato e sua panaceia negação/oposição/fusão, não vemos mais do mesmo: eclipses, borrões e identidades. Ao conjurar esse imanente “estado de exceção ontológico” (sensu Danowski e Vivieros de Castro, 2015) nas teorias da mestiçagem, por meio dos pensamentos e práticas nativas onde a relação com a diferença é ali imanente, abre-se-nos um mundo sobre outro mundo (sensu Don Juan Matus). Nesse sentido, no percurso por uma teoria etnográfica da contramestiçagem, refletiremos sobre o par virtual-real dos mitos locais da besta-fera e da cobra preta, onde os nativos indagam sobre seu próprio devir-povo da mercadoria (sensu Kopenawa e Albert, 2015) e nos oferecem, à antropologia, potentes categorias de filosofia das diferenças e contra-antropologias para contra-efetuar uma aliança potencial com o Um.

CONCRETE JUNGLE: MAKUNA COSMOLOGY IN THE URBAN SETTING OF BOGOTÁ

Henry Siqueira

(London School of Economics) – England

During the last decades, some studies have dismissed notions of acculturation when defining contact situations between indigenous and white people in the Amazonian region. Whether in terms of other-becoming or ontological predation, Viveiros de Castro's symbolic economy of alterity has allowed to conceptualize socio-cosmological continuities.

This study touches upon comparisons between the anthropologies of the Lowland and Northwest Amazonia, their cosmologies and social transformations. It begins by taking into account a personal ethnography among a group of Makuna people displaced in the city of Bogotá, to address why despite being often cited to support the principles of perspectivism, their way of being does not translates contact situation into reversible bodily transformations. Consistently, insights of Hugh-Jones' interpretation of the Tukanos myth and aspects of Whitehead's philosophy, are compared with Lévi-Strauss' and Deleuze-Guattari's influence on Viveiros de Castro, and jointly proposed as a more suitable heuristic tool to dialogue with and make sense of Makuna people contact situation.

Makuna people distinct notion of personhood leans toward a stable identity, insofar any profession has a particular relation to their mythical ancestor and territory. The anxieties arising by the need of constitutive external others are diminished by the relevance of a constitutive immanent world that, acting as a quasi-structure, can be embodied and maintained at any time.

LA (IN)MATERIALIDAD DE LAS COSAS

IN THE PATHS OF THE GIFTS: GUARANI EXPERIENCES IN A VILLAGE AND A CITY IN THE NORTH OF PARANÁ

Samuel Douglas Farias Costa

(Universidade Federal de São Carlos) – Brasil

Indigenous Land Pinhalzinho, in Tomazina, and the city of Maringá. Two places in north of Paraná (Brazil) separated by about 250 km and connected by a guarani relational complex. In the village, the Guarani practice praying, develop leaders, hunting, fishing, produce crafts. In the city, the Guarani study, participate in academic and cultural events, relate to other indigenous peoples and also to non-indigenous people. Various activities that compose the life in the village and the life in the city are related to the development and the experiences of the gifts. These correspond to personal skills and knowledge, usually related to powers gained from spiritual entities and abilities developed throughout life. From an ethnographic experiment, the proposal of this text is to place the gift category in relation with the ethnological literature on the Guarani peoples and to reflect on how the perspective of the gifts from the village contrasts and/or connects with the perspective of the gifts to from the city.

LA ARQUEOLOGÍA REFLEXIVA COMO UNA PRÁCTICA PARA EL ESTUDIO DE LA ALTERIDAD EN LA CULTURA MATERIAL

Daniel Grecco Pacheco

(Universidade Federal de Minas Gerais) – Brasil

Esta comunicación tiene como objetivo proponer el abordaje teórico de la antropología reversa o reflexiva como un enfoque metodológico para los estudios de la cultura material. La práctica de una Arqueología reflexiva, o recursiva (Holbraad y Pedersen, 2017, Alberti, 2016) se ha configurado como una nueva mirada sobre el mundo de las cosas, al buscar en trabajos etnográficos otras formas de relacionarse con la materialidad, con conceptos y con las teorías de las poblaciones nativas. Tal enfoque se estructura a partir de la intensificación de tres elementos fundamentales del pensamiento antropológico; la autorreflexión, conceptualización y experimentación. Este ejercicio puede darse en algunas etapas, con un inicio en el vaciamiento del concepto de la cosa, seguido por una tomada de las cosas como conceptos basados en los datos etnográficos, y por fin, con una vuelta reflexiva, donde la cosa se convertiría en un concepto.

Para la discusión de esta propuesta teórica traemos un estudio de caso del contexto mesoamericano. Se trata de la presentación de un análisis de la naturaleza ontológica de los envoltorios mortuorios de tejido, conocidos como bultos sagrados presentes en diferentes contextos en el área Maya, para percibir su agentividad y la materialización de los antepasados y de los elementos no humanos presentes en esos objetos.

MBYÁ-GUARANI HANDICRAFTS: ETHNOGRAPHIC PERCEPTIONS OF A ARTISAN IN THE YRIAPÚ COMMUNITY

Kauana Maria Santos Neves

(Universidade Federal do Paraná) – Brasil

Handicraft is a fundamental part of the Mbyá-guarani way of life. In the indigenous community of Yriapú, located in the province of Misiones, Argentina, artisanship involves multiple senses, crossing and structuring social relations far beyond mere trading or subsistence questions. The Mbyá-Guarani handicraft finds difficulties today to be recognized as indigenous art, needing to present by way of comparison, ethnographies of the artefactual making of Amazonian peoples and their insertion as art. The objective of the present work is to find convergences between artisan practices and other dimensions of Mbyá-guarani life and sociability, in the indigenous community of Yriapú. From the artisan/anthropologist's participant observation, it intends to present an ethnographic record that demonstrates the relation between artisanship and the Mbyá-guarani way of life, focusing on the family unit.

COMPARANDO ETNOGRAFÍAS COMPARADAS

Session chair:

Florencia Tola

SOBRE CÓMO PENSAR DIFERENCIAS Y SEMEJANZAS DESDE LOS ANDES MERIDIONALES (JUJUY, ARGENTINA)

Pazzarelli Francisco Gustavo

(Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

En este trabajo me interesa abordar algunas de las comparaciones que mis interlocutores en Huachichocana (cerros jujeños de Argentina) realizan al momento de hablar y enseñarme cosas sobre la vida en el lugar. Generalmente, estos ejercicios se dedican a vincular conjuntos de relaciones (que a simple vista, no siempre están emparentados) para conseguir iluminar algún punto oscuro (sobre todo al ojo antropólogo). Presento tres conjuntos de comparaciones, conectadas entre sí: las realizadas hacia el interior de la comunidad, relacionando a distintas familias con el objetivo de marcar continuidades y diferencias respecto de sus prácticas; las efectuadas en relación a otras regiones, tierras bajas y altiplano, para evaluar diferencias que podríamos llamar climáticas y biogeográficas; finalmente, aquellas motivadas por la presencia de agentes externos, dedicados a brindar cursos y talleres sobre temas vinculados a la vida en el campo. Cada uno de estos conjuntos de relaciones apuntan hacia formas específicas de conectar diferencias y semejanzas caras a las experiencias locales; pero a su vez refieren, claro, a relaciones que interesan a la propia etnografía regional y que generalmente también son abordadas bajo formas comparativas.

Este trabajo, entonces, propone un ejercicio que permita pensar los modos en que ambos conjuntos de comparaciones puedan afectarse entre sí. Argumento que cada uno de estos eventos inaugura la posibilidad de pensar de qué se trata el ejercicio comparativo para cada una de las partes y cuáles serían las modulaciones posibles para que se conecten productivamente.

QOM HEURISTIC: APROXIMATION TO A INDIGENOUS KNOWLEDGE MODE

Emilio

(Universidad Nacional de Córdoba) – Argentina

In 2016, a journey with my qom indigenous interlocutors through the Chaco forest to the remains of an Anglican Mission revealed a history in which missionaries, non-humans, powerful shamans, and hunters were the protagonists. But also diverse praxis like walking, telling stories, watching, dreaming, praying, the search for powerful plants or objects and the “curación” of places, were shown effective to connect my traveling partners’ present life with the history of that nodal place. In this paper, I discuss this singular pragmatism as an “art of the consequence”, I argue this relation involves a real “qom heuristic” by which a history can be told, but the potential of a place or a person can be made or actualized too. Lastly, I suggest this interpellates the discovery method and concepts with which the ethnographer approaches and describes his ethnographic experience.

DEL MITO DE LOS MELLIZOS A LA 'HERMANDAD' AMERINDIA ACTUAL: NOCIONES DE ALTERIDAD, CAMBIO Y GLOBALIZACIÓN ENTRE LOS GUARANÍES DE JUJUY

Sonia Sarra

(Centro de Investigaciones en Ciencias Sociales Regional) – Argentina

Los guaraníes de Jujuy cuentan una versión del ampliamente difundido mito de los mellizos en la cual la dispersión de los gemelos míticos Tupi y Guaraní explica el poblamiento del continente y origen de los pueblos amerindios de esta familia (tupi-guaraní). La inclusión en el mito de otros grupos indígenas, considerados 'hermanos' pero nunca idénticos, expresa cierta gemelidad imposible en el contexto político actual de globalización de la cuestión indígena y de proliferación de los discursos de la hermandad indígena. Al respecto, se ha calificado de 'hito histórico' la conformación de la Asamblea Pueblo Guaraní (APG) que nuclea al pueblo guaraní en su conjunto al constatar que por primera vez en la historia este pueblo 'libre' y 'sin dueño' había constituido una organización unitaria. Siguiendo a Lévi-Strauss, la extensión del mito de los mellizos permite pensar en un fondo común de pensamiento amerindio, ligado a un dualismo en constante desequilibrio y a una consecuente disposición de espíritu: la apertura al otro. El relato mítico que se abre los pueblos tupi y a todos los guaraníes extendidos por el continente incorpora la historia de la globalización y vuelve mítica la 'hermandad' y diferencia. En este trabajo nos proponemos analizar las nociones de alteridad, cambio y globalización que se desprenden del mito a la luz del concepto levistraussiano de 'gemelidad imposible'.

THE LOBISÓN AS AN EXCUSE. ANIMALITY AND HUMANITY AMONG INDIGENOUS AND CRIOLLOS OF THE ARGENTINE GRAN CHACO

Celeste Medrano

(Consejo Nacional de Investigaciones científicas y técnicas) – Argentina

The Qom peoples's sociocosmology –an indigenous group of the Chaco–, supposes a body-person that in its becoming is permeated by multiple transformations. They involve other humans (affine and consanguineous) but also non-humans, among which animals have a significant role. In the process of analyzing these transformations, we find the lobisón. Although the transformation's origin could be located in the Scandinavian-Teutonic area, it is also found in the Anglo-Saxon's area and passed in Portuguese ships to the New World to spread widely to the Río de La Plata's area. In the area of land known as chaqueño occupied by farmers and 'criollos', the metamorphosis lobisón affects the seventh son of an exclusively male offspring and occurs during the nights of full moon. However, from our ethnographic field work in indigenous communities, we learned that the lobisón of the Qom peoples is not the same as that of the 'criollos'. The difference between both has its root in ontological aspects. So, we are inspired by Lévi-Strauss who mentions that the pure and simple loan hypothesis is unsustainable, our proposal will be to engage in dialogue lobisones –with the indigenous people, the 'criollos', the Portuguese, the Europeans–, in order to, in a comparative way, outline the ideas of humanity and animality that each of these worlds condense.

LOS CUERPOS, LAS PERSONAS EN LAS TIERRAS BAJAS

“PAREN DE PELEARSE NIÑOS..! A LOS BLANCOS NO LES GUSTA!” LAS MÁSCARAS ONTOLÓGICAS EN EL TEATRO POLÍTICO CHAQUEÑO

Alfonso Otaegui

(Pontificia Universidad Católica de Chile) – Chile

Las interacciones entre neo-americanos y amerindios nunca han estado exentas de presupuestos. En nuestra disciplina se ha analizado ampliamente la atribución de estereotipos negativos a los amerindios y la funcionalidad de estas categorizaciones en procesos de dominación (por ej. la ‘improductividad del indígena’ como justificación para apropiarse de sus tierras). Sin embargo, no se ha abordado con el mismo grado de detalle la atribución de estereotipos positivos a los amerindios, ni las interacciones que tales categorías posibilitan. En esta contribución proponemos el concepto de “máscara ontológica” para dar cuenta del agenciamiento discursivo por parte de los amerindios de estereotipos provenientes de una ontología naturalista, y su utilización en interacciones con agencias gubernamentales y ONG. Así como las máscaras chamánicas permiten asumir otro cuerpo -otra perspectiva- y comunicarse con no-humanos, las máscaras ontológicas permiten asumir otro discurso -discurso del otro- y establecer una vía de comunicación trans-ontológica, pero sin perder agencia. En esta ocasión analizamos tres de ellas: la del ecologista, la del comunitario y la del desamparado. No abordamos estas máscaras en términos binarios (como verdadero/falso o etic/emic), ya que no es nuestro objetivo desenmascarar, sino comprender qué roles conllevan estas máscaras, qué discursos refuerzan y qué estrategias posibilitan en el teatro político chaqueño.

PERSPECTIVAS COMPARADAS DE LA LOCURA Y LA MUERTE EN EL CHACO ARGENTINO

Florencia Carmen Tola

(Consejo Nacional de Investigaciones científicas y técnicas) – Argentina

Esta ponencia intentará llevar adelante un ejercicio contra-antropológico que tomará la comparación como la creación de una relación (Verran 2011).

Compararé las comparaciones efectuadas por mí y mis interlocutores tobas del Chaco argentino dilucidando las herramientas con las cuales ellos y yo las realizamos. Partiré de dos acontecimientos ocurridos durante mi trabajo de campo que remiten al contexto de la “locura” y que refieren a cuestiones ontológicas. Una anciana es abandonada por su hija cuando comienza a repetir el nombre de una prima y a manifestarse como 'alaxai (quien sufre las visiones de sus víctimas de brujería). Ella es trasladada lejos de la casa donde muere de hambre y sed. Un joven que empieza a manifestar comportamientos extraños es llevado al hospital donde, luego de diversos diagnósticos, le dan medicación anti-psicótica. La familia finalmente abandona el tratamiento con el argumento de que “los doctores no saben”: él padece del encuentro con un pel'ec, ser no-humano nocturno. En esta ponencia intentaré mostrar el contraste explicitado por mis interlocutores entre los modos blancos y qom de concebir la locura/el devenir-otro, y reflexionar sobre los desafíos que implica concentrarse en el quid de la comparación desde el punto de vista de nuestros interlocutores.

¿QUIÉN ES EL DIABLO? LA DEMONIZACIÓN DE LA EMPRESA LEDESMA COMO ANTROPOLOGÍA INDÍGENA

Sonia Sarra

(Centro de Investigaciones en Ciencias Sociales Regional) – Argentina

La asociación entre diablos y capitalismo constituye un tema recurrente en sociedades amerindias en contextos de fuerte explotación como las minas del altiplano o los ingenios azucareros del NOA. La etnografía sudamericana presenta innumerables registros de esta demonización del blanco y sus empresas, que, si bien entendida desde la antropología académica como metáfora de la explotación, contiene relevantes preguntas y reflexiones acerca de la otredad blanca que conducen a otras formas de antropología. Ampliamente difundidas son las historias del Familiar o el Diablo en la región de Ledesma, donde se encuentra emplazado el ingenio que concentra más de 150.000 hectáreas de cañaverales. Así como en numerosas ocasiones desde Occidente se demonizaron prácticas y rituales amerindios, los guaraníes del piedemonte andino con quienes trabajo sostienen que el Diablo es el 'karai reta iya' (dueño de los blancos) con quien funciona la empresa Ledesma. En esta ponencia me propongo analizar diversos contextos en los que se hace referencia al 'diablo' para situarlo dentro de la concepción de un mundo guaraní superpoblado de 'iya reta' (dueños) en asociación con los karai reta (blancos). Más que creencias o metáforas, estamos frente a verdaderas conceptualizaciones antropológicas en las que se ponen en juego diversos mundos sociales habitados por otredades humanas y no humanas.

OP 050 – CONCEPTS ON THE MOVE – CIRCULATION AND TRANSFORMATION OF IDEAS AND PRACTICES IN DIASPORIC COMMUNITIES (PANEL OF THE IUAES COMMISSION ON MIGRATION)

The transnational networks that characterize diasporic communities foster the transit, re-appropriation and re-signification in diasporic contexts of discourses and practices that at the same time link and differentiate diasporic locations and “ancestral homes”. By way of example, we could cite the adaptation and transformation by diaspora communities of: indigenous economic associations; religious practices and values, including radical new readings of religious texts and performance of rituals; or yet the circulation and reshaping of notions that inform the political commitment, and its critiques, such as the idea of nationalism and belonging to the nation amongst such communities.

What is more, an extensive literature has shed new light on inverse processes, i.e. the powerful and creative reverberations of such diasporic reformulations back on their so-called homelands. In this sense, more than ever, diasporas and homelands emerge as mutually constituted locations requesting dynamic analytical frameworks and heuristic tools.

We seek for papers exploring the question of circulation and conversion of such ideas and practices among diasporas, ranging from economic to political spheres, also comprising religious, ritual, and educational to cite but a few possible forms of social existence that circulate and change in a context of global movements and connections.

Convenor:

Sophia Thubauville

(Frobenius Institute) – Germany

Juan Jose Bustamante

(University of Arkansas) – USA

Vinicius Ferreira

(Ecole des Hautes Etudes en Sciences Sociales) – France

Comissão/Comission: Commission on Migration

Languages accepted for paper presentations: English

Keywords: Migration, diaspora, indigenous practices

Thematic lines: 25. Migration and Displacements/Migração e Pessoas Nômades

— Seessão —

“DE LÁ PRÁ CÁ” (FROM THERE TO HERE): ABOUT DIASPORIC EXPERIENCES OF BAHIANS TO THE GREAT FLORIANÓPOLIS

Tatiane Cerqueira Santos

(Universidade Federal de Santa Catarina) – Brasil

Miriam Furtado Hartung

(Universidade Federal de Santa Catarina) – Brasil

The work that I come to present here in this academic space is related to my master’s research: an ethnography about Bahians living in the great Florianópolis.

My research proposal seeks to know the experiences of women and men from the state of Bahia who move to live in Santa Catarina, more specifically in the great Florianópolis. Initially, I observed the movement of people residing in the district of Retiro, a rural place where I was born in the municipality of Coração de Maria, in the north of Bahia. However, I noticed that this movement occurs also in other places of the state of Bahia. Thus, the relevance of this work involves the diaspora issues, the phenomena of the African diasporas, and its transversalities that comprise a relevant study in contemporary society, since it crosses between past, present and future. For Brazil, specifically, the historical analysis of the formation of the country through the most diverse migratory processes is fundamental to understand current realities in the global aspect.

At the Federal University of Santa Catarina, specifically in the university restaurant and in the city center of Florianópolis, it is easy to find people from Retiro. This suggests the existence of an important movement of Bahians to Florianópolis. I made this movement myself, and among those I met here are some of my relatives. As a way of getting to know the reality of these people, I talked to 5 women and 2 men from Bahia living in the neighborhood of Bela Vista, in São José, where many Bahians live.

“MODI NOT WELCOME”: POLITICAL SUBJECTIVITIES AMONGST “NON-DIASPORIC” SOUTH ASIAN SCHOLARS IN THE UK

Vinicius Ferreira

(Ecole des Hautes Etudes en Sciences Sociales) – France

In November 2015, the Indian First Minister Narendra Modi visits the UK. While the “Indian diaspora” prepares a warm and spectacular reception to the political leader, many opposition groups organise a series of demonstrations against the politician. Few weeks prior to this visit, rumours are heard that the University of Cambridge plans to invite Modi for a honour speech at the institution, which South Asian and South Asianist scholars classify as a “ludicrous” institutional alliance with a chauvinistic politician. The latter do not consider themselves as part of a diaspora, as long as the term seems to designate a specific political location, namely a extreme-right-wing politics they vehemently deny. By drawing on these specific events, witnessed in the context of my doctoral research on South Asian scholars in Europe, I propose to address the contextual meanings of the term diaspora in relation to political practices.

HAITIANS ON THE MOVE: IDENTITY AND RELIGION SHAPING THE IMAGINARY OF MIGRATION

Suzana Ramos Coutinho

(Universidade Mackenzie) – Brasil

This article aims to discuss the different aspects of the religiosity of Haitian immigrants who arrives in Brazil. The background of the current situation of these immigrants (and how the government is creating / changing / adapting new public politics in order to attend the basic needs of the newly arrived individuals) help us to discuss the transition and negotiation of this native religiosity to a particular model of religiosity, which accommodate different elements belonging to the Brazilian religious scene and that help to create a specific perception of immigrant imaginary and identity. Based on this reality, we seek to bring light – through the use of different methods – to also think about strategies for data collection and analysis to provide a more accurate contribution to the understanding of the group in question.

— Sessão 2 —

MORE THAN SAVING MONEY: ETHIOPIAN INFORMAL SAVING ASSOCIATIONS

Sophia Thubauville

(Frobenius Institute) – Germany

The origin of informal saving and insurance associations in Ethiopia is best understood as a development of organizational structures in interaction with the general socio-economic and political context. They emerged in a context of monetization and literacy, closely linked to urbanization with the need to have clearer community links and obligations once people move out of their familiar environment. In such situations of migration the above mentioned associations partly assist as social support networks.

The paper wants to take a closer look at the role of informal saving and insurance associations for displaced /migrant communities. Instead of focusing on economic and developmental aspects, it concentrates on social and cultural facets. The paper argues that it is the latter which become especially meaningful for members of displaced/migrant communities.

RE-APPROPRIATING TRANSNATIONAL POLITICAL ACTIVISM, FROM BELOW

Juan Jose Bustamante

(University of Arkansas) – USA

This paper examines transnational political activism in the context of violence that affect communities across borders. This paper employs a political transnational framework to understand the actions taken by migrants and community organizations as collective initiatives intended to benefit their communities of origin. Political activism from below emerges from migrants' ability to negotiate membership and communal identity through the mobilization of resources and multi-sited projects across national boundaries. This article uses ethnographic and visual data gathered between Mexico and the U.S. to understand the significant efforts by migrants to not only regain and retain the political ties to Mexico, but also to improve the welfare of their communities origin in the context of violence.

OP 051 – CONFLICTS: MEMORY AND NARRATIONS OF TRAUMA

OP

Taking into consideration conflicts of different types – such as wars, massacres and genocides – this panel will focus on the consequences of those events for the population that was subdued to them. Examining conflicts and their consequences means, besides pointing their outcomes for local or regional geopolitics, to understand their effects on psychological structure of the individuals, reason why we will be especially concerned by the production of memory and trauma. This interest on psychological effects of the violence, which subsist over the long-run, makes it possible to take into consideration various harmful experiences, even those which took place in a non-recent past. The trauma produced by these experiences remains as open wounds for a long time after the closure of the hostilities and, as they are important constituents of the subjects' personalities, it is impossible not to take them into consideration as a part of the reality lived daily by these people. This panel invites papers on remembering and narrating conflicts and discuss sociopolitical dimensions of memories such as gender, race and other social location considerations, collective and personal memory, power and social order. This panel also concentrates on historical memory researches about conflicts such as truth/story telling, hearing and silencing voices and risks of remembering and talking about the pain.

Convenor:

Pedro Bogossian Porto

(Université Paris 7 – Paris Diderot) – France

Nasim Basiri

(Oregon State University) – United States of America

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English; Portuguese

Keywords: Memory; Narration; Trauma; War; Genocide

Thematic lines: 20. Anthropology of Human Rights/Antropologia e Direitos Humanos

TRADITION EXTERMINATION: ASSAULT ON ETHNIC AND RELIGIOUS GROUPS

Session chair:

Pedro Bogossian Porto

TRAUMA AND RESILIENCE AMONG THE AVÁ-CANOEIRO OF ARAGUAIA RIVER

Patrícia de Mendonça Rodrigues

The Avá-Canoeiro of Araguaia River, an indigenous group of Central Brazil, speaker of a tupi language, experienced a violent process of conflict, persecution and genocide since 18th century, which was accentuated during the 40's and 50's of last century. In 1973 and 1974, ten survivors were captured by an official team of FUNAI, the Brazilian indigenist organ, during the military dictatorship and the process of occupation of their territory by large economic groups. The contact survivors were transferred to the village of another indigenous group, their former historic enemies, where they live until today in a situation of severe social, political, cultural and economic marginalization. The incessant persecution over decades and the final and violent capture carried out by State left deep marks and trauma among the remnants of contact and their descendants. There was a silencing of this traumatic memory over decades, which was revived and revised since 2009, when arose the possibility of return to the traditional territory through the official process of regularization of indigenous lands. In this process of memory rescue, which was also transformed into political action aiming the return to the land and strengthening of Avá identity, devalued in the regional context, they revealed the means used to cultivate internally and discretely extraordinary mechanisms of political and cultural resilience.

THE PAST IS STILL HERE: EVIDENCING THE CUMULATIVE IMPACTS OF INDIGENOUS DISPOSSESSION FOR NATIVE TITLE COMPENSATION CLAIMS

Pamela McGrath

(Australian National University) – Australia

This paper examines some of the challenges of evidencing native title compensation claims seeking legal and financial redress for Indigenous Australians dispossessed of their traditional lands. There is an emerging need for such research following a recent court decision under the Native Title Act 1993 that awarded the Ngaliwurru and Nungali people a \$1.3 million solatium for the hurt caused by the construction of a water tank on a sacred site in the 1970s. In deciding the amount of the award, the judge gave special regard to the ‘gut wrenching’ distress and anxiety caused by the loss of the spiritual value of the land and made it clear that the impacts of such loss are to be understood as incremental, cumulative and multi-dimensional.

The decision otherwise provides little guidance on how to evaluate the hurt that arises from dispossession, and traditional owners and their advocates are now grappling with the problem of how to best to describe the intergenerational impacts of dispossession in terms that Australian law can understand. One of the more difficult tasks will be demonstrating how the traumas associated with contemporary acts of land appropriation are embedded in deeper histories of colonial violence. The narrative memories of Aboriginal and Torres Strait Islanders will be key to illustrating how dispossession is a never-ending experience that undermines a community’s ability to reproduce their traditions and therefore themselves in very fundamental ways.

A CAMINHADA CONTRA A INTOLERÂNCIA RELIGIOSA

Fabio Cruz da Cunha

(Universidade Federal Rural de Pernambuco) – Brasil

Fabio Cruz da Cunha

(Universidade Federal Rural de Pernambuco) – Brasil

Lucas Silva

(Universidade Federal Rural de Pernambuco) – Brasil

Roselia Adriana Rocha

A Caminhada dos Terreiros de Pernambuco é um evento que vem acontecendo há mais de uma década na cidade do Recife. Ela vem se constituindo como um instrumento na luta contra a Intolerância Religiosa, que vem crescendo no país e ocupando posição de destaque na mídia e nas redes sociais. O maior alvo dessa intolerância tem sido as religiões de matrizes africanas, e alguns dos seus agressores são os adeptos ou fiéis das religiões neopentecostais. No início de fevereiro de 2018, ocorreu em Pernambuco uma denúncia de intolerância religiosa pelos movimentos e líderes de religiões de matrizes africanas, que provocaram o Ministério Público a abrir uma denúncia contra a vereadora Michelle Collins, presidente da Comissão de Direitos Humanos e Cidadania, da Câmara Municipal do Recife, publicando em seu Facebook incitações de preconceito contra tais religiões e em um evento religioso evangélico ofendeu a festa de Iemanjá afirmando ser uma maldição. O nosso trabalho consiste em uma etnografia que vem se realizando há 6 meses no Movimento da Caminhada de Terreiro de Pernambuco, identificando suas ações, estratégias e avanços no processo de luta neste Estado contra a intolerância, desrespeito ao Direito de Liberdade Religiosa, como uma subcategoria dos Direitos Humanos. Como metodologia, estamos utilizando conteúdo de entrevistas coletadas, material de cunho documental recolhidos em nossas visitas, sem se esquecer de mencionar método etnográfico, e dentro deste a observação participante.

UNDER THE EFFECTS OF THE WAR: ADAPTATION AND EMERGENCE OF NEW PSYCHOLOGICAL CATEGORIES

Session chair:

Paulo Gabriel Hilu da Rocha Pinto

STRUCTURED AGENCIES OF THE CONFESSORS IN THE KURDISH-TURKISH CONFLICT

Özlem Has

(University of Copenhagen) – Faculty of Humanities

The ongoing war between the Turkish state and the Kurdish guerrilla organization – PKK (Kurdistan Workers Party)- has transformed Turkey’s mostly Kurdish-populated southeast into a conflict zone since 1984. A state of emergency rule enabled consolidation of a violence regime in the region between 1987 and 2002. So, it is not a coincidence that the organization JITEM (Gendarmerie Intelligence and Counter-Terrorism) was formed in 1987 when the state of emergency rule was also announced. The organization consisted of military officers, criminals, village guards, and ex-PKK members. It has been mainly accused of crimes such as extra-judicial killings, kidnapping, and torture against mostly Kurdish political and community leaders, journalists and human rights activists.

This paper focuses on the narrations of ex-PKK members turned confessors in the Kurdish-Turkish conflict. Those people who escaped from the PKK were then recruited by the JITEM to fight against the organization. But the liminal position of the confessors between the PKK and the state has led to the emergence of traumatic narrations about both the PKK and the JITEM. Thus, this paper aims to reveal the agencies of perpetrators through their memoirs, interviews, and confessions coming up during judicial proceedings. While the actors of state-sponsored crimes were generally recorded as “unknown” during the 1990s, this paper is an opportunity to hear the voices of those “unknown actors” around their own traumatic memories.

VIOLÊNCIA, GESTÃO, EMOÇÕES E SUJEITOS IMPLICADOS

Adriana Maria Villalón

(UNICAMP, Departamento de antropologia) – Brasil

O objetivo deste paper é apresentar uma reflexão sobre algumas entidades (Ong) que fazem intervenção social na linha de gerar espaços para expressão de memórias e dores geradas por violências política. Espaços onde participam pessoas que carregam traumas e emoções que ficaram mal resolvidas, o demasiado rápido aquietadas. Eu vou colocar exemplos de pesquisa na África do Sul e na Espanha.

Além da importância que reconheço podem ter estes espaços de truth/story telling, meu objetivo é trazer vinhetas de meu trabalho de campo que me permitem refletir: por um lado, sobre a relação circular entre as ideias e práticas institucionais, experticias sobre efeitos de violências (sofrimento, dor, angustia, reparação) e as das pessoas comuns. Pelo outro, sobre a reconfiguração do campo de vítimas e algozes quando entram em cena pessoas da sociedade civil (além da estatal) que não tinham sido consideradas, diretamente, responsáveis e novas vítimas. Algumas das questões vão ser: como nessa gestão dos efeitos da violência política expertos e população comum acabam adaptando os eventos às categorias desenvolvidas? Como operam os bastidores da elaboração e circulação de dispositivos que servem para gerenciar efeitos de violências e nomear elas? De que modo se reeduca e sensibiliza uma sociedade,? Como é afetada a vida social quando os governos tentam dirigir comportamentos, emoções adequadas e nomear as violências passíveis de ser reparadas? Como atuam os sujeitos implicados e como são tensionados pelos assuntos não resolvidos que esperam sua vez como espectros?

BETWEEN FEAR AND ENGAGEMENT: IMPACTS OF THE FOUR-DAY WAR ON ARMENIAN SOCIETY

Pedro Bogossian Porto

(Université Paris 7 – Paris Diderot) – France

In April 2016, Armenia and Azerbaijan resumed their disputes over the Nagorno-Karabakh region, an episode that meant the official interruption of the ceasefire agreed by both countries in 1994. Although the attacks lasted for a fairly short period – no more than four days – the continuation of the hostilities had a double impact on the Armenian society: on one hand, it reactivated traumas that had remained as sleeping wounds for more than twenty years, rising fear and sorrow; on the other hand, it resulted in a great mobilization of the Armenian population, that once again found itself in a declared war. In this paper I try to analyze the impacts that the Four-Day War had on Armenian society and, more precisely, its role in the production and in the strengthening of a national identity. I will focus on both the different perceptions that this conflict produced in the society and on how they were exploited by different groups in order to fulfill a certain political agenda. This study is based on participant observation performed in Armenia throughout 2016 and 2017, as well as on interviews collected from intellectuals or social/political leaders during the same period.

GENDER-BASED VIOLENCE: RESISTANCE AND STRATEGIES OF SURVIVAL

Session chair:

Gisele Fonseca Chagas

FEMINIST PEDAGOGIES AND CRITICAL THINKING: RAISING POLITICAL AWARENESS THROUGH FEMINIST PRACTICES AND THEORIES IN PUBLIC EDUCATION

Carolina Melchor

(Oregon State University) – United States

Considering the collapse of both women and gender focused federal department and initiatives witnessed under the conservative provisional government of Michel Temer combined with high the high rates of gender-based violence and the country's current political situation this research paper concentrates in interrogating the possibilities and challenges of implementing a multi-pronged public school curricula and popular education model dialoguing with independent social movements and rooted in feminist pedagogies.

Engaging feminist critical pedagogies and feminist theories to understand the history of gender violence and political conflicts with students in different levels of public education. Involving students in critical thinking, raising political awareness as well as centering themselves as subjects of history to bring out their own experiences to promote these debates around feminist practices and politics. Analyzing how the conflicts and traumas caused by colonization and neoliberalism need to be considered when remembering our social and political history.

This paper also suggests bringing instances of independent social activists such as the students activists (more specifically the feminist movements inside schools) on the occupation of the schools begging in 2015 to recognize the violent oppression of the estate towards this movements and the importance of creating bridges between different social structures in order to shift the content of knowledge taught in schools by bringing narratives and testimonials as a method of healing and liberation.

MEMORY RECONSTRUCTION AND GENDERED CITIZENRY: TESTIMONIAL NARRATIVES OF IRANIAN LESBIAN, GAY, AND TRANSGENDER TRANSIT ASYLUM SEEKERS IN TURKEY

Navid Fozi

(Bridgewater State University) – United States

This paper draws on interviews that I have conducted with Iranian gender and sexual asylum seekers and refugees over two years of fieldwork research in Turkey. The labeling of alternative sexual orientations as a disease has left sex reassignment surgery as the only legally available recourse to claim full citizenship rights in the Islamic Republic of Iran. In their struggle for legal recognition, the commitment of the state to uphold principles of heteronormativity is socioculturally legitimized by its familial and religious constituents. Nevertheless, dissemination of scientific findings that recognize the fluidity of gender and sexual identities, spread of universalized legal concepts that define and defend fundamental human rights, as well as global movements that offer models for resistance, have all become resources for and of social organizations and meanings that increasingly challenge gender identities of Iranian public ideology.

As I address, before, during, and after the transitory period in Turkey, Iranian LGBTQ who exit Iran to seek asylum, employ such ideas, ideals, and practices in order to sustain counter gender communities.

ARMENIAN WOMEN'S NARRATIONS OF GENOCIDE

Nasim Basiri

(Oregon State University) – United States of America

This paper intends to pay special attention to the memoirs of women to talk about the possibilities of narrativizing the sufferings of women during the Armenian genocide and also locates the way in which gendered violence gets institutionalized in Ottoman legal practices and how it reflected the state developmental policies. The paper also looks into a number of gendered patterns of destruction, other gendered crimes in the Armenian genocide and gendered characteristics of genocidal ideology.

BODY AND SUBJECTIVITY: INTERNALIZATION OF PHYSICAL AND PSYCHOLOGICAL TRAUMA

Session chair:

Nasim Basiri

REPRODUCTIVE RIGHTS AND FEMICIDE IN BRAZIL: THE “TROJAN HORSE” WAR ON WOMEN’S BODIES

Maria Cristina Lenzi Miori

(Oregon State University) – USA

Brazil’s context of reproductive health is very concerning, especially considering the new politics of the current interim president of Brazil, Michel Temer, eliminating the ‘Secretary of Human Rights, Public Policies for Women and for the Promotion of Racial Equality’ and, more recently, trying to pass the “Trojan Horse PEC” that proposes stricter abortion laws, which would make it illegal to go through the procedure even in cases of rape. This contextualization is important, as we consider the “high correlation between voluntary abortions and domestic violence” (Sardenberg, 2017) and the high number of femicides in Brazil: approximately 5.87 deaths per 100,000 women (Garcia, L. P., & da Silva, G. D. M., 2016). The Brazilian government continues to revoke social advancements and implement retrograde and conservative public policies, affecting the survival of marginalized women of color and from low-income families with scarce resources.

This paper gives a platform for this conversation and analyzes the unsettling government posture that minimizes issues related to women’s health and lives, exposing how political maneuvers help maintain the power relations of gender, race, and class that women from South America have been resisting against to stay alive.

A STATE WAR AGAINST INDIGENOUS PEOPLES: THE CIVIL-MILITARY DICTATORSHIP AND ITS ACTIONS ON THE BODIES AND SUBJECTIVITIES OF PEOPLE TIKMU'UN_MAXAKALI

Paula Berbert

(Universidade Federal de Minas Gerais) – Brasil

Douglas Campelo

(Universidade Federal de Santa Catarina)

The civil-military dictatorships established in Latin America throughout the 20th century have had profound effects on the subjectivity and the bodies of thousands of people. In Brazil, repressive practices such as police persecution, torture, prisons, exiles were directed at those who were considered opponents of the regime. With regard to indigenous peoples, the focus of our investigation, the violence of the state arm was particularly felt, as the alterities of their modes of existence were understood in themselves as a form of political opposition – as the Figueiredo Report and the documents of the National Truth Commission. The question that we present is the reflection on the effects that the military dictatorship has produced on the bodies and on the subjectivity of the indigenous peoples, analyzing more in a way the case of the Tikmu'um_Maxakali – collectivity located in the north of Minas Gerais. We will try to understand these aspects from various narratives of our interlocutors, especially on the events of the Indigenous Rural Guard and the Krenak Indigenous Reformatory created in the late 1960s. These institutions aimed at militarizing their lands and adjusting their bodies to work discipline and were serious violations of their human rights. We will seek to systematize the lines of continuity between this period and the present, including the formulation of the intellectual and leadership Sueli Maxakali that for his people “the dictatorship never ended.”

TALES OF WOMEN: NARRATIVES OF ARMED CONFLICT AND OTHER VIOLENCE “LIKE WAR, PEACE IN COLOMBIA PASSES THROUGH WOMEN AND THEIR BODIES”

Erika Marcela Tinoco Rivera

(Universidade Estadual do Maranhão) – Brasil

Any effort to achieve stable peace must include women in their diversity and territoriality. The Colombian conflict claimed 8,376,463 victims – 51% of whom were women – and despite war being a patriarchal exercise, women constitute the largest percentage of survivors and their bodies are disputed territories.

However the presence of violence in their lives does not begin with their voluntary or involuntary relationship with the war, thus we must ask ourselves if its overcoming is enough to guarantee a life without violence. Although the bibliography of the war in Colombia is extensive, official records are biased and favor the hegemonic class, legitimizing its actors and denying others, especially women, not acknowledging the socio-political spaces occupied by them or how the war passed through their lives and bodies. In this context, it is necessary to understand the dynamics of violence, as well as the role of the State as either guarantor of human rights or instrument of the ruling class that creates speakers for narratives that reproduce truths that are functional, which construct imaginaries of truth and justice that do not include women. Therefore, the purpose of this reflection is to draw attention to the need to make visible the narratives of women before and during the conflict as an ethical duty and contribution to understand and overcome war and other violence.

OP 052 – CONTEMPORARY MIGRATIONS IN THE CONTEXT OF HEALTH, MEDICAL ANTHROPOLOGY AND EPIDEMIOLOGY

[COMMISSION ON MEDICAL ANTHROPOLOGY AND EPIDEMIOLOGY]

Contemporary migrations represent a challenge in many societal contexts. The aim of this panel is to address and encourage discussion on health, medical anthropology and epidemiology aspects of migrations, which are not enough present in both scientific and general public discussions and considerations.

Contemporary migrations without any doubt represent an increasingly important and emerging global public health issue. This is especially interesting in the context of complex (multifactorial) diseases which are known to represent an increased risk for immigrant populations due to the wide range of reasons, including stress caused by migration itself. Migrations also influence and change the way how health and well-being are socially and culturally constituted and how culture influences the experience of illness, the practice of medicine and the process of healing. These changes account for both immigrant and hosting populations, since it can always be a two-way process.

Convenor:

Sasa Missoni

(Institute for Anthropological Research) – Croatia

Junji Koizumi

(The National Institutes for the Humanities – NIHU) – Japan

Comissão/Comission: Commission on Medical Anthropology and Epidemiology

Languages accepted for paper presentations: English

Keywords: health, medical anthropology, migrations

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

A COMPLEX INTERPLAY BETWEEN MIGRATION AND HEALTH ISSUES WORLDWIDE

INTERNATIONAL MIGRATORY FLOWS IN LATIN AMERICA E SAÚDE: THE CASE OF HAITIANS IN THE SOUTH OF BRAZIL

Daniel Granada

(Universidade Federal de Santa Catarina) – Brasil

Migrations are multiform and comprehensive phenomena that precede even the existence of the state, recent economic and political changes are providing the creation of new migratory circuits. From a debate on health and migration we approach the relationship between migration and health in contemporary Latin America and then focus on the case of Haitian migration in mid-sized cities in the interior of Rio Grande do Sul in Brazil. The research has been carried out through participant observation and formal and informal interviews with migrants and subjects involved in the reception of these migrants in the region, especially municipal administration officials. The conclusions point to the need to denaturalize the health pathology associated with the migrant and the need to understand migration as a social determinant of health and integrate the discussion on gender relations in the field.

WHEN OTHERNESS BECOMES A HEALTH RISK: TRAVEL MEDICINE AND FRENCH EXPATRIATES

Lais Caminoto Geiser

(École des Hautes Études en Sciences Sociales) – France

Health risks are often an important part of an expatriate's worries, especially for those who move somewhere viewed as less developed or poorer than their country of origin. These individuals looking for guidance often reach for travel medicine, a medical practice specialized in providing advice, vaccines and prescriptions to prevent health risks related to travelling or moving abroad. While this practice is rooted in the wealthier zones of the world, it targets particularly those who are going outside of these areas, to places generally assigned as developing countries, the Tropics, or the global south, categories that often overlap (Connell, 2007). While research on travel medicine has shown that major hazards associated to travel are more frequently related to traumatism, both medical professionals and expatriates tend to put infectious, zoonotic or vector borne diseases at the heart of their concerns (Moulin, 1996).

Drawing on ethnographical data collected within three travel medicine services in the Paris metropolitan area, this presentation will discuss the articulations created between pathologies and spaces, and how weather, living beings, poverty, underdevelopment, and filth are woven together to form vague etiological categories.

PRENATAL ENVIRONMENTAL EXPOSURES AND THEIR SUBSEQUENT EFFECT ON HEALTH

COMPARISON OF HEALTH STATUS IN PREGNANCY AND NEWBORN ANTHROPOMETRY BETWEEN DOMICILE WOMEN AND MIGRANT WORKERS IN DALMATIA, CROATIA

Sasa Missoni

(Institute for Anthropological Research) – Croatia

The Croatian Islands` Birth Cohort Study (CRIBS) is an ongoing project assessing the prevalence of risk factors for Metabolic Syndrome. The CRIBS sample consists of healthy women from Dalmatia (Croatia), with singleton pregnancies and no history of chronic diseases. Considerable number of participants is domicile, but 23% are migrant workers from other parts of Croatia or from abroad. We tested the difference between these two groups regarding their socioeconomic and health status in pregnancy, as well as the anthropometry of their newborns. Migrants are 2x more often primiparous, they are less educated and have lower family income than women born in Dalmatia. No differences were observed in the biochemical parameters (cholesterol, triglycerides, glucose), pathological conditions in pregnancy (preeclampsia, gestational diabetes, etc.) and delivery mode between the two groups. Significant differences were detected in the nutritional status before pregnancy. Although there was no difference between groups in mean height, domicile women had a higher mean weight and higher mean BMI, but were also more often underweight (8%), and overweight and obese (20%) than migrants. Z-scores for height and weight calculated according to Centers for Disease Control and Prevention, indicated that the CRIBS newborns were significantly longer and heavier than the referent population. In addition, male newborns of domicile mothers were significantly longer than their peers from migrant workers.

2D:4D DIGIT RATIO AS A SELECTIVE FEATURE TO JOB IN UNIFORMED SERVICES IN WOMEN AND IN CLERGYMAN IN MALES

Slawomir Koziel

(Hirsfeld Institut of Immunology and Experimental Therapy) – Polish Academy of Sciences, Raja Chakraborty (Dinabandhu Mahavidyalaya) – India

The ratio of second-to-fourth digit length (2D:4D), which is generally higher in women compared with men, is a putative marker of prenatal testosterone exposure. Lower 2D:4D is linked with greater physical ability and strength, better sporting performance and a propensity towards jobs demanding greater physical ability. Males and females differ in preferences for occupations, sporting activities and also in risk taking attitudes. 2D:4D was also found associated with choice of occupation, particularly among females. Also among Polish female students, those who chose relatively high risk military job, showed lower 2D:4D than civil course students. This study investigated whether 2D:4D differed between police officers and a control group of civilians in Wroclaw, and between male students of Metropolitan High Theological Seminary, military chaplains and civil courses students in Wroclaw, Poland. Participants were 147 male and 55 female police officers, 18 military chaplains and 13 seminary students. 91 males and 75 females controls composed the control group. The police officers had to undergo rigorous physical ability tests during the recruitment and their job bore relatively higher risk. The daily life of military chaplains were as a professional soldiers, whereas seminary students lived in rooms within seminary and their daily schedule is strictly regulated by guardians churchmen.

All participants underwent anthropometric measurements of body size and digits length. The female police officers, compared to the female controls, had lower 2D:4D in right hand, and average 2D:4D of two hands. 2D:4D did not differ significantly between Policemen and the control males. 2D:4D of Military chaplains did not differ significantly between controls male, but seminary students showed significantly higher value of 2D:4D of right hand than controls male.

SEVERE NATURAL DISASTER MAY AFFECT THE BODY PROPORTION IN EARLY CHILDHOOD: A STUDY ON CHILDREN WHO WERE INTRAUTERINE DURING A SEVERE CYCLONE IN SUNDERBAN ISLANDS, INDIA

Raja Chakraborty

(Dinabandhu Mahavidyalaya) – India

Slawomir Koziel

(Hirsfeld Institut of Immunology and Experimental Therapy) – Polish Academy of Sciences

Maternal stress during pregnancy may influence growth and health during childhood and even in later life. Natural disasters may provide opportunities for natural experiment of the effects of pregnant women's exposure to stress on child development. The present study is a part of a major project funded by National Science Center, Poland, to assess the effect of a severe cyclone, called Aila, on the development of children who were intrauterine on the very day of the disaster on 25 May 2009 in the Sunderban Islands of India. The study is currently in progress and for this present study we analysed data of 378 children (182 girls) collected till date. Among them, 185 were from the worst affected Islands and were intrauterine on the very day of cyclone. The controls were from the area without the cyclone. These first set of participants were recruited from all the primary schools on the two Islands of the Sunderban area and the control data from the rural primary schools of the neighbouring district. The populations were matched in respect of the origin, culture and language. The precise objective was to assess the difference in the body proportion and fat patterning between the Aila-affected and the control children. Age, body weight, height and sitting height, four skinfolds, viz. biceps, triceps, subscapular and supra-iliac, were recorded. Mean (SD) values were. Two-way ANOVA with GLM was employed to assess the differences in anthropometric parameters between the Aila and the control children. Principal component analysis (PCA) summarised the skinfold measures. The children from the non-Aila region had higher mean age than the Aila group (8.33 and 7.98 years, respectively; $t = 12.42$, $p < 0.0001$). The age differences were significant also for each sex. The GLM analysis, with the group (Aila or control) as dependent variable and age and sex as covariates, showed that the Aila children lower body weight, body mass index and sitting height index independent of age and sex. In PCA, the two components, represented the contrasts of upper extremity to lower trunk fat and upper trunk fat to upper extremity fat, respectively. Two way ANOVA showed that the Aila children had higher value of the first component, i.e., accumulated more fat at lower part of trunk. The results together demonstrated that the children who were intrauterine during the cyclone, had shorter trunk with a higher relative proportion of lower trunk fat. This indicated a differential proportional development might have implication for the development of obesity and cardiovascular complications in adult life. More extensive analysis with larger sample could reveal further clear picture on the subject.

OP 053 – CONTESTING THE PRESENT, ENVISIONING THE FUTURE

OP

As socially organized spaces, societies are products of the articulation of historically contingent social institutions, cultural practices and their associated discourses. In an era of expanding influence of the neoliberal state typified by the intensification of inequalities, escalation of violence and rapid ecological erosion, the assemblage of these social spaces is also increasingly challenged and/or contested. Exposed to unsettling sociopolitical, economic and cultural currents these social spaces provoke/inspire civil actions, creative navigation and renegotiation of social power. Drawing on case studies from different parts of the world, this panel explores the potential for contestation and/or social change and simultaneously demonstrate the continuing relevance of anthropology to our understanding of contemporary political, cultural, and environmental issues.

Convenor:

Raghuraman Trichur

(California State University, Sacramento) – USA

Jason Keith Fernandes

(CRIA, ISCTE-IUL) – Portugal

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, French, Portuguese and Spanish

Keywords: Conflict; Protest; Political Economy; Human Rights, Inequality

Thematic lines: 29. Anthropology of the State/Antropologia do Estado

CONTESTING THE PRESENT, ENVISIONING THE FUTURE

Session chair:

Raghu Trichur

ANTROPOLOGIA URBANA E JOGO DE AZAR ATRAVÉS DE UMA PESQUISA ETNOGRÁFICA NA ITÁLIA

Filippo Lenzi Grillini

(Università di Siena) – Italy

A Itália em poucos anos se tornou o maior mercado de jogo de azar legal da Europa: em 2016 os italianos gastaram 97 bilhões de euros, 10 dos quais entraram nos cofres do Estado, através da legalização de diferentes tipos de jogo, feita com a finalidade de aumentar as entradas fiscais em tempo de crise econômica.

Ao mesmo tempo cresceu também o número dos viciados em “jogo de azar patológico”. De um lado o Estado ganha em arrecadação fiscal e do outro tem gastos para atender os dependentes de jogo nos centros de saúde.

As 400 mil máquinas caça-níqueis espalhadas pelos cafés, tabacarias e salas dedicadas mudaram o aspecto dos bairros das cidades, onde surgiram novos atores: gerentes, empregados das salas e jogadores. Estes últimos jogando se abstraem do mundo ao entrar na “machine zone” (Dow Shüll 2012) atrás das vitrines deliberadamente obscuras das salas, enquanto o mundo do jogo, beneficiado por uma legislação favorável, é ao mesmo tempo socialmente estigmatizado.

O estudo, fruto de uma pesquisa na qual foram entrevistados jogadores e realizadas observações etnográficas nos lugares (ou “não-lugares”) do jogo de azar, pretende refletir sobre a interação conflitual entre diferentes discursos relativos ao papel do estado na regulamentação de questões que abrangem a esfera ética, econômica e da saúde pública, sobretudo em tempo de crise. Uma crise econômica que arrisca de tornar-se um “estado de exceção” permanente que parece legitimar qualquer solução para arrecadar recursos.

EXPLAINING INTERETHNIC COOPERATION: ISRAELI-PALESTINIAN EXPERIENCE

Alina Landowska

(SWPS University of Social Sciences and Humanities) – Poland

Peaceful co-existence and cooperative relations between two ethnic groups, of Palestinians and Israeli Jews, are far less common than is a wide-spread fear and violence. Arguing that formal and informal institutions sustain separation between individual members of different groups, I seek to explain a norm of interethnic co-operation. Using a model of social norm proposed by Cristina Bicchieri, I show that local-level interethnic cooperation can be developed and sustained.

ON THE MANAGEMENT OF SCARCITY: THE “PUBLIC HEALTH CRISIS” IN RIO DE JANEIRO AS A FORM OF GOVERNMENT

Lucas de Magalhães Freire

(Universidade Federal do Rio de Janeiro) – Brasil

Different actors point to distinct causes and solutions for the scenario that has been described as “the worst public health crisis in Rio de Janeiro”. The governor, for example, claims that the decline in State revenue due to falling oil prices is to blame for the crisis; the Minister of Health affirms that the crisis takes place because the Federal Constitution provides for “excessive rights”; groups of activists and professional councils accuse politicians of corruption and mismanagement. In this paper, I try to discuss how the actors and discourses on the “public health crisis” are important elements in the process of political decision-making about the public health in Rio de Janeiro, actively working to shape actions and give direction to assistance policies.

I think of the rhetoric of the crisis as capable of mobilizing a certain “management rhythm”, causing certain processes to be interrupted and others to be accelerated. I try to show that treated as “problem of governmental management”, the “crisis” is produced and used for specific political and administrative purposes, since a conjuncture of “lack” and “scarcity” implies the adoption of new state rationalities that are described as essential for the maintenance of the operation of the public machine. Thus, risk classification systems and the allocation of priorities for care and provision of medicines and technologies are rethought to fit what “the State can provide”.

RELAÇÃO ENTRE LEGIBILIDADE ESTATAL E UMA POLÍTICA ANTISSINTÉTICA DA MATRIZ AFRICANA

Luana Rosado Emil

(Universidade Federal do Rio Grande do Sul) – Brasil

O que pretendo discutir é a forma de ação política do povo de terreiro, ou seja das comunidades de religiosidade de matriz africana, no Estado do Rio Grande do Sul/BR, equacionando duas questões: a primeira, é pensar fazendo-me a questão que Clastres propõe “em que condições o poder político é pensável?”, e seu inverso, buscando entender o que torna possível pensar as religiões de matriz africana como política – assim como a afirmação nativa de que o “Batuque é política”. A segundo questão é refletir sobre relação da matriz africana com o Estado (e seus efeitos). Para isto olharei para as tentativas de legibilidade (SCOTT) dos povos de terreiro que tem produzido uma infinita gramática circunstancial. O Batuque diante do estado já foi culto, religião, tradição, e a comunicação com o mesmo vai desde a invisibilidade, á escuta ativa, a partir da criação de um Conselho de Estado, até as assinaturas de Termos de Ajuste de Contudo (TAC), em ações policiais e relativas a políticas ambientais.

CONTESTING THE PRESENT, ENVISIONING THE FUTURE

Session chair:

Raghu Trichur

SCHOOL-LESS OR OUT-OF-SCHOOL? RE-THINKING SPECIAL NEEDS EDUCATION IN PAKISTAN

Birgit Ruth Buergi

(Independent Scholar) – NA

School absenteeism is oftentimes couched in Pakistan in terms of “ghost schools”, “ghost teachers”, and “ghost students”. How this phenomenon is affecting the school attendance of primary and secondary school boys and girls with physical disabilities and learning difficulties has received marginal attention in the scholarly and public discourses of the right to education. On-site observations at two schools for disabled children in the capital city of Baluchistan, Quetta, complement the questionnaires that have drawn into the discussion attitudinal differences vis-à-vis children with disabilities and fears of child abuse. Instead of critiquing the lagging reform process of universal and inclusive education, our survey study seeks to direct the analytic focus to building and retrofitting the socio-technical infrastructure of special needs education from the ground up. The qualitative distinction between being “school-less” and being “out-of-school” serves us as a conceptual tool to spark fresh thinking about the provision of special needs education and teacher training in places, where the public education sector is understaffed and underfunded. We make this theoretical intervention to identify present and future opportunities for curricular innovation at provincial teacher colleges in this under-researched segment of South Asia’s evolving educational landscape.

STATE POWER IN CHECK? FRIENDSHIP AND KINSHIP AS SOCIAL MECHANISMS THAT TRICK GOVERNMENTAL RULES

Aline Aguiar

(Federal University of Pernambuco) – Brazil

In Anthropology, the notion of state is crucial to reflect the various elements that organize societies, such as their social dynamics, the symbolic aspects and the political systems analyzed from their details. Indeed, the state is based on power relations that subjugate people to act according to governmental rules and regulations. However, the bureaucracy that regulates the state spheres is mediated by several classificatory perspectives which are not based on institutional rules modifying the system into a complex and peculiar dynamism. In other words, the bureaucratic framework of institutions does not apply that the people's conduct will be concomitantly established by bureaucratic values. Thus, when people are confronted with bureaucratic structures, it is common to articulate the networks of friendship and kinship and create social mechanisms to dribble them and from there obtain benefits, especially commissioned positions. In those complex social relations, ethnographies in the institutional spheres increase the analysis of practices classified as corruption by focusing on the interrelationships between public power and private interests. In addition, they offer symbolic perspectives of government rules involving reciprocity in different social and cultural contexts.

"GANAR LAS CALLES"- "DEFENDER DERECHOS". NEOLIBERAL STATE, RESISTANCE AND SOCIAL MOBILIZATION IN ARGENTINA

Mabel Grimberg

(Universidad de Buenos Aires- CONICET) – Argentina

The two years of neoliberal policies implemented by the government of “Cambiamos” constituted a deep rupture with the “policies of inclusion” and “extension of rights” of the former administration. Their simultaneity and forcefulness resulted in a growing expropriation and transfer of income towards the most concentrated sectors, as well as a remarkable increase in social inequality, unemployment, and poverty. This led to a painful experience of precarization of life, the loss of rights for popular sectors, and at the same time, to several processes of resistance and social mobilization. Based on an ethnographic study on the construction of hegemony processes, this presentation focuses on two key conflict points – pension reform and labour measures – to explore: – the redefinitions of the state, -the forms of governmentality in progress, -the displacements and political realignments, -the resources and forms of resistance, -the scope and limits of social mobilization, and -the repression of protest and militarization of daily life.

THE USES OF GOA: TOURISM DESTINATION IN THE MARGINS OF HINDU MAJORITARIAN POLITICS IN CONTEMPORARY INDIA

Raghuraman Trichur

(California State University, Sacramento) – USA

State formation is a tense and contingent way of producing and reproducing social conflicts. The re/production of tourism destinations is part and parcel of this process. The tourism destination is a conflict-ridden space, the shape and form of which is dependent on historically contingent institutional practices and cultural discourse. Saturated by power, the tourism destination is both, a representation of space and space for representation. Approached from this perspective, a close reading of the tourism destination and its associated discourses could provide a commentary on the developments within the society in which it is located.

The globalization of the Indian economy, the concomitant rise of the India's urban middle class, and the increasing popularity of Hindu majoritarian politics is redefining the form and content of the tourism destination in Goa, India. Since 2000, the globalized Indian middle class has slowly replaced the much sort after foreign tourist. In addition to the changing composition of the tourist traffic, in recent years, Goa has started hosting several events, most notably ones being the annual Goa International Film festival and the Goa Arts & Literature Festival, creating the potential site for cosmopolitan discourses. The presentation will provide a critical reading of the tourism destination in contemporary Goa and explain the politics of cosmopolitanism evidenced in these globally visible events and how they contribute to reproducing hegemony control of Hindu majoritarianism across the Indian society.

OP 054 – CONTRIBUTIONS OF THE CATEGORY OF INTERSECTIONALITY AND QUEER OF COLOR CRITIC FOR ANTHROPOLOGY

This open workshop aims to reflect on the contributions of the category of intersectionality for anthropology. Intersectionality has become a central and almost unavoidable notion for feminist and contemporary queer debate, “the best feminist practice in the academic world” (BILGE, 2009: 70). However, is it enough to articulate the social markers of gender, race, sexuality and class, according to a formula that has become as popular as it is empty, to deploy all the critical potentialities of this category? Recent works in the field of postcolonial, transnational feminism and Queer of Color Critic, such as those of Patricia Hill Collins (2000), Sirma Bilge (2009, 2015 e 2016), Jasbir Puar (2007), Paola Bacchetta (2009 e 2015) are questioning its theoretical meaning, but also the possibilities of its empirical and militant application. In particular, the concept of assemblages, elaborated by Puar, or of co-production and co-formation, elaborated by Bacchetta, aims to insist on the interweaving and intertwining between the inequalities / identities, which are not simply juxtaposed. Which contributions can these theoretical domains of intersectionality and Queer of Color Critique make to anthropological practice thought as a practice and committed field? And, which tensions exist between the policies of intersectional identity and the consideration of the biopolitical dimension?

Convenor:

Caterina Alessandra Rea

(Universidade da Integração Internacional da Lusofonia Afro-brasileira) – Brasil

Bourcier

(Lille University) – France

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, French, Portuguese, Spanish

Keywords: Anthropological practice, Assemblages, Co-formation, Intersectionality, Queer of Color Critic

Thematic lines: 22. Intersectionalities/Interseccionalidades

— Session —

SOBRE O ARTEFATO MATERIAL BONECA: MERCADORIA E EUROCENTRISMO/ DOLL, ABOUT THIS MATERIAL ARTIFACT: MERCHANDISE AND EUROCENTRISM

Cassia Macieira Macieira

(UEMG Universidade Estadual de MG) – Brasil

Boneca – artefato cultural atribuído de valor simbólico e mercadológico. Desde o início de sua manufatura no Brasil, na década de 1940, foi-lhe imposta a referência estética de um modelo eurocêntrico. Controverso, o educador Gilles Brougère defende uma autonomia do artefato lúdico por possuir lógica própria, devendo-se levar em conta o impacto da dimensão funcional do objeto, capaz de se incidir sobre a própria forma de representação. Nesse contexto, acredita-se importante investigar e combater a dissimulação ideológica permeada nas estratégias mercadológicas da indústria de brinquedos, cuja postura é comumente negligente e autoritária. Entende-se que mesmo com a livre escolha no consumo de bonecas, tem-se uma oferta homogeneizada, colonialista, provocando o impedimento da percepção sobre a diferença, as noções de pertencimento e os valores identitários da criança.

Doll – cultural artifact attributed of symbolic and marketing value. Since the very beginning of manufacture in Brazil, in the 1940, it has been inflicted by the aesthetic reference of a Eurocentric model. The controversial educator Gilles Brougère defends an autonomy of the ludic artifact since it possesses its own logic and yet takes into account the impact of the functional dimension of the object that is able to affect its own form of representation. In this context, one believes it is important to investigate and to oppose to the ideological pretense present in the marketing strategies of the toy industry, whose stance is usually neglectful and authoritarian. One may also regard the free choice at doll consumption as a homogenized and colonialist offer that is deterrent to the perception of difference, and to the sense of belonging and identity values of the child.

THE RELATION WITH THE KNOWLEDGE OF THE SAFEGUARDED YOUTH: MOBILIZATION IN VIEW OF THE KNOWLEDGE

Ana Cristina Marques Lemos

(Universidade Federal de Santa Catarina) – Florianópolis

Edmarcius Carvalho Novaes

(Universidade Federal de Santa Catarina) – Florianópolis

One of the constitutions of the educational processes are those called education systems. Dating back to the beginning of last century, their organization inspired, through a long process of claim, policies of universalization of education guaranteed by equality of opportunities to access and permanence in education institutions. It is addresses in this work the study of the anthropology and school territory that is taken from a context which interacts with other social spaces, understanding space as every form that allows the appropriation to the world. This work has as objective the analysis of the sense that the youths fulfilling socio-educational measure, of privation of freedom, attribute to knowledges. It is about a qualitative research, theoretical-empirical, that has as a theoretical referential Bernard Charlot (2000,2001), the territorial studies of Haesbaert (2004,2007), and the anthropology of Park (1973). The subjects investigated were 20 youths that found themselves safeguarded in the year of 2016, at the Socio-educational Center (Centro Socioeducativo) in Governador Valadares. From the application of the Balances of Knowledge proposed by Charlot it was possible to think of the youth in situation of social and educational vulnerability, proposing a positive reading facing the knowledges. The results of the balances of knowledge show the youth mobilized for the school; however, the mediation through the knowledge was not composed, making it possible to understand that the relation of the youth with the knowledge is established, predominantly, in the learning in the relational, affective and personal development areas.

PERCURSOS ERRANTES SOBRE A CIDADE

Diego Pontes
(UFPR)

Este trabalho se propõe a explorar aspectos metodológicos ligados a pesquisas etnográficas ao trilhar passos traçados pela cidade metropolitana desenhada na literatura da Antropologia Urbana brasileira por “clássicas” etnografias produzidas no decurso da década de 1980, onde encontramos narrativas que nos mostram especificidades de uma dimensão urbana errante pela perspectiva do desvio, dos estigmas e de seus territórios marginais e regiões morais à la Escola de Sociologia Urbana de Chicago, destacando, por exemplo, caminhos percorridos pelas derivas e devires do gueto gay e da prostituição michê no centro de São Paulo (Perlongher, 2008. [1987]), pelas boates e subáreas decaídas do trecho das garotas de programa de Copacabana (Gaspar, 1985), por experiências nômades e vagabundas dos bandos punks pelas ruas e becos cariocas (Caiafa, 1989. [1985]), ou ainda pelo submundo da experiência homossexual gozada pelos devassos no centro do Rio de Janeiro entre privadas em ruínas, forte odor de urina velha, banheiros riscados, e patrulhas que rondavam o Cine Íris –“paraíso popular da pegação guei carioca” (Trevisan, 1986). Ademais, o trabalho se abre às ruas caleidoscópicas e labirínticas da cidade contemporânea, onde por suas ruínas, encruzilhadas, pixações, biqueiras e piratarias torna-se possível elucidar que a dinâmica da vida urbana cotidianamente se reinventa pelos trânsitos e colisões entre corpos e experiências que criam atalhos, curvas, ruídos e rasgos discursivos, nos convidando ao olhar sobre as dissonâncias produzidas em espaços que embaçam os poderes disciplinares citadinos e minam a estrutura da cidade panóptica.

— Session —

OUTRAS ANTROPOLOGIAS: TRAJETÓRIAS DE ANTROPÓLOGAS NÃO-BRANCAS E PRODUÇÃO DE TEORIA DECOLONIAL NO 18TH IUAES WORLD CONGRESS

Leonardo de Miranda Ramos

(UFSC) – Brasil

Este paper é resultado da pesquisa de mestrado desenvolvida no PPGAS/UFSC sobre “Antropologias não brancas”, produzidas no século XXI fora do eixo do “atlântico norte” que caracterizou a história da antropologia no século XX. Nossa pesquisa visa compreender, a partir de uma perspectiva decolonial, a produção antropológica contemporânea de antropólogos e antropólogas não ocidentais e não-brancos que fazem pesquisa nas áreas de gênero, performance, meio ambiente e desenvolvimento, raça e estudos decoloniais. O foco desta apresentação será a obra e trajetória de 5 autoras contemporâneas, descobertas através dos seminários de formação da equipe organizadora do 18th IUAES World Congress durante o primeiro semestre de 2018. Apresentaremos as trajetórias e a produção intelectual de Amita Baviskar (Índia), Faye Harrison (USA), Glória Wekker (Suriname-Holanda), Mara Viveros (Colômbia) e Mwenda Ntarangwi (Kenya-USA)

MR. MÚSCULO CONTRA A SIMETRIA DE GÊNERO: COMO A PUBLICIDADE PODE REFORÇAR A CONSTRUÇÃO DA DESIGUALDADE

Jadna Rodrigues

(Universidade Federal Rural do Rio de Janeiro) – Brasil

Resumo: O trabalho aborda a influência androcêntrica da publicidade brasileira a partir da análise do filme publicitário do produto de limpeza Mr. Músculo. O objetivo geral é mostrar por meio deste anúncio como a publicidade pode reforçar uma assimetria na relação de gênero, apesar de as mulheres já ocuparem hoje, no Brasil, 44% dos postos de emprego formal; de representarem 57,1% do total de estudantes no ensino superior e de 37,3% delas serem responsáveis pelo sustento da família. O objetivo específico é analisar como a mulher brasileira está sendo representada na mídia para descobrir se ela está sendo apresentada como um indivíduo (que possui poder de decisão, poder de compra, que é respeitado como tal) ou por meio de estereótipos que minimizam seu papel na sociedade contemporânea. Procura-se, a partir da análise, realizar uma investigação sinalizando os padrões da divisão sexual do trabalho, o casamento como um contrato de submissão consentido e a imprensa feminina como um instrumento de reforço à submissão.

POSSIBLE COALITIONS: WOMEN, QUEER AND TRANS PEOPLE OF COLOR IN THEIR AUDIOVISUAL ALTERNATIVE CRITIQUES IN SAN FRANCISCO BAY AREA

Glauco Ferreira

(Federal University of Goiás) – Brazil

Through ethnographic research, the purpose of this investigation concerns the analysis of self-representations expressed in visual media made by people who self-identify as “queer women of color,” articulated around the “Queer Women of Color Media Arts Project” (QWOCMAP), a “training project of filmmakers and videographers” aimed at women, trans and queer people “of color” in San Francisco Bay Area, United States. The research was held around the initiatives of said group and was seeking to understand how those were related to the production of local meanings and self-representations into audiovisual media. The fieldwork provided fertile ground for research, considering that the field and QWOCMAP’s work were defined through various processes and modes of subjectivity for the constitution of subjects, crisscrossing intersections between categories of identification (of gender, sexuality, “race/ethnicity”, nationality, migration, etc.). In exercise proposed here I seek to consider the context of production of these films as a field of disputes. In the intersections of queer of color critiques, feminist, post colonialism studies and practices, these films are made in the effort to build other ways to represent queer people, trans individuals and women “of color”, proposing visual modes to resist to the normative views about them and concerned to construct alternative images to challenge “the male and white gaze” in contemporary sociocultural scenes.

OP 055 – COSMOLOGY OF INDIGENOUS PEOPLES IN ORDER TO EXAMINE THE DATA AND PERSPECTIVES IN THE FIELD OF ASTRAMYTHS

Theoretical trends and the approaches based on them, which have exerted a significant effect on the humanities in recent decades, have brought forward unique concepts of cosmology, relations between humans and non-humans, and other phenomena intrinsic to the indigenous people of South America. At the same time, it is also well-known that among the peoples of Northern and Southern Eurasia as well as among the indigenous people of Australia, and even in Europe myths and information about ethnocosmology were also recorded. The unprecedented accumulation of digital data and data corpora, such as Yuri Berezkin's database of global astral myths allows to follow development on the basis of a much larger amount of material than ever before. At the same time, there is little information about many ethnic cultures, which the panel could help to add up by answering the following questions: Which methods of sky observation are used? Are they used for determining the time or the way, or while planning important festivities? Which fragments of the skyscape are still in use? What are the ethnic myths about the origins of the sky, the sun, and constellations? Possible name origins? Sky narratives? What is the position of popular/ethnic astronomy in the era of urbanisation? What is the knowledge of cultures with a small number of language users that has still not been reflected?

Convenor:

Mare Kõiva

(Estonian Literature Museum) – Estonia

Andres Kuperjanov

(SAA Tartu Old Observatory – Estonian Literary Museum) – Estonia

Comissão/Comission: No. Close to 21.

Languages accepted for paper presentations: English.

Keywords: cosmology; cultural astronomy; myths; starnames; practices

Thematic lines: 21. Indigenous Knowledge/Saberes Indígenas

— Session —

ABORDO DA COBRA-CANOA: COSMOGRAFIA E TERRITORIALIDADES NO MÉDIO RIO NEGRO

Augusto

(Instituto Federal de Educação, Ciência e Tecnologia do Maranhão) – Brasil

A região do Médio Rio Negro, no noroeste amazônico é habitada por populações indígenas multiétnicas que compartilham de uma unidade sociocultural convergente, no sentido de compreender as relações diárias entre clãs, sibs, povos e, sobretudo, o território. O território e os processos de territorialidades são compreendidos a partir de um conjunto de elementos associados entre cosmologias, fisicalidade e intervenção estatal. Nesse contexto, a pesquisa de cunho etnográfico foca, a partir do ponto de vista das populações locais, o embate ideológico em torno do entendimento das noções de território e dos processos de territorialidades por eles experimentados. À luz de reflexão, as narrativa referentes à cobra-canoa são fundamentais para compreender a construção e pertença de territorialidades. Como resultados, esboçou-se uma cosmografia territorial rionegrino cujas bases estão fundamentadas nos procesos de transformações que os povos do rio Negro passaram durante a passagem da cobra-canoa na região. Como resultado, a comosgrafia rionegrina se contrapõe ao Estado que ignoram outras formas de apropriação de territórios que não aquelas embasadas na cartografia ocidental numérica escalonar.

BIO-CULTURAL DIVERSITY AND CONSERVATION IN THE BIOSPHERE CULTURAL LANDSCAPE

Maralusiddaiah Halasur Matt

(Anthropological Survey of India) – India

Cultural diversity is highly dependent on the regional environment and natural resources. From an environmental historical perspective, the course of destruction of human civilization resulting from the depletion of ecosystems and resources, we confirm how the sustainable use of resources and appropriate conservation strategies are contributing to regional development. Due to the recent rapid changes in climate, the environments of oceanic and island regions are changing and the ecosystems and biological diversity are also undergoing significant changes. Island residents are very vulnerable to the changing natural environment, and diverse cultural characteristics and ecosystem knowledge that has been maintained up until now are under a threat of gradual extinction.

Traditional culture and knowledge are related to the survival of islanders. This situation is understood throughout the world; in response to which, international organizations such as the IUCN and UNESCO, etc. have also put forth continuing efforts in preserving the life, cultures, ecology and knowledge of the island regions. This paper purports to provide a brief description of the international trends and backgrounds based on the 'Island Biocultural Diversity Initiative' and the latest activities.

CHANGING CULTURAL IDENTITY OF INDIGENOUS PEOPLE: A COMPARATIVE ANALYSIS OF BRAZIL AND INDIA AMIDST GLOBALIZATION

Sipra

(Fakir Mohan University) – India

Indigenous people in India and Brazil across the continents such as Asia and America undergo multiple changes in the cultural areas of religion, family, stratification, kinship and marriage. This is an attempt to understand those changes in a systematic manner so as to evaluate the cultural identity changes initiated by macro process such as globalization on micro communities. The livelihood strategies and the survival patterns also undergo wavy changes in the entire process. The interaction and alterations between the macro and micro structures of the society are one of the major interesting characteristics of globalization. Further identity as an operational concept plays an important role in shaping the changes of such communities. For example, how the traditional occupational patterns of sal leaf products and nut cracking of indigenous communities of India and Brazil are undertaken as area of interest over here. Further the socio linguistics and socio-cultural dynamics also keep on changing. India and Brazil come upto the context of comparison because of the nature of South South cooperation among the continents in order to increase trade and commerce. Thus, the indigenous communities of both continents undergo several changes in identity because of impact of globalization.

OP 056 – CRITICAL ISSUES IN THE ANTHROPOLOGY OF RISK AND DISASTER

In recent years, anthropology has become a major contributor to the understanding of risk and disaster. As our involvement has increased, so have the critical issues in our examinations. Meanwhile, all sorts of major calamitous events have occurred, impacting ever larger numbers of people. As the global situation has become more perilous, so have the issues that have risen to the fore of our concerns. This panel endeavors to explore the scope of the anthropological involvement in both subject and actuality of risk and disaster. It proposes to act as review of themes, situations, and understandings that have emerged. These include: the increase in disaster events and driving factors; particular events; the gap between what is known and what enters policy and practice; the lingering consequences of colonization to vulnerability; the expansion of nation state and NGO involvement; climate change and its impacts; risk reduction and risk creation including effects of development, urbanization, coastalization, and neo-liberal exploitation; the increasing resettlement of people; ideology, symbolism, memorials, art, story and other social cultural factors encompassed. The panel is open to a wide variety of contributions.

Convenor:

Susanna Hoffman

(Hoffman Consulting) – USA

Virginia García-Acosta

(Centro de Investigaciones y Estudios Superiores en Antropología Social) – Mexico

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Disaster; Risk; Crisis; Change

Thematic lines: 30. Risk and Disaster/Antropologia do Risco e Desastres

CRITICAL ISSUES IN THE ANTHROPOLOGY OF RISK AND DISASTER

CRITICAL AND EMERGENT ISSUES IN THE FIELD OF RISK AND DISASTER: AN OVERVIEW

Susanna Hoffman

(Hoffman Consulting) – USA

Over the past several decades, disasters of every sort become more frequent and severe across the planet. In addition, the number of people facing threatening hazards has drastically increased rather than decreased. Along with these two alarming conditions, there has come about the realization that numerous disaster recovery efforts and risk reduction endeavors have proven deficient and even worsened calamity, leaving countless people in dire circumstances. All together, these factors have led to the widespread understanding that without the input of anthropology's deep cultural perspective and the inclusion of people's elemental and local life-ways, these dire situations are destined to continue. Anthropology has, therefore, become a major contributor to the worldwide comprehension of risk, hazard, vulnerability, and disasters. This paper serves as overview and panel introduction to many of the critical issues anthropology faces in its much needed involvement in the field of risk and disaster. Reviewed are old set and new sets of driving factors, including global warming, urban densification, and migration to inherently dangerous coasts. Also detailed is the gap between risk and disaster knowledge and what enters policy and practice, and reasons for it, the lingering consequences of colonization and decolonization, the expansion of nation state involvement, the explosion of convergent NGOs and the disconcerting hidden politics behind their sympathy, and the three vectors of pain involved in the increasing problem of displacement and resettlement.

STORIES FROM THE FRONTLINES: DE-COLONISING THE DISASTER-CONFLICT SPACE

Ayesha Siddiqi

(Royal Holloway University of London)

Writing about political failure in the aftermath of Hurricane Katrina, an American scholar wrote “when the levees broke, the contract of American citizenship failed”. In failing to provide a minimum level of security to its disaster affected citizens, states are believed to have fractured a social contract in the aftermath of a disaster. This framework for analysis built around a state-citizen relationship defined by a social contract has often been applied somewhat uncritically to study postcolonial states with more complex and turbulent political histories. The mainstream argument suggests that in this post-disaster moment when the state-citizenship is troubled, rebel and insurgent groups try to reach out to affected people and gain support.

Aid interventions in the aftermath of disasters in conflict-affected areas often assume ‘state failure’ and a need to use disaster rescue, relief and rehabilitation activities to counter the growing influence of insurgent groups. Yet empirical evidence from the ground suggests that there is a need to deconstruct and contextualise these narratives and move “towards a postcolonial disaster studies”.

This paper will present findings from the frontlines, Mindanao in southern Philippines a region that has been the site of one of Asia’s longest lasting communist insurgencies. It will illustrate the ways in which the lived experience of disasters amidst conflict and insecurity in the Global South is more complicated than social contract frameworks suggest. The experience of citizenship in the aftermath of disasters, in insurgency affected areas, is varied and diverse more than it is broken or shattered, the Filipino state demonstrates that the social contract was not fractured but, differentiated and resulted in creating multiple tiers within citizenship. Post disaster development interventions, particularly in areas suffering from sustained insecurity, have significant consequences for postcolonial and indigenous citizenship that disaster studies can and should no longer ignore.

PROPOSAL FOR AN ANTHROPOLOGICAL INVESTIGATION ON TERRITORIAL UPHEAVALS

Katiana Le Mentec

(Centre National de la Recherche Scientifique) – France

By bringing to the discussion a different way to seize anthropological processes ongoing after disruptive events, this paper introduces a theoretical and analytical framework for an anthropological investigation on territorial upheavals, that is partially intertwined with the domain of Anthropology of disaster.

Following the thread of transformations affecting the territory allows, I argue, new and heuristic comparative perspectives in this domain of research.

A wide range of events can be considered as territorial upheavals. Whether they are sudden – and often prepared nowadays – (e.g. flood, earthquake, landslide), progressive (e.g. desertification, deforestation, pollution) or planned (e.g. urban remodeling, water reservoir, mining), as well as valued differently (as disaster, development, ...) by the actors involved, territorial upheavals are about a transformation (partial, temporary, definitive), if not a loss, of spaces inhabited, utilized and designed by people, who think and interact with them beyond their tangibility. What do modifications of topography, rural and urban landscape imply for people living and using them? What kind of anthropological processes might they trigger? Avenues for reflection and research directions will be proposed based on fieldworks upstream of the Three Gorges Dam and in the Wenchuan earthquake affected area (China).

UNDERSTANDING DISASTER FROM INDIGENOUS/LOCAL KNOWLEDGE – EARTHQUAKE IN JAPAN AND VOLCANIC ERUPTIONS IN THE PHILIPPINES

Cynthia Zayas

(Center for International Studies, University of the Philippines) – Philippines

The indigenous peoples of Mt. Pinatubo were once dwellers of its fertile slopes. When the volcano erupted in 1991 the devastation caused tremendous damage on the lives and properties to the Ayta. The volcano was there homeland where there is self-sufficiency in food clothing, shelter and spiritual needs. In another place, another time, an earthquake occurred in 1995 in Awaji City, Hyogo Prefecture, Japan. The village was the epicenter of the Kobe Earthquake of 1995. In both these places, the local people blamed disrespect and “greed” of outsiders which triggered the wrath of resident deities of the place. In the case of Mt. Pinatubo Ayta, it was the Philippine National Oil Corporation, PNOC. The drilling in the mountain for geothermal energy precipitated the volcanic eruption. A sign of Apo Namalyari’s anger over the desecration of the sacred mountain. Apo Namalyari to the Ayta is the mountain god who provided bountiful food and livable environment. In the case of the Japanese in Awaji Island, the earthquake of magnitude 7.3 created more than a kilometer of fault line, a Buddhist priest found the hokura (shrine) for koujinsan dotted the more than kilometer long Nojima faultline. Koujinsan is the guardian deity of the place. A rite is annually performed by the Buddhist priest a few weeks before the New Year’s day in order to secure the health and prosperity of the community people. According to the Buddhist priest, the hokura was placed by their ancestors in order to appease the malevolent guardian of the land. Why the wrath of koujinsan? For about two decades Hokudanchi’s hills have been flattened to reclaim land for Kobe Port, Airport, Kansai International Airport, among others. It believed that the earthquake was the revenge of koujinsan for the destruction of the land. Perhaps there are more examples of these rationales by local communities of the reasons why disaster came about.

CRITICAL ISSUES IN THE ANTHROPOLOGY OF RISK AND DISASTER

INTERDISCIPLINARITY AS A CRITICAL ISSUE IN THE STUDY OF DISASTERS

Virginia García-Acosta

(Centro de Investigaciones y Estudios Superiores en Antropología Social) – Mexico

Different disciplines within the social sciences have been interested, in recent decades, in the theoretical and methodological study of risk and disasters. The dialogue has been fruitful, which is demonstrated by publications derived, specifically of case studies in which cross perspectives derived from anthropology, history, geography, sociology and economics, primarily. It is, without a doubt a critical issue in studying disasters. In this presentation I will review some of the products derived from these interdisciplinary dialogues, these “crossed looks” (miradas cruzadas) from experiences in different regions of the world with a particular emphasis on Latin America. Anthropology has played an unavoidable role in this field. Nevertheless, it must be recognized that it has done so in a permanent and close dialog with History. Recognizing that disasters are processes means accepting the need to apprehend them from a diachronic perspective, as it is only in the long term (the Braudelian *longue durée*) that it is possible to identify the role that progressive vulnerability, accumulated vulnerability and the permanent and continuous construction of risks have played in the occurrence of more frequent and severe disasters throughout the world.

“E DA ÁGUA FEZ-SE A LAMA”: REFLEXÕES SOBRE O PADRÃO DE IMPACTO DA MINERAÇÃO SOB OS CORPOS HÍDRICOS BRASILEIROS A PARTIR DO CASO DE MARIANA (MG)

Gabriela Fraga Fernandez

Na última década o Brasil experienciou um processo de expansão da atividade extrativa mineral que teve por característica fundamental a implementação de benfeitorias como minas, poços, barragens, ferrovias, terminais portuários e minerodutos. Embora a atividade apresente retração de investimentos desde 2010, tanto de companhias estrangeiras quanto nacionais, os efeitos multidimensionais continuam a reverberar nos territórios. A consequência direta deste processo, a intensificação dos impactos onde a atividade se aloca, contribuiu para colocar o país definitivamente no mapa dos piores conflitos ambientais do mundo, onde o desastre do rompimento da barragem de Fundão em Mariana (MG) assume protagonismo. Entendendo o caso de Mariana como um evento crítico (Veena Das, 1995) exemplar do risco que a mineração impõe as localidades, tanto social como ambientalmente, este estudo pretende apontar a existência de um modelo de impacto sob corpos hídricos que promove mudanças sociais profundas e irreversíveis nas comunidades que recebem estes grandes projetos de investimento (GPIs). O estudo toma como plano de fundo o desastre de Mariana a partir da experiência etnográfica da autora como assessora técnica contratada pela Cáritas Brasileira para aplicação do cadastro único dos atingidos da barragem de Fundão (MG) para analisar criticamente, através da base de dados do governo disponibilizados pela Agência Nacional de Águas (ANA) e da formação da Lei de Águas de 1997, a gestão hídrica brasileira, bem como a relação entre um modelo de desenvolvimento específico e a eclosão de conflitos socioambientais no país.

SOME ETHNOGRAPHIC POSSIBILITIES OF CRITICAL PANORAMAS ABOUT A CRIME-CATASTROPHE IN MARIANA, MG

Edson Bessa

(Universidade de Brasília) – Brasil

The disruption of the Fundão Dam on 11/11/2015 brought countless devastating consequences to the social dynamics of Mariana, Minas Gerais, Brazil. The allocation of surviving families of contaminated mud in the city was, and still is, one of the major impacts of the largest social and environmental crime in Brazilian history, committed by the multinational mining company Samarco. The residents of some destroyed districts have been provisionally relocated to several neighborhoods of Mariana while there is no solution for the construction of their new housing sites. Thus, neighborhood relationships such as interpersonal complicity as well as relations with space, land, environment and landscape were brutally modified in the lives of these people. In addition, the ancient residents of Mariana also changed their daily lives with the presence of those affected. There are reports of discriminatory processes and latent conflicts provided by the presence of these new inhabitants. In contrast, alliances can be observed in public spaces through rituals of indignation at the tragic event produced by Samarco. Describing some current processes of conviviality, city routine and sociability in Mariana is an attempt to propose ethnographic reflections on how catastrophes transform the lives of populations affected by them.

URBAN TRANSFORMATIONS IN THE HYDRIC LANDSCAPES OF BELÉM (PA). CONSIDERATIONS ON ENVIRONMENTAL MEMORIES, FLOODING, AND INTERACTIONS BETWEEN HUMANS AND NON-HUMANS IN THE UNA WATERSHED

Pedro Paulo Soares

(Universidade Federal do Pará)

Flávio Leonel Abreu da Silveira

(Universidade Federal do Pará) – Brasil

This work focuses on changing relationships with the urban water landscape in the city of Belém from the perspective of residents located in impoverished areas directly or indirectly affected by the Una Watershed Macro-drainage Project. Employing an ethnographic approach, we discuss dwellers' concepts of nature and human and non-human interactions at the interstices between home, street and drainage channels, especially under flooding events. This discussion is nested within the context of emerging public policies based on large-scale drainage and sanitation projects in Amazonian cities that modify inhabitants' relationship with and sense of belonging to a place, and institutionalize boundaries between ontological domains of nature and culture in the river-channel margins of the city. As the river becomes a channel or simply a drainage ditch, a natural marker is transformed into a built or cultural form of environment.

This work questions how permanent this transformation really is, given that in everyday life, river and channel are negotiated and situated categories. These categories are dynamic and emerge in a context where interactions between humans and non-humans are affected by disasters such as floods that constantly reconfigure the boundaries between nature and culture in the city of Belém.

CRITICAL ISSUES IN THE ANTHROPOLOGY OF RISK AND DISASTER

Session chair:

Hoffman and Garcia-Acosta

RETHINKING COMMUNITY RESILIENCE IN PRACTICE THROUGH THE LENS OF ANTHROPOLOGY

Christie Lai Ming Lam

(Osaka University) – Japan

Recently, community resilience has been widely used in all post-disaster recovery policies. However, some basic assumptions on community resilience are often in contract with findings in Anthropology. Strong community networks and relationships are often perceived as a crucial component for resilient recovery after disasters. Therefore, states and international development organizations have implemented community-based recovery projects which entail the active local participation in decision making. For example, owner-driven approach is adopted in most recent post-disaster housing reconstruction projects in developing countries. One of the assumptions is that social capitals in terms of trust, social norms or reciprocity can help the resource-poor disaster victims rebuild their houses faster and more cost-effective. However, increasing studies done by anthropologists and other social sciences disaster scholars clearly show that cooperation within a community can be difficult to achieve because different people often have different priorities and resources. Furthermore, social conflicts, inequalities and power are existent in a community.

In this paper, drawing my over two and half years ethnographic study of the housing reconstruction programme after the 2015 Nepal earthquake, I argue that community is heterogeneous, same goals and collective actions are hardly found among disaster-affected communities. The role of community participation has different stages, without clearly identify the advantages and limitations of community participation in different stages; the practice of community participation is limit. Secondly, I also argue there is an urgent need to close down the gap between anthropological knowledge and policy implementation.

While the community resilience is central concept for disaster recovery, how can we (anthropologists) make our work go beyond micro level, case study image and help re-conceptualize community resilience so that its practiced can be improved?

MEMORIES OF THE FLOOD OF 1974 AND THE SOCIAL PRODUCTION OF SPACE IN THE MUNICIPALITY OF TUBARÃO (SC)

Viviane Kraieski de Assunção

(Universidade do Extremo Sul Catarinense) – Brasil

The flood of 1974 displaced 60,000 of the 70,000 inhabitants and caused the deaths of dozens of people of the municipality of Tubarão (SC). The city has kept the memory of the flood through several initiatives, which have intensified in the early 21st century. From the perspective that disaster investigations should take into account not only their contingency, but also post-catastrophe studies, a document research about the politics of memory of the flood of 1974 was carried out. The research aim at understanding these actions as politics of memory and investigating their relation with the social production of urban space through analysis of the monuments in the city and the adoption of other measures, such as the institution of the day of remembrance of the catastrophe.

Memory is considered as both a collective and selective process about what must be remembered and forgotten, which can be materialized in the urban landscape, representing a link between time and space. The research demonstrates that these monuments and references to the flood present close relation to moments and political personages of the city, and concludes that these policies are key elements for the construction of the urban history and identity and legitimation of new political actions.

THE PRODUCTION OF LOCALITY UNDER THE DISASTER: THE GORKHA EARTHQUAKE IN NEPAL

Sanae Ito

(Kyoto University) – Japan

This paper will discuss the production of locality [Appadurai 1996] under the disaster in Nepal. It focuses on the 2015 Gorkha Earthquake which hit Central and Eastern Nepal, and its aftermath. Effects and experiences of the earthquake were quite varied, and localized experiences in the aftermath of the earthquake have given rise to new senses of belonging in Nepal [Shakya 2015]. Affected people began rehabilitation activities immediately after the earthquake, without government direction. Nepali migrants living abroad that day sent money to help “our place.” People involved in rehabilitation activities used many names indicating distinct boundaries. It is noteworthy that the boundary represented by “our place” was not clearly defined. People used the words to indicate both administrative boundaries and boundaries of traditional neighborhoods. These boundaries overlapped but did not perfectly correspond. People also used the term Sathi, meaning “friends” in Nepali. Sathi was another boundary which bonded people to respond the disaster. This paper discusses these varied terms of overlapping but not corresponding boundaries as revealing the process of the production of locality and bonding of the affected people.

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OP 057 – CROSS-LINGUISTIC AS CROSS-CULTURAL ENCOUNTERS: EXPLORATIONS OF PAST AND PRESENT PRACTICES

Linguistic anthropology is a field of study which investigates various phenomena related to the processes and effects of cross-linguistic as cross-cultural encounters, both in the past and the present. The critical study of these phenomena includes important anthropological concepts such as contact and conflict, cosmopolitanism and diversity, alterity and identity, creolization and heterogeneity, as well as cross-cultural translation, language and cultural politics and ideologies. Such encounters are studied in order to explore how different linguistic patterns contribute to the construction and negotiation of sociocultural and political differences, and issues of belonging and otherness, as well as challenges of translation as social practice. In this panel we aim to explore and contextualize these topics, ranging from mobility and migration, and conflicts and conquests to postcolonial issues of power and globalization, throughout different world settings. The panel thus aims to offer a thematically broad forum for scholars interested in both contemporary and historical studies of these multifaceted phenomena from a perspective that examines the lived experience of social encounters drawing on linguistic insights, and seeks to critically address asymmetries in knowledge and power relations in different geographical contexts as concrete empirical settings of communication across linguistic and cultural boundaries.

Convenor:

Anita Sujoldzic

(Institute for Anthropological Research) – Croatia

Evelyn Schuler Zea

(Universidade Federal de Santa Catarina) – Brasil

Danilo Paiva Ramos

(Universidade Federal da Bahia) – Brasil

Linda Anne Bennett

(University of Memphis) – USA

Comissão/Comission: IUAES Commission for Linguistic Anthropology

Languages accepted for paper presentations: English, Spanish, French, Portuguese

Keywords: linguistic anthropology; cross-linguistic encounters; cultural and social practices;

Thematic lines: 24. Linguistic Anthropology/Antropologia Linguística

MULTILINGUALISM, LANGUAGE IDEOLOGIES AND PERFORMANCE

Session chair:

Linda Anne Bennett

MULTILINGUALISM AND MIGRATION: A HISTORICAL PERSPECTIVE

Anja Ivekovic Martinis

(Institute for Anthropological Research) – Croatia

Anita Sujoldzic

(Institute for Anthropological Research) – Croatia

Different forms of migration have shaped the history of humankind from its very beginnings. In understanding contemporary movement of people it is therefore helpful to critically reassess different historical episodes of mass migration. One of the most significant ones in modern history was the mass emigration from Europe to North America around the turn of the 20th century, which contributed to creating a very culturally and linguistically diverse population on the continent. In terms of the migrants' origins, a particularly interesting group are those from the multi-ethnic and multilingual Austro-Hungarian Empire, since the diversity of both their country of origin and the receiving country possibly presents them with a greater challenge, but on the other hand gives them a potential advantage due to their in many cases pre-existing intercultural competence and multilingualism. This paper will rely primarily on newspapers from the period as a source of information on how these immigrants coped with their new environment, what role their existing linguistic and intercultural communication skills played in this process and how they developed new competences. Along with a critical approach to contemporary media discourses on immigrants and immigration, it will discuss the parallels and links (or incongruities) between the development of these competences and changes in (particularly national or ethnic) affiliation.

LANGUAGE IDEOLOGIES AND BELONGING OF DESCENDANTS OF POLISH MIGRANTS IN BRAZIL

Izabela Stąpor

(Warsaw University/Uniwersytet Warszawski) – Poland

Karolina Bielenin-Lenczowska

(University of Warsaw) – Poland

The aim of this paper is an anthropological analysis of language practices and ideologies (Silverstein 1979) of descendants of Polish migrants in southern Brazil in the context of cultural heritage.

Emigration from Polish lands to Brazil started in the 2 half of the 19. century with the most intensive wave in 1890-91 (so-called “Brazilian fever”) from Polish lands (by that time partitioned by three countries: Russia, Germany, and Austro-Hungary). They were settled in three most southern states: Santa Catarina, Paraná, and Rio Grande do Sul. For almost 60 years, immigrants could use Polish at school, church, and published Polish books and magazines, eg “Gazeta Polska w Brazylii”. In 1938, a president of Brazil Getúlio implemented new policies in education and banned the use of any foreign languages in Brazil. Portuguese became the official language and the language to be spoken and taught in schools throughout Brazil. Only in the late 1980s, ethnic languages could be used in public sphere. Still, nowadays there are numerous Polish-Brazilian rural and urban communities who are able to speak old Polish dialect. Descendants of Polish migrants (now 3rd and 4th generation), depending on situation, use and transmit this dialect mixed with spoken Portuguese, while in written communication they use almost exclusively Portuguese. At the same time, for many people Polish language is positively valorized and concerned as beautiful. Nowadays people have possibility of learning contemporary literary Polish language (via Internet or courses given by teachers from Poland). That is why, we follow a Belgian sociolinguist Jan Blommaert who introduces the concept of “resource” – various modes of communication used by people (different styles, genres, dialects, etc.). Polish Brazilians know better Polish spoken language (a dialect) than Polish standard language, as the dialect acquired (cf. Krashen, Terrell 1983) and not learned at school. The concept of resource allows for understanding that the basic way of communication is often mixed code – Polish dialect and spoken Portuguese. The existence of such a code is confirmed by historical data from Polish newspapers published in Brazil.

Language, and especially its complicated multilayered multilingualism, can be analysed as a part of cultural heritage of Brazilians of Polish origin. For the purpose of our research we understand a concept of cultural heritage as grassroots day-to-day practices, beliefs, narratives and imaginaries of individual social actors.

The analysis will be based on ethnographic and ethno-linguistic research among Brazilians of Polish origin in southern Brazil (state of Parana) conducted in 2015 and 2016 and on historical material from “Gazeta Polska w Brazylii”.

LANGUAGE, GENDER, AND POWER IN A RELIGIOUS MIGRANT COMMUNITY IN RURAL WEST BENGAL, INDIA

Teruko Mitsuhashi

(University of California, Los Angeles) – USA

Many scholars have explored Whiteness and power asymmetries in the Global South, depicting a bleak continuance of racial, class, and linguistic divides between foreigner elites and local populations (Fechter 2007; Hindman 2013; McIntosh 2014). By contrast, in Mayapur, a Bengali village in India, children of immigrants cross such divides in shared spaces. The foreigners living here migrated not for economic but religious reasons—to live in the birthplace of Gaudiya Vaishnavism, a medieval Bengali religion dedicated to worship of Krishna. In the 1960s this religion was exported to Western countries with the mission to convert foreigners and ultimately build a religious homeland in Mayapur. In the West it transformed into a new religious movement with millions of international and Indian devotees who remit money to complete this spiritual utopia project. Does this mean that their Indian guru's successful exportation of "theory from the South" (Comaroff/Comaroff 2012) has resulted in a peripeteia of the common narrative as Westerners fulfill his mission, using their funds and manpower to create an Indian holy city? Or are they merely engaging in a type of Orientalism, projecting their own imagination of Vedic India onto rural Bengal? This paper investigates the power relations between Bengali and foreign communities, specifically focusing on how interactions between the next generation of devotee children defy as well as continue cultural, linguistic, and gender hierarchies.

ANTHROPOLOGY OF PERFORMANCE: BRAZILIAN SIGN LANGUAGE (LÍNGUA BRASILEIRA DE SINAIS-LIBRAS) AND THE REPRESENTATIONS AND ACTIONS IN DEAF NARRATIVES

Dalcides Júnior

(Universidade Federal de Roraima)

Madiana V de A Rodrigues

(Universidade Federal de Roraima) – Brasil

The present work focuses on the performance of deaf social actors in the performance of their narratives in Brazilian Sign Language-Libras. It discusses how these actors (de)construct the notion of “difference” and “deaf” person in the relations with their peers and with the surrounding listener collective, by their narratives, as they narrate their experiences as deaf people and how they evoke and manage the legitimacy of Libras in a society of the most listener. The research is justified by recognizing in these dynamics the movement of a language and deaf cultures with their symbolic universes in action within their narrative performances, in which it seeks to understand the thought and social relations that these individuals construct. Field research, of a qualitative nature, uses the technique of participant and ethnographic research. The deaf group chosen for the corpus lives in the urban context of the city of Boa Vista-RR, North Brazil. Thus, images of the deaf narratives in Libras were recorded, their experiences stories, poetry and jokes. Although it is an in-going research, it has offered analyzes that point out to a reflection in which the deaf’s fights are revealed by conflicts, tensions and agencies in their relations with the non-deaf. In fact, it is common for younger deaf people in their narratives to refer to the period when sign language was marginalized. The experiences of exclusion and fights for their rights permeate most of their narrative performances.

TRANSLATION, ETHNOPOETICS AND CROSS-CULTURAL LITERATURES

Session chair:

Anita Sujoldzic

THE CHANGES AND INFLUENCES OF THE TRANSLATION OF SPANISH NOVELS IN CHINA

Nicolás

(Beijing Normal University) – China

Translation is not only the encounter of different cultures but also the reflection of social changes. This research is based on the collection of all the Spanish novels which was written in Castilian already translated in Chinese and introduced into China since the beginning of 20th century. By which, we are aimed at explaining the reasons of the translation's changes from two important perspectives: politic and economic. We will focus on four representatives period: 1930s 1950s and 1980s of last century plus the new millennium. From these different times we could find that on the one hand the select of Spanish authors the subject of novels and the number of translated works are all influenced by the changes of social environment, and on the other hand the translated Spanish novels also influences the Chinese people's mind and attitude towards the nowadays world which has become more and more globally but also particularly. To some degree, the changes of different epochs are so like between these two countries in the whole last century. So along with the development of translation of literary works, we hope the communication could cross linguistic and cultural boundaries and be better in the nearly future.

STORYTELLING TRANSLATION FROM SOUTHERN NIGERIA BY ELPHINSTONE DAYRELL

Feibriss

(Universidade Federal de Santa Catarina) – Brazil

This panel aims to demonstrate the progress my translation project for my doctorate research, advised by Evelyn Schuler Zea and Simone Pereira Schmidt. I am translating – from English to Portuguese – 9 stories from Southern Nigeria Written by the Nigerian Elphinstone Dayrell published in 1910 and 1913. Even though they were published in the beginning of the 20th century, they are much older than that; they belong to the oral tradition and were collected and translated interpreters and, only after that they were published in two books. Along with the written translations of those stories, I am also performing as a storyteller in order to bring back those stories to spoken words and also to rethink the translated texts after the performance; the storytelling is part of the methodology. I tell and translate those stories because, as the Brazilian poet Hudson Ribeiro (2015) I believe that, as a black Brazilian person, I can benefit from listening to African stories about black people told by black people, refusing stories who reinforce the image of the white savior. I tell and translate those stories because as the Nigerian writer Chinua Achebe (1999) I believe oral tradition should be taken into account as an African Canon. I tell and translate those stories because as Gayatri Spivak (1994) I believe that translation is the most intimate act of reading. I tell and translate those stories because as Lawrence Venuti (2002) I believe our political decisions in our translation projects starts with the text we select.

A PALAVRA MÁGICA: TRANSCRIÇÃO DAS FORMAS ORAIS TRADICIONAIS ANGOLANAS MISSOSSO E MAKÁ EM UM ROMANCE DE LUANDINO VIEIRA

Francisco Ewerton

(Universidade Federal do Pará) – Brasil

Este trabalho tem como objetivo analisar a tradução de elementos da oralidade angolana para a linguagem literária empreendida pelo escritor angolano José Luandino Vieira, sobretudo no romance *A vida verdadeira de Domingos Xavier*. Serão examinados elementos como o léxico – que apresenta a mescla de português, quimbundo e palavras coloquiais típicas da região de Luanda -; a sintaxe, que rompe com as regras gramaticais do português padrão; as transposições para a forma romanesca de estruturas que remetem ao diálogo coloquial, ao “boca-a-boca”, também conhecido como mujimbo, e, por fim, e como culminância de tudo apresentado anteriormente, a ressignificação do missosso e da maka, duas formas orais tradicionais angolanas, na economia textual do romance de Luandino. Dessa forma, abordaremos não só os aspectos linguísticos desses procedimentos tradutórios, mas também culturais e ideológicos, tendo em vista que, ao trazer para a narrativa moderna formas orais ancestrais, também essa narrativa se ancora no pensamento mítico ancestral angolano, ressignificando-o, no entanto, no contexto político da luta pela descolonização do país, apresentando não só uma resistência nacionalista ao jugo colonial português, mas um projeto de nação unificador e utópico, no qual a presença dessa ancestralidade revela-se elemento chave e central.

ROOTS, BLOODY ROOTS: THE HERMENEUTICS OF INDIGENOUS ICONOGRAPHY

Abda Medeiros

(Faculdade do Vale do Jaguaribe) – Brasil

In this work, I reflect on the production of images about the Brazilian Indians, more specifically, taking the cover of the album *Roots* (1996) from the Brazilian band Sepultura, when analyzing the space-time situations, interaction fields and technical means of transmission in which the images are inserted, trying to understand them from the semiotic point of view, as well as bringing to light the anthropological questions that pervade it.

For this dialogue, authors like Manuela Carneiro da Cunha (1992), John Manuel Monteiro (1994), John B. Thompson (1995), Charles Peirce (1997) and Roland Barthes (1990) inspire reflection from the methodological perspective of hermeneutics of the depth that allows to focus on the previously mentioned aspects, enabling a (re) interpretation of the images contained in the disc cover.

The idea is to think how the image communicates and transmits messages referring to a certain context, the rock Metal, establishing between this and the cultural production of the indigenous iconography a web of meanings (Geertz, 1978) in which the symbolic productions are inserted. Above all, it is a link between the local and the universal, through these tools, organizing everything that is produced in the rock metal art world, such as discs, CDs, DVDs, shows, recordings, pamphlets etc, not as something that runs around itself, but rather as works that follow the conventions adopted in this musical universe (Becker, 2008).

LANGUAGE CONTACT, DISCOURSE AND EDUCATION

Session chair:

Danilo Paiva Ramos

LÍNGUA DE HERANÇA BRASILEIRA NA EUROPA: ENCONTROS E EXPERIÊNCIAS EM NOME DOS BRASILEIRINHOS

Tais Figueiredo

(Universidade Autônoma de Barcelona) – Espanha

Esta comunicação apresenta resultados parciais da pesquisa que está em andamento no doutorado de Antropologia Social e Cultural da Universidade Autônoma de Barcelona (ES), em que busco analisar os perfis socioculturais das (os) imigrantes brasileiras (os) que constituem associações na Europa, com a motivação de promover a chamada “Língua de Herança” para seus filhos, explorando as conceptualizações e imaginários sobre a cultura e língua de origem elaborados e transmitidos por eles. Apresentarei alguns projetos sociais que promovem o ensino da língua e cultura brasileira para filhos de brasileiros na Europa, um movimento em que as mães brasileiras vêm protagonizando. Com o intuito de preservar a língua e a cultura de seu país de origem e transmitir aos seus “brasileirinhos”, como também “florescer o sentimento de brasilidade”, representantes dessas iniciativas se reúnem para compartilhar experiências e trocar conhecimentos, apresentando estratégias e recursos para quem tem ou está iniciando um projeto, apresentando importantes informações sobre as articulações em torno da língua como forma de construção de identidades. O termo “brasileirinho”, amplamente utilizado por essas iniciativas, reforça a ideia de uma identidade de “brasilidade” expressada no termo, que entendo como uma forma de diferenciação e reconhecimento identitário no espaço de imigração.

A investigação é de natureza qualitativa e de caráter descritivo e interpretativo, desta forma, utilizo uma abordagem etnográfica com o intuito de buscar no campo as respostas para as questões de pesquisa.

POLITICA DE PROMOÇÃO DA LÍNGUA XOKLENG/LAKLÃNÕ NO CONTEXTO ACADÊMICO E NÃO ACADÊMICO

Nanbla Gakran

My proposal is to discuss the language policies of the Xokleng/Laklãnõ language, focusing on teaching the language to speakers and non-speakers of that native language. The Xokleng/Laklãnõ people inhabit the Upper Itajaí Valley region, northwest of the State of Santa Catarina. Today we occupy a small area of a little more than 14 thousand hectares of land and we are formed by approximately 2,500 people, who constitute the only group of this ethnic group existing in Brazil. We speak the language with the same name of the people, a language that belongs to the southern Jê linguistic family of Macro-Jê trunk.

We are one of the remnants of the great massacre that occurred in the beginning of the last century, carried out by the colonizing companies in the Upper Vale do Itajaí. All research followed an orientation in linguistic anthropology based on structuralism.

TRAGEDIES OF OAKHĒ: SYMBOLISM, LANGUAGE AND TRANSLATION IN TUKANA CULTURAL FORMATION

Rivelino Barreto

(Universidade Federal de Santa Catarina) – Brasil

Rivelino Barreto

(Universidade Federal de Santa Catarina) – Brasil

Evelyn Schuler Zea

(Universidade Federal de Santa Catarina) – Brasil

The purpose of this present presentation is to present a presentation on the tragedies of Oakhē, a demiurge of the indigenous history of the Alto Rio Negro region in the Amazon Northwest, São Gabriel da Cachoeira, Amazonas, Brazil. Specifically from the selection of one of the tragedies of the aforementioned demiurge from the historical point of view of the Tukano Indians bring into discussion the symbolism, language and translation involved in the tukana cultural formation, in addition to the very ongoing dialogue between tukana anthropology and anthropology in the region of the Brazilian Amazonian northwest.

RITUAL LANGUAGE, LANGUAGE REVITALIZATION AND LINGUISTIC EPISTEMOLOGIES

Session chair:

Evelyn Schuler Zea

DISCURSO XAMÂNICO E CONTATO LINGUÍSTICO NO ALTO RIO NEGRO

Danilo Paiva Ramos

(Universidade Federal da Bahia) – Brasil

Sentados numa roda de coca, benzedores Hupd'äh, Desano e Yuhupdëh conversavam, em língua Tukano, sobre o encantamento para proteger as pessoas durante as viagens ao centro urbano de São Gabriel da Cachoeira. Falantes de línguas diferentes e com competências distintas quanto ao Tukano, os senhores comparavam as palavras xamânicas e as ações verbais que garantiriam a segurança dos navegantes. Habitantes da região do Alto Rio Negro-AM, conhecida pelo multilinguismo e intenso contato entre dezenas de línguas pertencentes às famílias linguísticas Nadëhup, Arawak e Tukano Oriental (Sorensen, 1967), os benzedores evidenciavam o papel do discurso xamânico como propiciador de contato linguístico, transespecífico e interétnico.

O debate sobre o multilinguismo no Alto Rio Negro geralmente enfatiza o papel limitado da mudança de código (code-switching), o baixo nível de empréstimo lexical, a intensa difusão de estruturas gramaticais e a manutenção da diversidade linguística, havendo ainda menos reflexão sobre o papel do discurso no contato linguístico (Epps & Stenzel 2013, Sorensen, 1967; A ikhenvald, 2002). Entendendo com Beier et al. (2002) que o discurso é a matriz da difusão linguística, e que as formas especializadas de discurso possuem graus variados de convencionalidade, domínio e execução por especialistas, o trabalho atual apresenta uma comparação entre discursos xamânicos Hupd'äh, Desano e Wakuenai. O discurso xamânico apresenta gêneros verbais marcados pela mobilidade sociocósmica e pela tradução de pontos de vista que constituem perspectivas e sujeitos humanos e não humanos em intensa comunicação e interação (Carneiro da Cunha, 1998; Cesarino, 2013; Ramos, 2018). Ancorando-se nas evidências sociohistóricas sobre a mobilidade de xamãs e profetas indígenas pela região através das rotas de florestais (RAMOS & EPPS, 2018), das rotas de Kuway (VIDAL, 2000; HILL, 2011) e das rotas Tukano (Cayon & Chacon, 2014), busca-se estabelecer o contraste entre os padrões formais e temáticos por meio dos quais os benzedores compõem seus enunciados. Pretende-se, assim, delinear os contornos desse gênero discursivo e sua importância para a constituição de um vasto campo de comunicação e interação cross-cultural do Alto Rio Negro.

THE PARADOXES OF THE REVITALIZATION OF A RITUAL LANGUAGE: THE KIRIRI CASE

Marco Tromboni

(Universidade Federal da Bahia)

This work aims to characterize the strategies adopted by the Kiriri people (Banzaê-BA) in their collective project of returning to speak their ancestral language, as well as to reflect on their main limitations and impasses. This language would have been the kipeá documented by Jesuit missionaries in the 17th century. What remains of it today is a reduced lexicon used within the peculiar Portuguese they speak, which nowadays completely replaces that language in practically all situations of use, with exception to the ritual ambience, and even then in a well delimited way. However in this context this language tends to assume an esoteric character, restricted to specialists, in principle contradictory to its use outside of it. Nonetheless, this is the same ritual context from which derive both the cosmopolitic conceptions that justify such collective engagement in this ambitious project of linguistic revitalization, as well as a naturalized native conception of language that much disagrees with the most basic conceptions accepted by contemporary linguistic science in any of its trends.

Theoretical definitions wich, on the other hand, inevitably mark any methodologies of linguistic advice that it can offer, and whose effectiveness depends on the possibility of making a mediation between such differences.

COONTOGENIA: ESCUTANDO OUTROS SÓCIOS NO ESPAÇO DA LINGUAGEM

Beto Vianna

(Universidade Federal de Sergipe) – Brasil

Em suas explicações, a linguística concede aos atores humanos um papel exclusivo, em função da definição de seu objeto de estudo (a linguagem), entendido como capacidade ou comportamento específicos do humano. Nossa tradição local, acadêmica, de considerar a linguagem como um sistema representacional (transmitida intersubjetivamente e armazenada individualmente), e o código linguístico como o (único) fenômeno a ser explicado, torna surdos a nós, linguistas, para o espaço interacional em que nos movemos e que é gerativo dessas regularidades, privando-nos de considerar, como preocupação legítima das ciências da linguagem, os processos coontogênicos humanos, não humanos e interespecíficos, como domínios linguísticos em seus próprios termos.

Proponho, com a ajuda da abordagem sistêmica da escola chilena conhecida como Biologia do Conhecer, e a contribuição de pensadores pós humanistas de várias áreas, ampliar o horizonte de preocupações (e, assim, a disposição para escutar) dos cientistas da linguagem, de modo a incluir o espaço de relações ocupado e transformado, a todo instante, pela ação dos sistemas vivos e constituinte dos sistemas sociais.

OP 059 – DAMS AND WATER RESERVOIRS INDUCED MIGRATION: ENCOUNTERS OF RELOCATION IMAGINARIES AND RESISTANCE

We compare planned and forced migration induced by dam and water reservoir. How do development and government actors, international business, as well as affected local communities communicate on relocation induced by water reservoir projects? The panel aims to question the tools they use, the interpretation frames elaborated and we explore the various level and means of mobilisation used by the population as well as their success and failure.

We invite papers that explore the encounters of imaginaries on such planned migration: the tools and platforms used by actors involved as well as the level of interactions and confrontation of views. We particularly encourage submissions of ethnographic cases.

The comparative framework of the panel invite to explore two theoretical questions:

- What can we learn about way through which social actors elaborate imaginaries and interpretation on forced migration?
- How do relocation projects allow us to rethink encounters of imaginaries and interpretation between entities such as the State, local communities, local civil servants, business and development organisation?

Convenor:

Marcia Grisotti

(Universidade Federal de Santa Catarina) – Brasil

Katiana Le Mentec

(Centre national de la recherche scientifique) – France

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, English, Spanish

Keywords: Induced migration; Dams; imaginaries; resistance

Thematic lines: 25. Migration and Displacements/Migração e Pessoas Nômades

— Session —

COMPARATIVE STUDY ON RESETTLEMENT IN BRAZIL AND CHINA: AFFECTED BY THE BELO MONTE AND THREE GORGES PROJECTS

Diego Amorim Xavier
(Unicamp) – Brazil

The aim of this study is to examine the differences and similarities in the installation of the Belo Monte hydroelectric Dam in Brazil and Three Gorges Dam in China by examining three points: 1) The function of infrastructure projects in Brazil and China's economic development; 2) The social impact of these projects and the resettlement procedures for affected families in both countries and; 3) The differences and similarities between the populations affected in both projects. The methodology used in this study is the historical-inductive method, analyzing the literature on the affected people focusing on the design of the Belo Monte Dam in Brazil and the Three Gorges Dam in China. From the data gathered, it can be concluded that in both projects the majority of the population affected were dissatisfied with the conduct of resettlement processes. The discrepancy between the original resettlement plan and its implementation, was also common in both cases. However, in the Brazilian case the responsibility for problems in the resettlement was seen as a failure on the part of the central Government and while in the Chinese case they were seen as failures on the part of the local government, even if both projects are national projects.

SOCIO-ENVIRONMENTAL EFFECTS OF THE FOZ DO CHAPECÓ HPP: SOCIAL ACTORS INVOLVED AND THE ENVIRONMENTAL IMPACT REPORT – RIMA

Marina Reche Felipe

(Universidade Federal de Santa Catarina) – Brasil

Marcia Grisotti

(Universidade Federal de Santa Catarina) – Brasil

The article aims to identify the social actors involved and their actions in the installation of the Foz do Chapecó Hydroelectric Power Plant (SC / RS) and to analyze the Environmental Impact Report (RIMA). In this way, the socio-historical context of the region was characterized and the main components of the social field related to the process of installation of the work were identified and its main strategies developed during this process. It is observed that this social field has shown to be a “social field of conflicts” and, in the political game of defense of its interests, some of these actors had greater power to impose their positions and interests, such as the consortium responsible for the dam and governmental instances responsible for licensing. It was pointed out that local populations affected by the socio-environmental effects of the plant had little chance to reorient decisions taken by businessmen and government agents, despite some gains obtained through pressures and negotiations, assisted by different mediators linked to civil society. With respect to the RIMA, it was found that this one presents divergences in relation to the one established by the Term of Reference, besides imprecisions and contradictions in the presented data, incomplete information and omissions of data on the local context, that its effects on the populations of the region and the compensatory measures in relation to those effects must be underestimated.

DIVERSIDADE DAS MIGRAÇÕES AO REDOR DAS USINAS HIDRELÉTRICAS

Guillaume Leturcq
(UNICAMP) – Brasil

As usinas hidrelétricas são um perfeito exemplo para entender os impactos, positivos como negativos, das grandes obras de desenvolvimentos. São investimentos amplos que preveem retornos (principalmente econômicos) em médio e longo prazo, mas os impactos da construção da obra ocorrem principalmente em curto prazo. Os impactos sociais e demográficos, que nós propomos de apresentar aqui, são objetos de grandes debates, pois eles demonstram uma grande diversidade (migração, mobilidade, perdas, adaptação etc.) e complexidades. O foco do paper é apresentar a diversidade das migrações que existem ao redor das usinas hidrelétricas.

A diversidade existe tanto em termo de populações, mas também quanto aos motivos, os tipos de migrações, os tempos que levam as mudanças de residências, os processos migratórios, as distancias, etc. Devemos destacar a grande complexidade dos fluxos migratórios que acompanham a construção de barragens pois os motivos das migrações são muito distintos. Apresentaremos no trabalho os diversos motivos migratórios (Econômicos, forçados, trabalho, temporários), os espaços das migrações (proximidade, longas distâncias, idas e voltas) e as principais consequências das movimentos populacionais (aumento das mobilidades, reestruturações territoriais, crises sociais). A finalidade do trabalho é a apresentação de análises que poderão contribuir para a compreensão da multiplicidade dos processos migratórios decorrentes de barragens.

— Session —

THE CONSTRUCTION OF HEALTH CAUSAL RELATIONS AND SOCIAL IMAGINARY IN THE BELO MONTE DAM CONTEXT

Marcia Grisotti

(Universidade Federal de Santa Catarina) – Brasil

The assessment of the impacts and risks to health is possible through studies on health (and environmental conditions) before and after the installation of dams. This condition allows the construction of causal relations in timescale and the transformation of data and information on scientific knowledge and public policy. In this article, it is analyzed the issues regarding the attribution of causality in the emergency (or decrease) of the diseases or injuries, taking as examples the relationship between migration and workers' diseases (brought or acquired), cases of syphilis in pregnant women, deaths due to violence (such as homicide) and traffic accidents in the context of the construction of the Belo Monte hydroelectric dam. It is analyzed the challenges for the construction of a complex network of causal relations, that incorporate the bio-physiological causes with other causes derived from human actions and political decisions (or omissions). Along with this structural dimension, this paper analyzes the social imaginary and forms of resistance emerging from this specific context.

THREE GORGES DAM: CULTURAL TOOLS TO EXPRESS ALTERNATIVE INTERPRETATIONS OF THE POPULATION RELOCATION

Katiana Le Mentec

(Centre national de la recherche scientifique) – France

The goal of this paper is to reflect on the means of expression, resistance and mobilisation available for the population impacted by the Three Gorges Dam induced relocation. Data and analysis presented here are related to a series of ethnographic fieldworks I undertook in Yunyang County between 2004 and 2017. Located 200 km upstream of the dam, Yunyang was one of the most affected counties in the 600km long reservoir. While few social mobilisations related to compensation issues have burst among local peasants, the overall and politically sensitive context did not favor for much upfront resistance. As the water rose in 2003, 2005 and 2009, Yunyang people (relocated themselves or bearing the effect of friends and relatives departures) found ways to express their views on the situation through legends, rumors, miracle, historical metaphors and geomancy. I propose to discuss these modalities of expression and resistance in regard to analytic frameworks from researchers such as Ying Xing (2001), Oliver-Smith (2010) and James C. Scott. I introduce the issue of “cultural, religious, historical tools” (expressions to be discussed), which have a potential efficiency in helping Yunyang people negotiating compensations or expressing regular reminders of the government debt towards the relocated.

“SEVEN-HEADED CREATURE”: MEMORY AND IMAGINARY UNDER THE PROCESS OF FORCED DISPLACEMENT AT ITÁ DAM

Carmem Giongo

(Universidade Federal do Rio Grande do Sul) – Brasil

Installed under the prerogatives of development and production of clean energy, hydroelectric power plants have been seizing vast areas of rural properties and Indian territories, being these communities considered as obstacles towards progress. In this context, focusing on Itá Hydroelectric Power Plant, located in the south of Brazil, this paper aims to ponder over the memories and imaginary of the communities impacted by the construction of Itá dam, considering the process of forced displacement. The ethnographic study, which began in March, 2014, and ended in December, 2017, counted with the prolonged immersion of the researcher in those territories. A total of 129 people affected by the construction of the Itá Dam were interviewed and document analysis was undertaken. All material gathered was submitted to thematic analysis. Participants of the study defined the Itá Dam as a “seven-headed creature” that, for many years, terrorized their cities, poisoned and killed many people, animals and plants – “it interrupted lives”. Moreover, people interviewed reported that aspects such as the death of the river, the losses associated to the access to drinkable water, energy, transportation, infra-structure, health, education, leisure and work, the lack of recognition as well as the social and political visibility generated an intense suffering process, bringing forward collective discouragement, sadness, loneliness, fear, insecurity and loss of identity.

OP 060 – DEMONIZING THE ‘OTHER’: STEREOTYPES AND PREJUDICES ABOUT TRANSNATIONAL GLOBAL MOVEMENTS

In this panel we encourage the participants to bring out the historical, political, economic and cultural roots of the prejudices which have led to today’s regulations and discourses which stereotype the ‘other’ in an unprecedented negative way.

President Trump’s travel regulations imposing a ban on so-called ‘threatening countries’, seemed to have made overt, some covert and underlying prejudices and stereotypes about the ‘others’ especially the Muslim (though not exclusively), other in the contemporary world. Trump’s voice is reverberating in the statement made by the Indian Home Minister, Rajnath Singh, that the Rohingya Muslims fleeing genocide in Myanmar are a national security threat, that they are not refugees but are illegal immigrants. We have a picture of exclusion and of marginalization that is not based on any rationality or factual information. We welcome all papers related to production of ‘other’ in a prejudicial manner, particularly related and experienced by authors on the Asian continent.

Convenor:

Soheila Mirshams Shahshahani

(New School for Social Research) – Iran

Subhadra Channa

(University of Delhi) – India

Faye Venetia Harrison

(University of Illinois at Urbana-Champaign) – USA

Comissão/Comission: Marginalization and Global Apartheid and Commission on the Anthropology of Middle East.

Languages accepted for paper presentations: English

Keywords: Marginalization; Other; Stereotyping; Middle-East East-Asia

Thematic lines: 05. Anthropology of Middle East/Antropologia do Oriente Médio

— *Session* —

Session chair:

Faye Venetia Harrison

**IMAGINING JUSTICE FOR WOMEN IN THE MIDDLE EAST:
REFLECTIONS ON SILENCED VOICES**

Nasim Basiri

(Oregon State University) – United States of America

As an Iranian activist I argue and imagine new intersectional approaches to women's resistance in the Middle East and concentrate on the ways women's voices goes unheard in a national and international level. This paper asks what roles do American academia play in silencing women's resistance and struggles for justice and freedom? What are the institutionalized forms of oppression and racism against Middle Eastern women's rights activists and academics in exciting American social justice departments? And how can we imagine justice for marginalized Middle Eastern women in these spaces?

THE COMPLEX POLITICS OF GLOBAL BLACK WOMANHOOD IN THE POST-TRUTH ERA

Cheryl Rodriguez

(University of South Florida) – United States

In 2016 the election of a shockingly inexperienced, rich white male as U.S. President was shattering reality for people of color across the globe. For Black women, candidate Hillary Clinton's campaign was troubling due to her husband's welfare reform policies and his infidelity scandals, among other issues.

However, Hillary Clinton did offer a measure of hope for global Black womanhood due to her experience as a U.S. Senator, her international work as Secretary of State and her identification as a feminist, who would focus on issues affecting the worldwide community of women. Thus, Clinton's potential rise as the first woman president of the United States offered many possibilities for feminist visions across the globe, including the visions of Black feminist organizations. Since the election, there have been multiple attempts to diminish the lives of Black women in Africa and the African diaspora by the current U.S. president. This paper will review some of the overt and public hostility toward Black women that has occurred in the United States during the first year of the current presidential administration and the implications of these actions for Black women nationally and globally. Aside from the momentary meme of "Thank Black Women" after the election in Alabama and the brief urging of a famous Black woman celebrity to run for president, there has not been sustained and serious discussion of the complexity of Black women's political, economic and social lives. What are the implications of Black women's political engagement? In what ways can Black women redefine democracy and truth? This paper proposes the anthropology of Black womanhood that closely examines the status of Black women nationally and globally and looks at Black women's contemporary positionality at the juncture of feminist and anti-racist struggles.

OP 061 – DIVERSIFICATION AND REORGANIZATION OF 'FAMILY' AND KINSHIP IN AFRICA: CROSS-CULTURAL ANALYSIS ON ECONOMIC DISCREPANCY, CONFLICTS AND POTENTIAL OF INDIGENOUS INSTITUTIONS FOR SOCIAL SECURITY

Currently, African countries have experienced a remarkable economic growth. Rapidly advancing modernization, urbanization has greatly changed the lifestyles, and mixed various values systems. In many countries, socio-economic discrepancies such as domestic central and peripheral divide and hierarchical differentiation in urban areas and regions are occurring. There are also internal conflicts in the countries due to political, economic and cultural factors, and which has precipitated self-evacuation of homelands. How is the relationship between families and relatives changing, such as socio-economic differentiation, antagonism and fusion of so-called tradition and modern values, modern practice as a result, and intra-state violence? In recent years, however, families and relatives who have helped each other in many ways, have also experienced various morphological changes under the circumstances of violence such as conflict and the situation of complicated disparity, that is, nuclear familization, single-person living, widowed, single mother's "matrifocal family". Increases of "deformed families", etc. have been evident, and in the process of conscious change among families and relatives accordingly. And also for example, foster children, adopting children, rearing practices, how to position the elderly in society, the choices and roles of women in their life course and so on are changing. We welcome researchers conducting ethnographic research in Africa.

Convenor:

Wakana Shiino

(Research Institute for Languages and Cultures of Asia and Africa) – Japan

Opesen Chris Columbus

(Makerere University Kampala) – Uganda

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Africa; Family; Kinship; discrepancy; social change

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

— Session —

REORGANIZING 'FAMILY' TO KEEP SECURITY AND PURSUIT LIVELIHOODS IN EXILE: THE CASE OF SOUTH SUDANESE REFUGEES IN UGANDA

Isao Murahashi

(Kyoto University) – Japan

This presentation aims to reveal how displaced people secure their livelihoods by maintaining, expanding, and transforming 'family'. Uganda has a long history of hosting refugees from neighboring countries. It witnessed a large influx of South Sudanese refugees after the outbreak of armed conflict in 2013.

South Sudanese have formed highly mobile societies due to their repeated displacement over decades. The married male plays a crucial role as family head in South Sudan. Here, I attempt to show the various coping strategies that South Sudanese adopt in exile, through several 'family' cases collected during ethnographic fieldwork in Ugandan Refugee Settlement. The loss of the family head, therefore, brings a sense of grief and lack of support to the bereaved. Refugees are entitled to receive food and non-food items as well as arable land in humanitarian aid, while they are chronically lacking and insufficient. Many young refugees who lose their caregivers manage to ensure safety and maintain food security within fictive families composed of their friends, kinsfolk, or tribal members. Some refugee families adopt the dispersal and division of family members as coping strategies to diversify their livelihoods and increase access to education and other services.

CLAIM TO RIGHTS AND (RE)NEGOTIATE ALLIANCES: REFLECTIONS ON THE FAMILY CONFLICTS OF WIDOWS IN MAPUTO, MOZAMBIQUE

Aline Miranda

(Universidade de Brasília) – Brazil

This text aims discuss some of the paths of widows in Maputo. This reflection is part of my BA dissertation defended in 2017, based on a fieldwork was established among the AVIMAS (Association of Widows and Single Mothers) and the MULEIDE (Women, Law and Development Association). In Maputo, many widows are subjected to the purification rite, some are accused of witchcraft, and some are often expelled from the house where they live. This situation has shaped some of the political agenda of women's organizations and influenced the enactment of the Family Law (2004) and the Law on Domestic Violence Practiced Against Women (2009). In this context, I was able to meet a number of widows and also accompany the assistance provided to them by such organizations, thus I perceived the multiplicity (Perrone, 2014) of their family conflicts, which surpass the funeral's decisions, the purification rite, the eight day ceremony, and the inheritance negotiations. Then, I present as central argument the idea that the claim to rights from widows happens in many cases side by side with (re)negotiations of family alliances, being also associated with social markers, as religion, gender, generation and, above all, the compliance of lobolo (traditional wedding). In this way, I discuss the experiences of widows from a point of view that takes into account not only their constraints but also their choices in the face of family conflicts (Potash, 1986).

THE ELDERLY, SPIRITUALISM AND SOCIAL POWER AMONG BUHORORO TRIBAL SOCIETIES IN UGANDA

Ian Karushigarira

(Tokyo University of Foreign Studies)

In this study, I will focus on the Bahinda- an African tribal society of Buhororo in Uganda and try to figure out the condition, conceptual issues and existence of the elderly in the contemporary society by following their narrative history from the pre-colonial era to modern times. I interest the academia with the fascinating elderly image construction, perceptions and opportunities associated with “being elderly”.

From this analysis, we will note that, presently, though the elderly people are minimally accorded respect especially on social functions like burial ceremonies, marriage and other rituals, they no longer have the spiritual and social power that they previously possessed. However, the evidence of the elderly’s legitimacy and spiritual power still resides in the communities through the symbolic role that the “image of elderliness” plays in witchcraft practices and related traditional and cultural beliefs in modern Uganda. Along, in a peculiar manner, we explore the image construction and associated spiritual role of the “elderliness” in modern Uganda.

Also, the gender roles as played by the elderly from traditional narratives will be expounded to bring to light the socio-economic welfare of the elderly and the evolving state of events in African societies that once cherished “elderliness”.

Interestingly, the undesirable loss of the legitimate image and situation of the elderly, has advantaged a wave of usage of “image of elderliness” as a market commodity among young people to whom superstition and witchcraft still remain undoubtedly a valued source of happiness and sorrow, death and life.

THE SOCIAL EXPERIENCES OF HUSBANDS TO NON-FGM WOMEN: POTENTIAL AFRICAN INSIGHTS FROM THE POKOT FAMILY SET-UP

Opesen Chris Columbus

(Makerere University Kampala) – Uganda

The paper explores the unique experiences isolated cases of men that marry women not initiated to womanhood through female genital modifications (FGM) in the East African Pokot family-set up live with. Evidence presented is based on life stories of husbands to non-FGM women, hermeneutics as well as interviews and group discussions ethnographically conducted with elders, women and technocrats from February 2015 to March 2016 at the Amudat district Pokot Kenya-Uganda border. Data analysis and interpretation were inductively and thematically conducted.

A prepuce in Pokot is believed to be unclean. A man who marries a woman who has not undergone FGM therefore, also becomes unclean. Contact with him in the same way, it follows, spells catastrophe to his entire family and society. For risk aversion thus, the Pokot observe a set of taboos. For instance, such a man cannot: (1) come in contact cattle (2) enter a family granary (3) have members of his age grade come to his home (4) sit at the fire place at the centre of the home (apirit) that also serves as the family's security high command (5) appear in the graduation ceremony for rites of passage to manhood (sapana) and lastly, (6) speak in a gathering of initiated men. As a result of these taboos, the lived experience of men married to non-FGM women in Pokot is characterised by (a) admonishments (b) status reversal and (c) marginalisation to the periphery.

In conclusion therefore, community worldviews on marriage worth, readiness and purity shape not only definitions of what acceptable marriages are but also taboos and sanctions that follow deviance for risk aversion.

— Session —

TRANSFORMATION OF MARRIAGE AND KINSHIP AMONG NUER REFUGEES IN UGANDA: RETHINKING THE POTENTIAL FOR REORGANIZATION OF THE COMMUNITY

Eri Hashimoto

(Takachiho University) – Japan

This paper describes the dynamics and various forms of Nuer marriage and kinship among refugees and migrants in Uganda by examining elements that define and recreate these Nuer concepts. Some self-help associations exist among the Nuer in Uganda, and they play important roles as arbitrators of customary Nuer norms and values. From case studies, we found that even though bridewealth is no longer paid in cattle, they still describe their marriages and new social ties using idioms related to cattle. The roles of traditional authority and customary law are also significant in reinterpreting indigenous ideas on marriage and unite kingroups who are away from their homeland. Practices to avoid incest suggest that fears regarding blood impurity are seen as a greater threat than ever. In the Nuer modes of cultural transformation, there are core notions to organize change, such as the Nuer concept of 'blood' (riem). From these core concepts, they select some other elements to strengthen them in particular contexts. Forced migration is not necessarily a destructive factor for the Nuer kinship/family system or cultural ideas, but an opportunity for the Nuer to rethink kinship/family relations in a new community.

AFRICAN POTENTIALS AND CHANGING NOTIONS OF FAMILY: CHILD FOSTERING AMONG THE HERERO PEOPLE IN NAMIBIA

Yumi

(Kumamoto University)

The Herero people in Namibia possess a double unilineal descent system, and their matriclan is called 'eanda'. Herero people, especially 'grandmothers', foster the children (okuvera omuatje) of the relatives who belong to the same eanda and raise them as if they were their own children. The matriclan members claim they exchange their children with each other to keep their family tight. However, the younger generation more frequently choose raising their children by themselves. Based on a case study of the movement of children from biological parent(s) to foster parent(s) within an extended family, this presentation will illustrate 1) the possibility of raising children by multiple "parent(s)" and 2) changes in the idea of family in the Herero society.

DIVERSIFICATION OF “FAMILY CARE” FOR ELDERLY WOMEN IN RURAL KENYA: CONSIDERATION OF POTENTIALS BEYOND “FAMILY”

Kaori Miyachi

(Research Institute of Gender Equality) – Saga University

Aging is a global phenomenon all over the world, including sub-Saharan African countries. In Kenya, according to the UN Report on World Aging Population 2015, elderly over 60 consist of 4.5% of the population in 2015 and it is estimated to reach 13.4% by 2030. In addition, UNFPA Report (2012) mentions that women are more vulnerable in terms of regarding health, economic status, and safety than men, especially in developing countries. The main purpose of this study focusing on elderly women in rural Kenya is to understand their current way of living.

This presentation is based on the research on elderly women in Kwale County, Kenya. Main method for this research was in-depth interview for twenty elderly women, over 60 years old. The interviews were carried out three times in March and August 2016, and September 2017. There are three main findings about current situation of taking care for elderly women; (1) most of the care givers for the elderly women are women, such as daughters, daughters-in-law, sometimes relatives and grandchildren. The elderly women prefer to be taken care of by their own daughters; however, most have moved away from the villages due to situations such as work and marriage; (2) a few of the elderly women live alone in their compound with little support from their own children or relatives, who seems to need more social protection; (3) there are few bedridden and dementia women, and no support for the care givers.

In consideration of the social and cultural background of this area, while husbands, as polygamists, have younger wives taking care of the older husbands until their death, women are more vulnerable in terms of social support and protection. In addition, social changes, such as the outflow of younger populations into urban areas and change of lifestyles also influence to the changing attitude towards the elderly. “Family” values face to diversification beyond their “ideal” image of “family care” for elderly.

OP 062 – DOMESTICATED TROPICAL FOREST LANDSCAPES IN THE ANTHROPOCENE: LONG-TERM DYNAMICS OF COUPLED HUMAN-NATURAL SYSTEMS AND ITS IMPLICATIONS FOR TODAY'S LAND-RIGHTS ISSUES

During the last few decades, archaeologists have demonstrated that tropical forest peoples were actively engaged in the domestication of their surrounding environment rather than simply adapting to it. This conceptualization of tropical forests as domesticated landscapes is mainly developed by anthropological archaeologists who work in close collaboration with Indigenous Peoples. Most recently, Indigenous Peoples are realizing how archaeology can substantiate their oral histories and social memory, which in turn can aid in their land-rights issues. As such, archaeology becomes Indigenous advocacy.

The present panel will explore these recent world encounters, and the past, present and future of anthropological knowledge, including, but not restricted to archaeological knowledge. To what extent should archaeology remain a “scientific” exercise? To what extent does engaging Indigenous Peoples into the archaeological practice enhance cross-cultural and historical understanding of domesticated landscapes? And what may be the pitfalls of this new approach? We most welcome research projects where Indigenous People have been included as full members in the research team.

The regional focus will be on tropical forests in Lowland South America, though we welcome research projects from other parts of the world for theoretical, methodological, and practical insights.

Convenor:

Renzo Duin

(University College London) – United Kingdom

Juliana Salles Machado

(Universidade Federal de Santa Catarina) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, English, Spanish

Keywords: Historical Ecology; Community-based Archaeology; Engaging Indigenous Peoples; Indigenous Knowledge; Human Rights – Land Rights Issues

Thematic lines: 09. Archaeology/Arqueologia

DOMESTICATED TROPICAL FOREST LANDSCAPES IN THE ANTHROPOCENE (1)

CONSTRUINDO TERRITORIALIDADES: AS PESSOAS E AS ROCHAS NO ALTO VALE DE ITAJAÍ/SC

Alejandra Matarrese

(Universidade Federal de Santa Catarina) – Brasil

Juliana Salles Machado

(Universidade Federal de Santa Catarina) – Brasil

As pesquisas que estamos desenvolvendo no Alto Vale do Itajaí buscam a compreensão da história socioambiental e do uso e transformação do território, dialogando com os saberes-fazeres compartilhados pela população indígena Laklãnõ da Terra Indígena (TI) Laklãnõ Ibirama, e o conhecimento gerado sobre as populações Jê meridionais em períodos pré-coloniais. Desde uma perspectiva colaborativa de pesquisa, as abordagens da tecnologia e matérias primas lítica de conjuntos arqueológicos, a informação oral, os dados de levantamentos geológicos permitem sugerir a circulação de rochas e de pessoas desde diferentes setores da área de estudo, e a existência de lugares significativos da paisagem que eram parte do caminhar e morar “antigamente” dos Laklãnõ.

Nesta apresentação discutimos dados das pesquisas etnoarqueológicas de Machado (2015, 2017) na TI Laklãnõ Ibirama sobre território e memória, e dos estudos tecnológicos de coleções arqueológicas do Alto Vale do Itajaí, de disponibilidade de rochas e da implantação dos sítios na paisagem. Buscamos estabelecer um diálogo com os saberes e práticas sociais envolvidas na produção e utilização desses artefatos e avançar na discussão da construção da territorialidade entre as populações Jê do Sul, em termos amplos, e dos Laklãnõ em particular. Buscamos assim construir uma história indígena com múltiplas vozes, que inclua suas narrativas acerca do passado do povo Laklãnõ e refletir sobre como o passado se costura no presente para essa população.

LOCAL PERCEPTIONS OF CHANGE AND BIOCULTURAL CONSERVATION AT IBIRAMA-LAKLÃNÕ INDIGENOUS TERRITORY, SOUTHERN BRAZIL

Thiago Gomes

(Universidade Federal de Santa Catarina) – Brasil

Biocultural diversity loss is a global trend with significant implications to indigenous communities that rely on local ecosystems and traditional systems of knowledge and practice, deeply rooted in the interface between biological and cultural elements, to understand and respond to changes in their environments, traditional lifeways and livelihoods. Local perceptions have been regarded valuable for generating better understanding of dynamic and complex social-ecological systems, as well as adaptive responses to change towards social-ecological resilience. Still, it is important to elucidate whether social-ecological resilience translates into maintenance of biological and cultural diversity in scenarios of historical and continuous change, and to understand how indigenous communities perceive, respond and adapt to social-ecological change. In order to contribute to this discussion, we investigated processes and patterns of social-ecological change and the development of strategies for biocultural diversity conservation among the Laklãnõ Indigenous People in their centenary trajectory within reservation in southern Brazil. We carried a total of 260 interviews with community members, local leaders and elders, as well as two participatory workshops to identify perceptions of change, drivers and responses, embedded on the analytical frameworks of social-ecological systems, resilience thinking and adaptive cycles. Our results revealed that most cited changes concerned forest ecosystems, rivers and cultural practices, depicting a historical trend of decline with signs of ecological and cultural recovery in recent years. Adaptations to change based on local perceptions often pointed to pathways of biocultural diversity conservation. Laklãnõ perceptions of change proved effective in identifying patterns and processes of change as well as understanding the complexity and dynamics of social-ecological relationships, particularly points of vulnerability and resilience. Social-ecological resilience and biocultural diversity maintenance walked hand-in-hand at ILIT. Our approach highlighted the value of traditional systems of knowledge and practice to understand, respond and adapt to change, as an important element for the recovery and development of biocultural diversity as well as social-ecological resilience.

IN THE TRACK OF ORAL TRADITION: THE MATERIAL CULTURE IN THE VOICES OF TRADITIONAL PEOPLES OF THE MARAJO ARCHIPELAGO

Eliane

(Universidade Federal do Pará)

The text is part of the doctoral research in progress in the Marajo archipelago, in the State of Pará, Brazil. This is an archaeological investigation with a social group from the Amazon, that lives on the banks of the Mapuá River, municipality of Breves. Under the rhythm of the waters and forest, this group developed practices inscribed in the materiality, symbologies and cosmologies to deal with temporalities and specific dynamics of the river. In this article I intend to reflect on the relevance of the material dimension to the social life of the group in relation to the environment. The main source is the oral narratives collected through semi-structured interviews conducted during my insertions in the field of research between May 2015 and August 2017. These narratives combined with the theoretical basis, highlighting the contributions of Bezerra (2011), Geertz (1997), Hodder (1992), Machado (2008), and others allow us to observe that material culture in the life dynamics of the inhabitants assumes different forms and uses. symbolic, cosmological and cognitive aspects of paramount importance in the struggle undertaken by this group for the defense of the occupied traditionally territory. Moreover, it suggests that oral tradition is a condition for the muted voices of these historical agents who not only coexist with things, but keep their histories, senses, and meanings of their uses and existence, questioning unifying discourses guided by westernized visions.

DOMESTICATED TROPICAL FOREST LANDSCAPES IN THE ANTHROPOCENE (2)

TERRITÓRIOS INDÍGENAS E FAZERES COLABORATIVOS: UMA ARQUEOLOGIA DE LUTA?

Juliana Salles Machado

(Universidade Federal de Santa Catarina) – Brasil

Porque fazer arqueologia em terra indígena? Como fazer arqueologia em terra indígena? Quem pode/deve/faz arqueologia em terra indígena? Para quem e para que? Estas e outras perguntas permeiam o fazer arqueológico de arqueólogos que atuam em regiões distintas do Brasil entre os mais diversos povos indígenas em situações sócio-políticas e territoriais com trajetórias históricas distintas. Longe de ser uma área de pesquisa estabelecida no Brasil, a relação entre arqueólogos e povos indígenas, apesar de não ser recente, tem mudado consideravelmente nos últimos dez anos. De um interesse em temas arqueológicos “clássicos” como a produção/uso/descarte artefactual, os processos de formação de sítios e/ou os padrões de uso do espaço e assentamento, vemos surgir uma multiplicidade de abordagens e temas, seguindo as tendências pós-estruturalistas contemporâneas dos estudos sociais e históricos. Chama atenção no entanto, não apenas uma mudança nas temáticas arqueológicas das pesquisas, mas principalmente, uma mudança no próprio fazer da pesquisa arqueológica. Seja impulsionado pelos cada vez mais presentes questionamentos sobre o colonialismo da prática arqueológica no âmbito teórico e acadêmico, seja resultante de uma crescente demanda dos próprios povos na construção e desenvolvimento de pesquisas sobre seu povo e suas terras – o fato é que atualmente vemos no cenário brasileiro a participação de pesquisadores indígenas das mais variadas formas nas pesquisas arqueológicas. A construção de pesquisas arqueológicas conjuntamente com os povos indígenas em muitos casos tem levado os pesquisadores não-indígenas a re-orientar suas temáticas e questionamentos para atender demandas sócio-políticas atuais destes povos, que veem no passado uma forma de legitimar suas lutas identitárias e territoriais.

Combinando o emprego de métodos científicos tipicamente utilizados em pesquisas arqueológicas com suas formas particulares de produção do conhecimento, subvertem, revertem e incitam novas perspectivas teórico-metodológicas na prática arqueológica. Estas pesquisas tem assumido assim múltiplas identidades, cujas eficácias simbólica e explicativa devem agir tanto entre o seu povo e sua perspectiva cultural quanto na ciência e seus papéis. Um dos temas que mais chamam atenção nesse âmbito transcultural é o território, seus usos, percepções e manejo na luta pelo reconhecimento de terras indígenas e de seus patrimônios culturais.

DOMESTICATED LANDSCAPES IN THE GUIANAS: FOUR CASE-STUDIES OF LONG-TERM DYNAMICS OF COUPLED HUMAN-NATURAL SYSTEMS IN THE ANTHROPOCENE

Renzo Duin

(University College London) – United Kingdom

For centuries, the tropical forests of Guiana, northern Amazonia, were described as “virgin” or “pristine forests”, and the presence of Indigenous Peoples was considered as merely adapting to the natural environment. Despite the fact that the discussion on domesticated landscapes in the Brazilian Amazon has been maturing during the past three decades, this debate is only recently emerging in the Guianas (French Guiana, Suriname, and Guyana). This paper presents four case-studies from across the Guianas which contribute to the debate on Amazonian domesticated landscapes: 1) Lower Corentyne (NW Suriname & NE Guyana) 2) Upper Maroni Basin (SE Suriname & SW French Guiana) 3) Upper Essequibo Basin and Southern Rupununi Savanna (SW Guyana) 4) Nouragues National Reserve (NE French Guiana). These case-studies –dissimilar in chronology, setting, and methodology– are conducted by anthropological archaeologists who work in close collaboration with Indigenous Peoples. The tropical forests in these regions are considered “pristine” by botanists, yet Indigenous Peoples consider these to be ancient settlements and farms. This interpretation by Indigenous Peoples is supported by recent studies in archaeology, geo-archaeology, (paleo) botany, and LiDAR.

Acknowledging the role of Indigenous Peoples in the past in modifying these tropical forest landscapes resulting in “domesticated” or “cultural forests” has critical implications for biodiversity conservation as well as for land-rights issues.

THE DOMESTICATION OF AMAZONIAN FORESTS AND PLANTS BY ANCIENT PEOPLES

Carolina Levis

(Instituto Nacional de Pesquisas da Amazônia) – Brasil

Humans have constructed new niches to improve their wellbeing across the Earth for millennia. Raised fields and Amazonian Dark Earths are two of the numerous niches constructed by pre-Columbian peoples to increase food production in Amazonia. Amazonian societies also shaped plant distributions across the basin by managing, cultivating, domesticating and dispersing plants, often transforming primary forests into domesticated forests. Domesticated forests can be recognized by the concentration of useful and domesticated species in the landscapes on and around archaeological sites. Plants cultivated in the past still persist in places where pre-Columbian societies intensively transformed their landscapes. A classic example is the high concentration of Brazil nut trees in the vicinities of Amazonian Dark Earths. In this presentation, I show a list of 85 plant species with evidences of domestication that occur in Amazonian forests and where they are associated with archaeological sites in different river basins. I indicate that a diverse community of domesticated plant species occurs on and around archaeological sites, even though individual plants may not have been planted while the site was active. Local peoples' perceptions and management practices are also presented to clarify the connection between the distribution of useful and domesticated plants and the historical ecology of Amazonian landscapes. I then discuss the use of these legacies in modern landscapes and livelihoods.

OP 063 – DOMESTICATING ANTHROPOLOGY OF TOURISM IN A GLOBAL CONTEXT: INDIGENOUS EXPERTISE ON HERITAGE TOURISM (IUAES-TOURISM)

The anthropology of tourism has been strongly influenced by the hegemonic power of the knowledge system driven by the domination of English, the world institutional hierarchy and national education systems. However, over the last few decades, indigenous scholars from different parts of the world, such as Hui and Naxi in China, Indios in Brazil and Mexico, “Tribals” in India or the Inuit from Canada are no longer passive recipients of these consequences as part of global processes (Graburn 1976). Rather, they play a significant role in de-essentializing global anthropology by “building non-hegemonic anthropological practices” (Riberio and Escobar 2006).

In this panel, we will examine the role of indigenous expertise (particularly from non-western countries) in shaping the landscape of heritage tourism in their homelands. Why are they motivated to study the anthropology of tourism and take their homelands as research objects? How do they pursue their fieldwork as familiar strangers? How do they contribute to the global discourse of the anthropology of tourism while ensuring funding support and job security in their own countries? What are the impacts of their research on both knowledge building and practices on the ground? With these questions in mind, this panel will reflect on the dynamic power relation between central hegemony discourses (driven by both Anglophone scholarship and national interests) and peripheral indigenous (or ethnic minority) practices.

Convenor:

Yujie Zhu

(Australian National University) – Australia

Nelson Graburn

(University of California, Berkeley) – USA

Comissão/Comission: IUAES Tourism Commission

Languages accepted for paper presentations: English

Keywords: tourism, heritage, globalization, indigenous expertise, world anthropology

Thematic lines: 34. Tourism/Antropologia do Turismo

— Session —

PERFORMANCE AND TOURISM IN THE INDIGENOUS PARTIES IN RORAIMA

Ivy Elida Guimarães Sales

(Universidade Federal de Roraima) – Brasil

Amanda K M Lima

(Universidade Federal de Roraima) – Brasil

The research on indigenous festivals in the state of Roraima deliberates an organization on when, how and where the festivals or festivities of the indigenous peoples of the region occur. In this construct the observations explained here orbit around questions about tourism and performance present in these events.

Understanding that feasts weave “webs of meanings” that reproduce and produce important meanings for the community and for indigenous peoples in general. This anthropological research appreciates the transformation and affirmation of the cultural history of the indigenous peoples of the region of the “festivities” that are being observed. Being an area where the Macuxi, Wapichana and Taurepang ethnicities, the indigenous festivals taking place in Roraima, are being arranged as a form of local tourism that generates transformations in the indigenous communities. In this bias, these events are being analyzed as performance situations that lead to a sociocultural understanding of parties based on what the groups think about their parties.

CULTURAL BROKERS OR KNOWLEDGE REPRESENTATIVES: CHINESE MINORITY SCHOLARS IN GLOBAL ANTHROPOLOGY

Yujie Zhu

(Australian National University) – Australia

Nelson Graburn

(University of California, Berkeley) – USA

Since the 1990s, national priorities for development of the rural and marginal areas of China encouraged anthropology to “serve” the minority/non-Han nationalities areas. Minority (non-Han) people in anthropology programs at institutions of higher education began to study their own cultures, often using a comparative framework with dominant Chinese cultural formations. Consequently, there has been a noticeable increase in the number of minority (non-Han) scholars (certainly in anthropology). Few other countries have such a large number of minority scholars now working in the anthropology of tourism.

This paper will examine the role of minority scholars of China in shaping the landscape of anthropology of tourism. Pursuing academic careers as anthropologists has become part of their own professional assimilation. They are motivated to study anthropology in prestigious universities, become elites living in cities, and take their homelands as research objects. They have much better access to the field than Han Chinese or foreign scholars. Nevertheless, because of their minority (non-Han) identities, their research activities are monitored more closely by the authorities. To maintain funding support and job security, some of them adhere to long-standing normative theories of Chinese society (such as the very idea of *minzu* and the *tianxia* system) that fit official Han and central-government discourses. Others have become consultants on ethnic tourism, a major component of poverty alleviation and social development in western regions of the country.

INDIGENEITY, TOURISM AND HERITAGE

Nelson Graburn

(University of California, Berkeley) – USA

Yujie Zhu

(Australian National University) – Australia

Indigeneity is a concept borrowed from biology which applies to the original inhabitants of a region. As developed in the twentieth century it came to designate the original inhabitants of a region who have come under the national or imperial rule of a colonizing people. Known as Forth World (Graburn 1976), autochthonous, Native, aboriginal or First peoples (or Nations), they are usually minority ethnic groups in multicultural societies. They are significant components of settler colonial nations such as Brazil, the United States, Canada, Mexico, Russia, Australia, as well as regionally expansive countries such as China, Japan, India and the Scandinavian nations. By the twenty-first century, many of these ethnic groups have become the targets of ethnic tourism while under heavy pressures of assimilation. The anthropology of tourism has developed a focus on these processes especially in those nations where anthropology is primarily concerned with ethnic minorities. Anthropologists are involved in cases studies and analyses but also they often focus on preserving cultural heritage and shaping or modifying the relevant political and commercial tourism policies. Here we focus on the part played by indigenous peoples who have become researchers and advisors on the processes of ethnic tourism. China leads the way in educating ethnic minorities as researchers, not only to research and defend their own cultural communities but to develop the anthropology of heritage tourism in China. The USA and Canada have a few Native tourism researchers (e.g. Bunten 2015), in Mexico indigenous intellectuals are treated as informants rather than independent scholars, and we hope to bring to light others who research and respect indigenous heritage in other multicultural countries.

TOURISM DISCOURSES IN CYPRUS AS AN INTERPLAY OF LOCAL AND GLOBAL POWER RELATIONS

Evi Eftychiou

(University of Nicosia) – Cyprus

This paper envisions to shed light on the ‘interplay of the global and the local’ (Comaroff and Comaroff 1993) in Cyprus by focusing on the emergence and transformation of tourism discourse and related narratives, such as those concerning the ‘environment’, ‘development’ and ‘heritage’. It is an ethnographic study on tourism discourse that argues that the power of western hegemony, not only defined but also reversed the concept of tourism in the cultural setting of Cyprus in a way that its authority is maintained and legitimized. The data for this study were collected by conducting fieldwork in Troodos mountainous region, personal in depth interviews with native elites and archival research, focusing on the colonial and postcolonial era in Cyprus.

Tourism discourse emerged in colonial Cyprus as a result of global and local forces and connections that were intertwined with the development of tourism and modernity on the island. In the postcolonial setting of the 1960s, native elites reproduced the western discourse of tourism linked with ‘development’, ‘progress’ and ‘modernity’, as expressed in Europe after the Second World War. The invented concept of ‘mass tourism’ was introduced by native elites and was translated into policies and strategies towards the achievement of rapid ‘progress’ and development of the coastal zones of Cyprus, while ignoring the rural areas as ‘traditional’ and ‘backward’.

In the 1980s and 1990s the dominant tourism discourse and rhetoric changed. The emergence of the ‘reflexive tourism’ discourse and its link to discourses employed by experts in Europe in the 1960s and 1970s show how relatively powerless actors adopt the discourses of ‘more advanced’ countries in such a way that power, at both the local and the global level, is maintained and legitimized.

— Session —

FROM “HOMETOWN OF OVERSEAS CHINESE” TO “DIAOLOU COUNTRY”: THE CHANGE OF PLACE IDENTITY OF LOCALS IN THE BACKGROUND OF HERITAGE TOURISM DEVELOPMENT

Xueji Wang

(Sun Yat-sen University) – China

Jiuxia Sun

(Sun Yat-sen University) – China

With the emphasis of human geography research on the subjective meaning of “place”, “place identity” and other concepts expressing the emotional connection between people and place are revisited. At present, studies on this are slim and mostly analyze transverse results by eloquent scientific statistics.

By contrast, the interpretation method of sociology and anthropology is applicable to restoring the constructive process of place identity with locals’ practicing. Recently, the impacts of heritage tourism on space identity is considered to be important reflection of the global-local dialectic, as heritage recognition process often violates the original intention and the locals’ place identity is reshaped during the contest of ownership and authorship. As a result, the development of Kaiping as a heritages site inspires a lot of discussion. The paper adopts a comprehensive method of literature, observation and interview to analyze the change of locals’ place identity and the specific content of locality of “Diaolou country”. The main conclusions of study are: driven by government authority from top to down, and transformed by tourism industry, Dioulou is established as a symbol of Kaiping, highly symbolized. However, “Diaolou country” as a local image is incomplete in the perception of locals. The cognition of “Diaolou” is in the midst of transition from patrimony to heritage, and there are ruptures in the continuity of history, as clear boundaries are established but close the space. In the “Hometown of overseas Chinese” of new period, the identity based on the consanguinity and geographical relationship confronts with severe crisis. With the development of heritage tourism, people achieve place identity by external cultural expression instead of by internal economic links. They promote their differences from other groups rather than the unity in their group. Locals struggle for the right to define local place in their own way through practice. The subject of practice is not clan community but local community, the area is not the heritage core region but the whole place, and the object is not “Diaolou country” as a symbol but the hometown of Diaolou culture. Place identity is reproduced in the interaction, which represents the dialectic between competition and fusion.

DE-LOCALIZATION AND RE-LOCALIZATION OF ETHNIC CULTURES: WHAT IS THE ROLE OF TOURISM?

Xinrui Wang
Jiuxia Sun

(Sun Yat-sen University) – China

Tourism has an important influence on the social-cultural changes in ethnic communities. However, few studies have made a comparative study between tourism-oriented ethnic communities and non-tourism ethnic communities. Based on the theoretical tool of “de-localization” and “re-localization”, the paper analyzes the social-cultural changes of three Naxi ethnic communities in the city of Lijiang, China, from the dimensions of architecture, clothing, language, non-governmental organizations and ethnic identity. The findings show that the process of modernization, the transmission of “Han” culture and the dominance of the central government are the external driving forces of progressive “de-localization” of ethnic cultures in non-tourism ethnic communities. For tourism-oriented ethnic communities, tourism is also one of the most important impacts of the “de-localization” of ethnic cultures, and its impacts are closely related to the speed and strength of tourism development. Whereas, tourism promotes the “re-localization” of ethnic cultures on the other hand, and becomes a moderator between the stability of minority areas and the development of local economy to some extent.

ETHNIC CONSCIOUSNESS AND ETHNIC IDENTITY IN CROSS-CULTURAL COMMUNICATION IN ETHNIC TOURISM – A CASE STUDY OF LIJIANG, YUNNAN

Sa Lusha

Cross-cultural communication in ethnic tourism is a kind of cultural interaction between hosts and guests. As the representatives of powerful culture, western tourists are considered to be presenting imbalanced and unequal ethnic relations with hosts. The development of ethnic culture in tourism can reinforce the ethnic consciousness and ethnic identity of the local ethnic group. In the meantime, host-guest impact pushes the external recognition of local ethnic culture in cross-cultural communication. Drawing on fieldwork in Lijiang, Yunnan, this paper explores the ethnic culture change and ethnic identity as well as ethnic consciousness reinforcement in cross-cultural communication.

OP 064 – DRAWING REBOUNDS — CORRESPONDENCES BETWEEN ANTHROPOLOGY AND DRAWING

Although drawings have been present in anthropological works from the dawn of the discipline, they disappeared from view during the 20th century — sidelined perhaps by the overestimation of written text and the growing legitimation of other visual practices such as photography and film. Today, the return of the drawing is not limited to finished works, empirical data or field notes. It deals with a kind of valuable anthropological style or language, is related to ways of describing and knowing and also with the transformations inherent to ethnographic encounters. In this panel we focus on how drawing enables a correspondence with others, how it becomes a process of knowing through practice and offers innovative ways to think about our research and its outcomes. We invite researchers who draw or that research drawings made by others to participate in a discussion on the potential coexistence of drawings and anthropology, and on the advantages and limitations of this way of producing anthropological knowledge. Papers dealing with visual anthropology, graphic anthropology, art, graphic novel, history, design and so on are all welcome.

Convenor:

Claudia Turra Magni

(Universidade Federal de Pelotas) – Braisl

Aina Azevedo

(Universidade Federal da Paraíba) – Brasil

Manuel Joao Ramos

(ISCTE – Instituto Universitário de Lisboa) – Portugal

Comissão/Comission: Not informed

Languages accepted for paper presentations: Portuguese, Spanish, French, English

Keywords: drawing; methodology; knowledge

Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

ART, PORTRAIT AND IMAGE

Session chair:

Aina Azevedo

EMOTIONAL EXPERIENCING OF THE FIELD THROUGH ART

Maja Dolinar

(University of Ljubljana, Faculty of Arts) – Slovenia

Emotions are believed to be linked to irrationality in scientific research, therefore it is no surprise that researchers tend to underreport emotions in their experiences of the field. While carrying out fieldwork on the influences of popular television content on everyday lives of Moroccan women, autoethnography through art proved to be a good catalyst to express personal emotions in dealing with everyday life events, such as conjugal disputes, births, deaths, religious celebrations, marriages and gender violence. Art proved to be an excellent tool for dealing with ethical issues and positive or negative emotions arising from my experiences. The main argument that I will follow in my paper is that there are benefits when a researcher becomes emotionally and personally involved in the research issues and the people under study, especially when turning the gaze on himself/herself, not only for ethical and moral reasons, but also for the purpose of using additional productive and unexploited sources of insight that can complement more traditional methods of anthropological research. Ellis and Bochner (1996) call this “evocative autoethnography” and “emotional sociology” (1997) to pinpoint that personal emotion, and the connotations they can trigger can be allowed to appear as relevant observations. In the paper, I wish to show how art can be used as a fieldwork diary to function as a personal catalyst of experiencing the field and an unexploited source of analysis.

WHAT CAN A PORTRAIT? APPROACHES BETWEEN OBSERVATION DRAWING AND ETHNOGRAPHIC METHOD

Clara Domingas

(Federal University of Bahia) – Brasil

This article is part of the research “Performative ethnography in the neighborhood of Itapuã: collective experiences of immersion, intervention and resistance” in progress in the Post-Graduate Program in Anthropology of UFBA. The project bridges art, anthropology and politics, proposing clues to new methodologies and undisciplinatory epistemologies, inasmuch as it narrates a different entrance in the field: as visual artist, corporal educator and “relative native” of the neighborhood of Itapuã, in Salvador, Bahia. In 2015, the artistic action consisted of immersive coexistence with fishermen and goes from the “Kiloss” shed on a beach in Itapuã, for 21 days. Drawings and paintings were made on the walls, condemned to demolition by the policy of reform of the coast of Salvador, under the management of ACM Neto (DEM). The following year the shed was destroyed and some of its former members created the “Museum of Bones” in the same place. This research aims to connect the experience of 2015 with the fieldwork carried out there in the present day as a “relative ethnographer”. This article focus particularly on the portraits drawn in the old shed. What do these pictures tell us? The observation drawing appears as a way to create and to fable from the experience of otherness. Drawing in real time is considered an ethnographic and performative methodology because involves an intersubjective pact, a kind of “exchange of gifts” that occurs in the conviviality. Drawing with the other.

IMAGES OF JUSTICE, CURRICULUM REPRESENTATIONS AND DRAWING ANALYSIS: IN THE SEARCH FOR LEGAL EDUCATION DEMOCRATIZATION

Maria Cecilia Lorea Leite

(Universidade Federal de Pelotas) – Brasil

Undergraduate legal education, generally speaking, with its propensity to teaching centrality, the distancing from reality and its attachment to the letter of the law, has inherited characteristics of the first law schools, which have influenced it so far. The emphasis on dogmatism, the scholastic method and comments, has eventually distanced academia from social concreteness, affecting all those who in some way deal with the law day by day. This study aims to analyze the images of Justice produced by professors who work at five different law schools, four of them in southern Brazil and another one in Angola, as elements of study for curriculum and legal pedagogy research. The Portuguese origin of the legal system in both Brazil and Angola and the identification of similar problems in the teaching of law have legitimated this research. In the two countries, legal education has been the subject of debate and critical analyses, particularly in the last three decades. This qualitative approach analysis is based on the documentary method of interpretation, supported mainly by theoretical contributions of Ralf Bohnsack. The collection of images was performed by means of the drawing construction technique.. This work contributes to curricular studies in the field of Law in the search to the proposal of legal pedagogies which are consistent with the challenges of contemporary society.

DRAWING, RESEARCH AND ANTHROPOLOGY

Session chair:

Aina Azevedo

STONE FIELDS, PLAIN FIELDS: OUTLINES

Flávia Maria Silva Rieth

(Universidade Federal de Pelotas) – Brasil

Based on the National Register of Cultural References (INRC) – Campeira Handling in the campos dobrados of Alto Camaquã/RS, we propose the reflection on the usage of drawing in the research process. INRC is a public policy of the Brazilian State for the acknowledgement and appreciation of the cultural references which Mark the cultural diversity in the construction of a Nation. The Report in the stone fields provides a continuity for the reflection on the plain fields research. Paying attention to the pampa diversity, the plain fields are described by their dense and varied coverage of native grasses species, by the gentle waves of the coxilhas and by the narrow ciliary forests along the watersides. The stone fields or dobrados are characterized by geographical features, ravines and sentry houses with a small and medium-sized herbacious and shrubby coverage forming mosaics of field and forest. In the outlines of these fields, the lines talk about the relationship with the environment based on the different cattle management in southern Brazil, understood as “campeira handling” which covers a group of activities which join work and way of living. Through the drawings we learn to see, to make “things arise” as we link perception, imagination and attention. In this sense, the act of drawing gains importance concerning the work, specially because of the Constant dislocation it produces as it pays attention to the relationships between the beings who dwell these environments

IMAGE NOTEBOOK: BETWEEN DRAWING AND PHOTOGRAPHY

Fernando Monteiro Camargo

(Universidade Estadual de Campinas) – Brasil

In this presentation, I reflect on my visual notebook, which was produced during my master's degree in Social Sciences. The objective of the research was to study the relationships that different characters establish in and with Rua do Porto, in the city of Piracicaba, State of São Paulo, Brazil. This city, with about 370 thousand inhabitants, is a reference for residents of nearby cities, in search of specialized goods and services, such as commerce, health services, artistic, cultural, and leisure activities. Rua do Porto is located on the left bank of the Piracicaba river and three blocks away from downtown. Initially, I defined some paths and made the photographic record of Rua do Porto. However, not satisfied with the photographic images, and as a way of dwelling on the photographs, I decided to attach my wife Laura's drawings to them.

In the “assembly, disassembly, and reassembly” movement, with photographs, drawings, poems, and experiences, we have tried to explore the temporal gaps, the visitors' movements and our feelings, meanings, and emotions towards Rua do Porto. The assemblies bring the street's temporal layers, not forgetting our own layers and limitations towards it. The images offer possibilities to explore, to imagine, to feel, to sort and clutter Rua do Porto. They evoke visions, glances, ghosts that, in turn, awake places and times.

SCRIBBLES OF A RESEARCH PROCESS STARTING FROM A GRAPHIC DIARY ASSEMBLING

Lisandro Moura

(Universidade Federal de Pelotas e Instituto Federal Sul-rio-grandense) – Brasil

The following work presents sketches and scribbles of a research process from drawings, notes on readings and lectures, diaries, photomontages and other visual documents. Such resources, so familiar to the anthropological work, were selected, cropped and assembled as manual and digital collages, that dialogue with each other and with the objective of the project developed by the author. Through combination processes that bring different learning contexts and scenarios closer, the drawings are considered as dispositions of gestures that induce a type kind of knowledge concerning the ethnographic field and the possible ways of (dis/re)organization of research material.

ANTHROPOLOGY IN ACTION: ETHNOGRAPHY AND DRAWING ON THE CENTRO DE REABILITAÇÃO VISUAL LOUIS BRAILLE IN PELOTAS, RS

Guilherme Rodrigues

(Universidade Federal de Pelotas) – Brasil

This ethnographic research carried out between 2016 and 2017 at the Centro de Reabilitação Visual (CRV) of the Associação Escola Louis Braille in Pelotas-RS, as a Conclusion Work in Anthropology, proposes a reflection on the relationship between visually impaired people and the city. At the interface of Urban Anthropology, Visual Anthropology and Social History, I discuss, among the forms of social exclusion promoted in the city, the problems of accessibility faced by the blind and people with low vision. In addition to a biomedical approach, I treat the issue of visual impairment from a social point of view. In the field work, I proposed the realization of the “Living the Body Work”, a set of five thematic activities exploring the senses of the human body, which constitute the privileged ethnographic data. The production of drawings and photographs were integrated with participant observation as privileged techniques of ethnographic method and writing.

OP 065 – ECO-ENVIRONMENT AND VILLAGE CULTURE RECONSTRUCTION

Instead of building the environment of rural areas, the most essential thing of rural building is to build the sense of participation of rural community members.

The primary task of rural building is to build the cultural self-consciousness, which refers to promote public affairs in rural area so that the rural authority and order can be developed. We argue that a village on the earth, however large or small, whether with a long history or not, or however complicated the construction structure is, is a cultural community, which forms a specific society. With the rapid development of urbanization, traditional village cultures are endangering.

Under such circumstances, how to recognize the value of a traditional culture in a village society, promote village society reconstruction, build and maintain a sustainable village culture have become inevitable issues. The core topics of the panel are: 1. Cultural self-consciousness and village development 2. Eco-environment and village culture reconstruction 3. Cultural heritage and its benefits sharing 4. Relative systems and traditional culture transforming studies 5.

Traditional livelihood model and social change studies 6. Cultural diversity and eco-civilization co-reference.

Convenor:

Ma Chunxia

(Jishou University) – China

Robert Guang Tian

(North American Business Press) – USA

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Eco-environment; culture; self-consciousness; reconstruction

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

THE CULTURE AND THE ENVIRONMENT

Session chair:

Gang Tian

VILLAGE CULTURAL RESOURCE AND VILLAGE RECONSTRUCTION

Kanglong Luo

village cultural resource is the base of village construction.village reconstruction looks nostalgic as target, people as expert, industry as base, technology as guidance, landscape as setting, history as experiences, belief as self-discipline. Villages use these cultural facts to integrate village reconstruction,leaving the elegance of village, triggering the power of village,otivating the strength of village.

INDIGENOUS COMMUNITIES IN THE WESTERN GHATS AND THEIR CULTURAL LANDSCAPE AND SUSTAINABLE DEVELOPMENT CHANGE AND CHALLENGES

Vaishali Mallappa

(Chickmagalore District Administration) – Chickmagalore District Administration

Western Ghats is a mountain range and a UNESCO world heritage site. The Western Ghats is one of the world's eight hottest biodiversity hotspots. The area is ecologically sensitive to development and was declared an ecological hotspot in 1988. The Government of India has taken several initiatives to protect and save the ecology of the region. People residing in rural areas of the various parts of developing countries are facing challenges related to un-sustainability, and poverty. Poor people are often seen as bound to use their immediate surrounding for short-term endurance and are assumed to be the most exposed to natural resources degradation. Thus, strategies such as promoting opportunity, facilitating empowerment and enhancing security to reduce poverty and to achieve sustainable development may be directed towards enhancing development by generating jobs according to our needs and manufacturing of the goods by use of our own technology. A lot of scientific inputs and thinking are required to preserve the Western Ghats belt. The focus of development in the Western Ghats region should be done by properly informing, educating and organizing people down to the grass root level.

ENVIRONMENT AND THE SURVIVAL OF MINOR ETHNIC GROUP

He Qun

Based on the theory of relation of environment and culture in ecological anthropology, starting with the interaction of minor ethnic group and environment, as well as its "simple culture" and transforming environment, this paper addresses the interaction of transforming environment and the survival of minor ethnic group, via gathering literature, and points out how minor ethnic group could survive and develop the modernization.

NATURAL GEOGRAPHICAL ENVIRONMENT AND PRODUCTION OF FOLK LITERATURE OF YUNNAN ETHNIC MINORITIES

He Yue

As a materialized type of ethos and traditional culture, Folk Literature came into being under the influence of natural geographical environment, social environment, ethnic way of thinking and aesthetic psychology and so on. Of them, natural geographical environment is the most fundamental and necessary, it plays a fontal role on the formation of Folk Literature, the research gives real evidence from that territorial landscape, territorial customs and territorial cultural influence play a decisive role on the production of Folk Literature of Yunnan Ethnic Minorities. For today's much more intensive relations between man and nature, to emphasize the fundamental and fontal role of natural geographical environment on the production of human culture can make modern people concern on nature and love nature, and correct the wrong status of nature.

THE CULTURE AND THE ENVIRONMENT

Session chair:

Kanglong Luo

ENVIRONMENTAL ANTHROPOLOGY IN CHINA: SOME OBSERVATIONS ON DEVELOPING PROCESS AND CORE THOUGHTS

Gang Tian

As an interdisciplinary subject between natural and social science, environmental anthropology does research by typical anthropological methods. This research elaborates modern environmental anthropology concerning ever-changing relationship between man and nature. It probes a sustainable life style by investigating specific environmental problems in perspectives of cultural interpretation. In the context of China, ecological environment in many areas has been deteriorated. Some damaging activities have been destroying the environment. It presented a significant obstacle to the harmonious development of regional economy, society and ecology. Results show that a single discipline cannot profoundly explain complicated cultural and natural phenomena and thoroughly resolve the already existed and coming environmental issues. Emergence of environmental anthropology is indispensable and the development of environmental anthropology should be a necessity.

VILLAGE REVITALIZATION OF MINORITY AREAS IN THE CONTEXT OF ECOLOGICAL CIVILIZATION: A CASE STUDY OF THE MIAO VILLAGE OF LIANGDENG

Hexian Wu

with the fast promotion of industrialization and urbanization, village reconstruction in China is exposed to many difficulties. Researches show that in the guidance of ecological civilization, and break away with the disturbance of negative effect of industrial civilization, villages in Minority areas can avoid being the victims of developmentalism, and village revitalization can finally be achieved.

THE INFLUENCE OF ETHNIC CULTURAL CHOICE ON THE VULNERABILITY OF THE ECOSYSTEM

Zhou Hongguo

The living environment includes the natural environment and the social environment. The livelihoods is based on the natural environment, presented in the social environment through human's subjective initiative, and forms a complex of economy and culture together with culture. The difference of livelihoods determines the diversity of cultural choices, cultural choices influence the development of livelihoods based on particular ecosystems, and the matching of cultural choices with ecosystems affects the vulnerability of the ecosystem.

THE INFLUENCE OF QING GOVERNMENT'S EXPLOITATION ON XIANGXI TUJIA AREAS

Zhoulian Qu

Bureaucratization of native officers in 1727 was an epochal change of Xiangxi Tujia history. With the process of bureaucratization, Qing government began to exploit the economy, society and culture of Xiangxi Tujia areas. Because Qing government adopted inadequate utility pattern of local ecological environment and carried out one-sided farming and cultivating wasteland, which caused deviation of the district's resource utility pattern and local ecological environment.

This influence continued up to now, which caused deterioration of ecological environment to some extent, even catastrophe. This historical process told us that reasons of ecological environment decay not only were the question of overexploitation, but also the result of utility pattern fault. Therefore, the government needed to find reasonable resource utility pattern, which was the key factor of ecological catastrophe management.

THE CULTURE AND THE DEVELOPMENT

Session chair:

He Qun

A PEARL IN THE DRAGON RIVER BASIN IN CHINA – CULTURAL HERITAGE AND ITS DEVELOPMENT IN SHIZHU

Qian Tian

(Southwest University) – China, Cathy Ping Xie (University of Nottingham) – UK

Cultural heritage systems are priceless treasures, which are of great values of sustainability. Agricultural heritage is a relatively new, and dynamic construct of cultural protection and inheritance with its own characteristics, following the concepts of World Cultural Heritage, World Natural Heritage, World Cultural Landscape and Intangible Cultural Heritage. It requires to be managed and developed effectively and sustainably in accordance with the local status quo and its wider contexts. As a large agricultural country, China abounds with rich agricultural and cultural heritage resources. Shizhu Tujia Autonomous County in Chongqing is such a place. This paper is the first of its kind to present how Shizhu, which is located in the Dragon River Basin, was transformed, reconstructed and developed by the valuable Chinese medicinal plant *Coptis*. Shizhu *Coptis* has been acknowledged with its unique medical significance and its traditional production system, which is of great value culturally, socially and economically. Meanwhile, it also becomes a great concern whether it would survive under the current development of urbanization, and how it could be conserved and developed sustainably.

The case in this paper, which is currently the only one agricultural heritage system with great medical values, has not been completely assessed for their contribution to the development and civilization of the villages and society, as each reflects a particular context, quite often that of rural areas, with complexity. Also, the criteria and process of the assessment, the conservation and management of the heritage system would be complicated. This study, therefore, aims to explore the relationships and features between the cultural heritage system and its contexts, particularly the river basins in which it is embedded. Four features of Shizhu cultural system with its best “fit” in the river basin were analyzed. The embedded cultural element and proposed approaches to future management were discussed to illuminate the future research. It is closely related to the panel theme and contributes to the related knowledge base.

TIBETAN STONE CARVING OF: THE INHERIT MAIN SUBJECT, APPROACH AND MEANING OF STONE CARVING IN HERI VILLAGE

Feng

(North Minzu University) – China

The stone carving culture of Qinghai Heri village originated in Heri temple. After nearly one hundred years of inheritance and evolution, it has formed a unique way of inheritance and inheritance. The main transmission mainly were inner and outsider groups, because of their different identities. Inner groups could be divided into sacred and secular groups, while outside groups formed by marriage and apprentice, which could be subdivided as apprentice inheritance, family following and marriage transmission, as well as government training. The constitution of main bodies and ways formed the carrier of the analysis of the inheritance significance of the Tibetan stone carving, which could be observed the internal inherent factors of the Heri village stone carving culture to the present.

RIGHT CONFLICT OF DIFFERENT MAIN BODY ON THE BASIS OF SPECIFIC CULTURAL HERITAGE

Zhengang Zhou

Different main body based on specific cultural heritage have different rights. In practice, conflicts of these rights take place, such as conflicts between ownership of cultural heritage and participation rights of heritage, conflicts between right of development and right of management, and property rights of based on different main body of specific cultural heritage, and so forth. Regarding main body as main line, we can ravel out benefit distribution of conflict of interest. If the rule of conservator can be promoted to the conservation of tangible cultural heritage, sustainable conservation and development of cultural heritage can be achieved.

THE RESEARCH OF THE CONSTRUCTION OF RURAL COMMUNITIES IN THE CONTEXT OF RURAL TOURISM

Yueling Ming

Rural areas of China are a cultural community and a continuation of traditional rural culture. The impetus of the construction of rural areas originates from traditional rural culture and its nature is the integration of cultural resources. The construction of rural community is not starting from scratch, but using rural tourism as a medium and then cultivating the subject awareness of constructing rural areas, potentiating the cultural self-confidence of community members, and integrating these cultural resources into rural orders through updating traditional concepts, developing ethno-education, and excavating culture connotation. The major strategy of the construction of cultural rural community is making the construction of rural community return to the track of cultural rural areas under the background of cultural country and finally achieving the cultural consciousness of cultural community.

THE CULTURE AND THE DEVELOPMENT

Session chair:

Ma Chunxia

COMMUNITY BUILDING AND RURAL CULTURE CONSTRUCTION IN ETHNIC AREAS

Peng Yongqing

Culture is a complex whole. At present, rural culture is built from cultural presentation. One is by knowing relative modern culture and mainstream culture, to take a series of construction work aiming at poverty and background situation; the other is by principles of cultural diversity, to take a series of construction work aiming at rapid appearance and homogenization situation, These works ignored internal association between cultural space and cultural whole. In general, achieving development and cultural consciousness of rural society through cultural policy and by investigation on rural culture situation of Wulingshan ethnic area, community building as a process of cultural reconstruction emphasizing community autonomy, have a referential significance to build ethnic village as community platform of rural culture construction mechanism.

CULTURAL CONSTRUCTION OF THE BAI PEOPLE AND NATIONAL IDENTITY IN THE IMMIGRANT COMMUNITIES AT THE BOUNDARY BETWEEN HUNAN AND HUBEI PROVINCE

Cao Jingwen

At the boundary between Hubei and Hunan province, Tielu and neighboring Linxihe are the Immigrant communities of the Bai people in the reservoir area.

Through the cultural construction measures, such as Excavation, cultivation and consolidation of the Bai people tourist spots, construction of the new community and cultural square of the Bai people decoration of the new Dali street, creation brand of characteristic architecture, Tielu community has realized the Five-One Goal of cultural construction which is a book, a film, a play, a feast, a suit of Bai people, led to consolidation of cultural identity and ethnic identity of Bai people resident, and then to national identity of Bai people. On the contrary, Planned to construct Bai people culture of Border town many years ago which never put into effect in Linxihe community of Bai people, led to disagreeing with the ethnic identity of Bai people resident, and to weakening national identity of Bai people.

IDENTITY AND COOPERATION: A STUDY OF RELATION AMONG ETHNIC GROUPS OF CO-MEAL TRADITIONAL

Yuan Dongsheng

A village as a case study has Shui水族 and Miao苗族 ethnic groups. The two ethnic groups shows division and conjunction during interactions, embodying boundary and mingle of ethnic groups, assuming the two ethnic groups of interdependence and harmony in diversity. By fieldwork and observations of comeal traditional, this paper reveals the relevance between co-meal traditional and multi-nationalities cohabitation. Relative to literatures of co-meal, this study has a certain extension and propulsion. In the village of multi-ethnic groups and multi-culture, the space of co-meal traditional shows identity of cooperation.

For example, by dog-eat-dog, soliciting, drinking alcohol, injuring health without injuring feeling, visiting brothers in different villages, contributing to survival wisdom of harmonious inhabitation for village with multi-ethnic groups response to harmonious interaction. Furthermore, the identity mechanism provides catalyst and boost for village's symbiosis and harmoniousness, through identity of construction from free to conscious, which results in overlapping self and other.

HIGHWAY, SOCIAL CHANGE AND VILLAGE RECONSTRUCTION: AN ANTHROPOLOGICAL STUDY OF A RURAL MIAO VILLAGE IN THE SOUTHWEST OF CHINA

Lei Wu

(Jishou University) – China

Highways, as one of the modern road infrastructures, play an important role in the development of modern society and are endowed with different cultural symbols and meanings at different times. In academia, researches focusing on highways are mainly in Economics and seldom in the Social Sciences. This paper studies a Miao village in the southwest of China, and mainly uses anthropological research methods of finding cultural facts diachronically and synchronically as well as anthropological observation and participation in village life, in order to provide in-depth insight on the social changes currently affecting this village. Under the influence of a recently completed, nearby highway, it concludes a local ethnic minority village's economic, social and cultural change and discusses the cultural relation between highway and globalization, urbanization and the development of the ethnic minority village. This paper suggests that highways are not only placed in-between rural and urban areas as a public infrastructure, but also as a kind of “time-space compression” medium, and a huge traffic network connecting distant places, which has functions of economy, politics and culture. To sum up, only by combing highways and local ethnic minority cultural analysis can we further understand the mechanism of village reconstruction and strategies of village revitalization.

THE CULTURE AND THE DEVELOPMENT

THE RELATENESS BETWEEN CROPS'DISPOSITION AND STONE DESERT CATACLYSM TREATMENT OF MIAO MINORITY IN MASHAN AREA

Hong Tian

(Jishou University) – China

Ecological anthropology argues that ecological recovery is a systematic project based on a certain ethical culture. The objective existence of ecology frail link is the difficulty which the stone desert region ecology restores. The knowledge of local ethnic ecology performs the function to avoid and restore the link of ecological fragility. The paper, starting from the field survey of Miao's traditional crops in Mashan area, summarizes the local ecology knowledge which their generation inherits, and inquired about turns to a new generation feasible means that thus puts forward the cultural countermeasure for the stone desert cataclysm's treatment.

VILLAGE CULTURAL RESOURCE AND VILLAGE RECONSTRUCTION

Ruiqing Fan

Village cultural resource is the base of village construction. village construction looks nostalgic as target, people as expert, industries as foundation, technical guidance, landscape as settings, history as experiences, beliefs as self-discipline. villages use cultural facts to integrate village reconstruction, leaving the elegance of village, motivating the power of village, and triggering the strength of the village.

THE RESURGENCE OF THE TRADITIONAL ORGANIZATION UNDER THE VIEW OF POLYCENTRIC GOVERNANCE IN CHINA – ILLUSTRATED BY THE “LHA-SDE TRIBE COMMITTEE” IN TIBETAN PASTORAL VILLAGES OF NORTHWEST CHINA

Zheng Xiong

At present, the intensive building of vast rural areas is put priority in China. To accomplish this huge and heavy project, it's crucial to realize the importance of the transition from totalitarian management(the government's exclusive management) to polycentric governance in rural areas. From the anthropological view, the actual participation of the grassroots and social organizations on the governance of rural areas is inevitable in this transition. Likely, the reasonable construction of the social order of Tibetan villages, as cultural communities, could not be done without the participation of some traditional organizations.

“lha-sde tribe committee”, as one of the typical Tibetan traditional organizations in Xiahe County Gannan Tibetan autonomous prefecture in Northwest China, possessing deep indigenous knowledge, is a good example which resurges recently and functions well in fields of dispute resolution, ethical enlightenment and social integration in Tibetan society. With the increasing social mobility and the cultural conflict as backgrounds, the traditional totalitarian management model have been much less able to deal with the complicated and interrelated problems in Tibetan rural areas. It's held that the interaction and the integrated dependent relationship between the Tibetan social organizations and the government should be emphasized in the newly polycentric governance.

OP 066 – EDUCATION AND WELLBEING: CORRESPONDENT ECOLOGIES

This panel sets to consider education and wellbeing as correspondent, ecological processes. Both entail a training of the senses and attention as well as caring participation in the world's becoming. During the panel we shall explore how education and wellbeing come together, in practice, to sustain a living world by asking: how do pedagogical approaches in wellbeing and environmental converge? How do communities and interest groups pursue education through perceptive knowledge of the environment and its ecosystems? How do attitudes emergent in skilled practice such as patience or contentment pertain to wellbeing? In what ways does a close understanding of materials manifest as an appreciation of the environment?

Topics include:

- Indigenous, community-based and localised learning
- Education of attention, didactically poor approaches
- Vocational training
- Occupational, movement, and animal therapies
- Contemplative and improvisational practices
- Ecological and educational perspectives on mental health
- Outdoor education
- Transgenerational and life-long learning
- Peer-to-peer, teacher:pupil and master:apprentice relationships

We are particularly interested in salutogenic, phenomenological and transformative perspectives as well as examples of good practice, training, transdisciplinary cooperation and implementation. The panel looks forward to experimental presentations and could include short pedagogical tasks, practical and visual presentations and bodily and material engagements.

Convenor:

Elizabeth Ann Rahman

(University of Oxford) – United Kingdom

Krzysztof Bierski

(Durham University) – United Kingdom

Comissão/Comission: IUAES Commission on Anthropology and Education

Languages accepted for paper presentations: English, Spanish, Portuguese

Keywords: education; sustainability; wellbeing; skills; ecology

Thematic lines: 13. Education/Antropologia e Educação

EDUCATION AND WELLBEING: CORRESPONDANT ECOLOGIES (1)

Session chair:

Joy Hendry

ENVIRONMENTAL CYBERACTIVISM AND THE ZERO WASTE MOVEMENT

Rianna de Carvalho

(Universidade Federal da Paraíba) – Brasil

Landfills are places where waste generated by human activity is destined for final decomposition. Opposite to this, the zero waste movement intends not to allocate more waste to landfills, providing guiding principles for continually working towards eliminating it (which includes composting, reusing, recycling, or simply not generating any waste). It is interesting to note that, in the last years, the names associated with this movement are, mostly, those of women: Bea Johnson, french-born who lives waste-free with her husband and two sons since 2008 and has created Bulk, an app which locates bulk foods (with no packaging) and liquid refills near users; Lauren Singer, an american blogger who produced in two years an amount of waste that fits a jelly pot; Milena Glimbovsky and Sara Wolf, germans who, in 2014, opened a zero waste supermarket in Berlin; Camilla Carvalho, brazilian, founder of the online platform “do you have sugar?”, that encourages exchanges between neighbors, among many other social media female stars who have configured a field of environmental movements, included in cyber-activism or digital activism. Thus, this paper proposes to present some dimensions of information flows and dissemination of zero waste cause and the search for awareness cared out by women over the internet, aiming at alternative forms of consumption and waste management.

FAMILY EDUCATION AND THE SHAPE OF SELF-IDENTITY

Hu Xingling

(Beijing Normal University) – China

Education includes school education and family education, both of which are important to the growth and future development of individuals. Self-identity crisis reflects that self is being in conflict and contradiction. Affected by different elements, self-identity presents different developmental levels. Different parenting style might have different effects to the formation of children's self-identity. In order to find out the relationship between family education and individual self-identity, this paper will use the method of interviewing and also the tool of questionnaire to collect information of college students, and provide suggestions. First, questionnaire is used to collect data of the general information of college students' self-identity. Then, based on the data, interviews are made to explore the relationship between parenting style and the self-identity development. The main problems of the individuals are relying on parents' decision, having no confidence and future goals. After that, analysis of the reason is worked out and shows 4 key elements in family affecting children's self-identity development: natural family education between generation, authoritative and overindulgent parenting style, intense family atmosphere, and isolation of affect from parents. In the end, possible suggestions are given from 3 aspect: providing harmonious family environment for children, helping individuals to build more confidence, and improving the social support system.

MEETING THE “WILD”: SCOUTING, TAMING NATURE AND CONFORT

Caio Coelho

(Unisinos) – Brasil

Why do Scouts (boys and girls) have to tame nature in their camps to achieve confort? This article describes how camping by Brazilian Scouting can be seen as a process of meeting an idealized “wild nature” and a construct of inner identity through the process of domestication of this environment. Considering Scouting as a lifestyle (as it is structured in a series of moral codes), the activity of camping outdoors symbolizes an ideal in which the young person will develop new skill and “test” himself in face of different challenges. There are strict technicalities used to achieve bigger success in this endeavor and camping is usually seen as the peak of the Scouting educational program because in this environment it can develop resourcefulness in adversity. In a way, the activity is projected to teach how they can change their surroundings to achieve a confort place. And this confort is reached by changing the landscape and the self. This fieldwork, held in 2011-13, was mainly concerned with voluntary activities of this movement, but it cannot be denied that the relation between young scouts, outdoors education and environmental advocacy are intertwined. Volunteering in this sense means the stablishment of a mutual relation between the one, the group and the environment.

EDUCATION AND WELLBEING: CORRESPONDANT ECOLOGIES (2)

Session chair:

Joy Hendry

CHILDREN'S ENGAGEMENT WITH THEIR ENVIRONMENT. AN ETHNOGRAPHIC APPROACH TO CHILDREN'S LEARNING BY PARTICIPATING IN COMMUNITY ENDEAVORS (SALTA, ARGENTINA)

Carolina Remorini

(Universidad Nacional de la Plata/Consejo Nacional de Investigaciones Cientificas y Tecnicas) – Argentina

Analia Jacob

(Facultad de Ciencias Naturales y Museo, UNLP) – Argentina, Pilar Desperes

Learning about the environment is a crucial aspect of human development. It allows children to develop necessary skills that make possible not only their integration into community life but also their wellbeing and health. Contemporary small-scale societies facing rapid ecological change provide a unique opportunity to study the relationship between ecological changes and the learning of local knowledge. Building off these ideas, in this paper, we characterize different ways in which children become competent participants in community endeavors, based on the results of an ongoing ethnographic research in rural communities of Salta province. Data analyzed here come from interviews performed to children's caregivers and participant observations as well as photographs and video record of children's activities. Our analysis of enskillment processes focuses on two settings which represent for children different opportunities for sharing activities with multi-aged groups of people: 1) domestic chores, including collecting and farming; 2) community rituals where children are invited to be part of parades, processions, and demonstrations ("batida de banderas"). In both settings, we noticed that children learn by observing and pitching in and adults do not attempt to control children actions, except when they put them at risk. We also noticed the ways in which adults orient children's attention to relevant environmental features, and show respect to children's initiative and autonomy.

SINGING AND INTONATION: MUSICAL LEARNING AND SOCIALITY AMONG FARMERS/SINGERS IN THE MACHADO STREAM (MÉDIO JEQUITINHONHA, MG, BRAZIL)

Valéria de Paula Martins

(Universidade Federal de Uberlândia) – Brasil

In this work, I focus on the process of learning singing among farmers who act as singers in a kinetic-musical event, the Nove, traditionally performed in the vicinity of the Machado stream (córrego do Machado).

The process of learning to sing is not formal or discursive: one learns by observing and acting as an apprentice, in what Ingold called “guided rediscovery” (1997). Here, Nove itself functions as a privileged context for enskilment by bringing together specialists and apprentices in a process of education of attention that involves not only what is sung, but how one sings: a series of precepts regulate, for example, the moment that each one begins and finishes the singing and also the specific sonorous pitch in which it acts.

It is the observation of these precepts that can guarantee that the intonation is reached: beautiful sonorous result coming from the right combination of the voices of the singers. Long-sought and fine tuning among those who are there, each with a different voice.

Intonation figures as a moment of aesthetic enjoyment that evokes other relationships between those people in other registers. In general, one can say that there are expectations in relation to speaking/silence, taking care that each one can speak/sing/silence in an adequate measure, from a specific (sonorous/social) place. The articulation between different voices, then, in the Nove, which can attain intonation from it, would appear as an ideal form of relation.

ECOLOGICAL TRAINING THROUGH WELLBEING PRACTICES: AN EXPLORATORY STUDY OF DEVOTIONAL AND RELIGIOUS COMMUNITIES OF THE RECÔNCAVO OF BAHIA

Francesca Bassi

(Universidade Federal do Recôncavo da Bahia) – Brasil

Silvia Michele Macedo de Sá

(Universidade Federal do Recôncavo da Bahia) – Brasil

This presentation aims to investigate the learning process of well-being practices among followers of Afro-Brazilian religions (Candomblé and Umbanda) and devotees of popular Catholicism in communities of the Recôncavo Baiano. This subject is articulated to the study of gestures and statements involved in devotional and religious care (prayers, blessings, rituals) and traditional phytotherapy (use of herbs in infusion, baths, syrups, beverages, etc.). The transmission of these 'syncretic' wellbeing vision, that could concerns families, neighbourhood or religious communities, follows various learning paths and origins (with a relative, looking with the elders, as a natural gift, as a consequence of a religious initiation). In the speech of the interlocutors, however, the process of learning is contextualized and it can't dispense with an ecology of sensation and perception (Anderson, 2000; Ingold, 2000). The practices of healing and the conceptions of well-being are developed through an engagement in the environment, considering, in a perceptive way, the elements of the territory and the specific cosmologies and ontologies. In fact, the concepts of ancestry, generation, substance, efficacy, memory and territory correspond to an experiential knowledge of well-being and mark a poetics of dwelling. They are part of an ecological training experience now recognized in the region as an effective source of well-being, alternative to the practices of bio-medicine.

OP 067 – EMBODYING INEQUALITIES: (RE)THINKING THEORY AND ETHNOGRAPHY

This panel will seek to ethnographically engage and theoretically examine the dynamic interface between bodies and inequalities, and the varieties of transitions made possible or shaped at these meeting points and/or their disjunctures. It seeks contributions from those able to illuminate aspects of these dynamics through situated ethnography and critical theoretical engagements. This includes considering the ongoing relevance and utility of approaches, such as critical medical anthropology, concepts such ‘structural violence’ or ‘bio-legitimacy’ for examining the variety of ways that inequalities become embodied or the consequences of inequities for embodied experience disease and illness. Are there different traditions of medical anthropology, for example in the ‘global south’ with alternative histories of social medicine and interventions on collective health, which provide us with new tools, perspectives and approaches for considering bodies and inequalities? At the same time novel domains of inquiry such as epigenetics are bringing the question of inequalities, disparities and the social or economic determinants of health into view in new ways, as efforts are made to understand how the ‘social gets under the skin’. How can medical anthropology critically engage with and contribute to these specific eco-social or bio-cultural approaches in considering how inequalities are embodied? What are the possibilities, dangers and challenges at stake in doing so?

Convenor:

Jennie Gamlin

(University College London) – United Kingdom

Waleska de Araújo Aureliano

(Universidade do Estado do Rio de Janeiro) – Brasil

Sahra Gibbon

(University College London) – UK

Comissão/Comission: Commission on Marginalization and Global Apartheid

Languages accepted for paper presentations: English, Spanish, Brazilian

Keywords: Embodiment; Inequality; Theory; Ethnography Health

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

ETHNICITY, INDIGENOUS HEALTH AND INEQUALITY

EMBODIED INEQUALITY: COLONIALISM, CANADIAN RESIDENTIAL SCHOOLS AND INTERGENERATIONAL IMPACTS

Jennifer Leason

(University of Calgary) – Canada

My name is Jennifer Leason and my Indigenous: Saulteaux/Anishinaabek name is keesis sagay egette kwe (first shining rays of sunlight woman). Through auto-ethnography and visual anthropology, I share my journey as a third-generation, residential school survivor to demonstrate embodied inequalities and the impacts colonialism has had on our Indigenous peoples, families and communities in Canada.

In 1800's the Canadian government legislated assimilation policies and the goal was to "civilize the savage and Christianize the Indian" (Sir John A McDonald, 1883). Both of my maternal grandparents were students at Christ the King Indian Residential and Day School. Unfortunately, not only were they punished for speaking Saulteaux or practicing our culture, but they experienced physical, emotional and sexual abuse. As a result of the abuse, both struggled with mental health and addictions. My grandfather died at the age of 37 while intoxicated on the train tracks. My grandmother suffered with mental health and addictions. She was an alcoholic her entire life and died from stomach cancer at the age of 63. Although my mother was not subject to the schools, the disruption in parenting, mental health and addiction resulted in her own mental health issues and addictions. She too was an alcoholic and died from a heart attack at age 59.

The intergenerational embodiment of colonialism has had profound effects, not only on my family but generations of Indigenous peoples, families, communities and Nations. However, we are a new generation of Indigenous youth, scholars, mothers, and partners who are the warriors of change. We are working towards reconciliation, reclaiming, storing, rebalancing and ending the intergenerational impacts to create a better future for ourselves and for the future to come.

INDIGENOUS HEALTH AND THE AFTERLIFE OF COLONIALISM

Jennie Gamlin

(University College London) – United Kingdom

Mexico's indigenous communities continue to experience higher levels of morbidity and mortality, and lower life than non-indigenous regions, a pattern that is repeated globally. Common causal themes emerge in relation to this disparity including poor access to health services, interactions with healthcare providers that deter service uptake or amount to mistreatment and abuse and experiences of racism in healthcare provision. In addition, indigenous people share a history of colonialism, political underrepresentation, ethnocide and the experience of enclosure in a nation state that does not represent them.

This embodied inequality has rarely been theorised in terms of the coloniality of indigeneity: both terms directly expresses a history of domination. In this paper I will discuss this phenomena as the afterlife of colonialism: the on-going impact of a colonial legacy that continues to reduce life chances, leads to preventable mortality and is present in everyday relationships between people and institutions. Drawing on ethnographic data from a two year study with Mexican indigenous Wixárika communities I will explore and explain the gendered and racial links to coloniality that have come to define health and wellbeing and deconstruct explanatory variables such as geographic isolation and poverty in terms of their political and historical beginnings.

VIOLENCE AMONGST GUARANI PEOPLE: NOTES ON BRAZILIAN STATE INDIGENIST POLICY

Nádia Heusi

(Universidade Federal de Santa Catarina)

This paper focuses on an attempted intersectoral policy from the Brazilian State concerning how to approach the problem of alcohol and drug abuse among the Guarani indigenous people living in Mato Grosso do Sul. This policy was prompted by a police operation which targeted the so called 'villages internal violence'. The ethnographic analysis is based on my experience as a state agent in systematic dialogue with the Guarani leaderships, working for National Indian Foundation (FUNAI). The paper begins with a description of the Guarani's current situation from a structural violence perspective, then, it analyses the discussions and meetings which were had about creating or not a Centre for Psychosocial Care – Alcohol and Drugs (CAPS-AD) in the Indigenous Reserve of Dourados, in view of the tutelary power perpetuation.

THE BODY AS FLESH: THE PARADOX OF “BREATHING LIFE” INTO BODIES IN US-BASED ANATOMICAL COLLECTIONS

Rachel Watkins

(American University) – USA

Rachel Watkins

(American University) – USA

Sanja Špoljar Vržina

(Institute of Social Sciences Ivo Pilar) – Croatia

Skeletal studies of anatomical collections are foundational to the scientific conceptualizations of race that remain at the center of discussions and debates about genes, health and identity. However, they do not factor into these discussions as a historical or contemporary point of reference. I argue that this is largely due to continued investments in the production of scientific knowledge, which includes a naturalized positioning of anatomical remains as always already research subjects. Black feminist theory and critiques of science are used to bring attention to how this investment lends to colonized research practices.

Sylvia Wynter’s notion of biocentricity is used to illustrate how American anatomical collections are positioned as assemblages for maintaining a racially determined scientific and social order rather than fluid historical texts and agents. Hortense Spillers’ body/flesh distinction is used to deconstruct [our] bioanthropological sense of how we “breathe life into” or “put flesh” on these skeletal remains. I conclude with examples of how these social and scientific theorizations of skeletal remains can guide analyses that reflect the complex subjectivities of the people whose remains we study, as well as our subjectivities as researchers.

POVERTY, DISCRIMINATION AND INEQUALITY

COUNTING AND CONTROLLING CONTAGIOUS DISEASE: THE CASE OF HANSEN'S DISEASE IN BRAZIL

Claudia Fonseca

(Universidade Federal do Rio Grande do Sul) – Brazil

The recent comeback of yellow fever, a disease that was technically eradicated over a hundred years ago, draws attention to the questionable counting of cases of contagious disease, especially in the poorer, rural regions of the globe. Hansen's disease (previously known as "leprosy") in Brazil provides an interesting example. On the one hand, the combined efforts of collective health professionals together with a movement of patient activists have produced statistics that announce Brazil as the only nation in the Western hemisphere that has not eradicated the disease. On the other hand, these same activists repeatedly insist that, despite a country-wide public health system, this crippling, contagious disease frequently goes undetected and underreported. Through the analysis of policy documents, recent medical research, as well as the participation in discussions with health workers (particularly in Brazil's North and Northeastern areas), our aim is to present an "ethnography of the statistics". In other words, we propose to examine how, aside from poverty and stigma, an extensive chain of actors (involving WHO policies, national health activists, a vigorous health movement, and the bacteria itself) interact to shape a particular form of counting and controlling the disease.

PRECARIOUS CARE: FAMILY DOCTORS AND ELDERLY PATIENTS IN RIO DE JANEIRO

Natália Fazzioni

(Universidade Federal do Rio de Janeiro) – Brazil

This work is part of an investigation with family doctors in a primary healthcare centre in Rio de Janeiro, describing their care practices from their appointment with elderly patients living in one of the largest favelas in Rio de Janeiro, Complexo do Alemão. Armed violence resulting from the conflict between gangs that control drug trafficking and military police, as well as “structural violence” (Farmer, 1997) resulting from all sorts of inequalities, affects different aspects of the lives of its inhabitants and also constraint the possibilities of action from the healthcare professionals working in these areas. During these encounters, between doctors and elderly patients – especially those with restricted mobility, confined to their homes – different notions of care are updated. Based on Judith Butler’s (2015) proposition about “precarious life” in contexts of war and violence, we suggest the idea of precarious care, which helps to understand not only the limitations of medical practice, but also the restrictions faced by family members by providing care for the elderly in such a context. Creativity and affectivity are also an important dimensions to comprehend how doctors, patients and families live and work in Complexo do Alemão.

The challenges of being an ethnographer in this situation will also be considered in this presentation.

WHEN THE HEALTH SYSTEM REPRODUCE EXCLUSION FOR CANCER PREVENTION IN RURAL SETTINGS

Natalia Luxardo

(Universidad de Buenos Aires) – Argentina

This study address the question suggested in the panel related to how the study of inequalities and the social determinants of health can be discussed in new ways according to the needs of global south settings. Based on a framework proposed by critical medical anthropologists and scholars anchored in collective health field, it will be analyzed the first cycle of a research on cancer inequalities in the first level made in a country area of Argentina (Entre Ríos). Using qualitative data obtained in an ethnographic fieldwork in health services (2015-2017), we explored emergent issues that encouraged attention to the day-today activities of health personnel in their working rural and peri-urban contexts. Our goal is to provide an in-depth exploration of how the different areas in cancer control (primary prevention and early diagnosis only) can be increased unintendily by the health system interventions, giving clues to understand the gap between epidemiological data of local cancer rates and the important investment in health care that is assigned. The two components to be discussed are how guidelines and protocols for cancer prevention are implemented systems for surveillance and registries.

THE WAGES OF SIN: COUNTING THE SPIRITUAL, EMOTIONAL, AND SEXUAL COST OF HOMOPHOBIC THEOLOGY UPON BLACK MEN WHO HAVE SEX WITH MEN

Jordan E. DeSanto

(Yale University) – United States

Allegedly harmless, theologies negatively affect black men who have sex with men (BMSM) in tangible ways. In 2016, the CDC determined that if current rates of HIV diagnoses persist, one in two BMSM will be diagnosed with HIV in their lifetime. Theologians, such as Douglass, Horace, and Ward, have focused on sexuality within a black church context. Public health research has traced HIV risk among MSM, however, only recently have scholars such as Marlon M. Bailey studied the erasure of BMSM's experiences within public health discourse. Even less research correlates the black church's homophobic theology and the overrepresentation of HIV infection among BMSM. In this paper, I investigate the embodiment of theologically driven structural violence against BMSM in the form of homophobia to answer the question: how does the structural violence of (internalized) homophobia become embodied within BMSM in the black church? This paper reviews the scholars who have bridged across the two theology and public health to critique the limitation of each field's approaches to addressing the HIV/AIDS crisis among BMSM in the black church. How can BMSM in the black church invent a constructive ethic that humanizes, rather than demonizes, their same-gender-loving identity? This essay employs a womanist theory that recognizes heterosexism and resists homophobia, to construct a healing ethic that extends from the pulpit, beyond the clinic, and into the bedroom for the fullness and wellbeing of BMSM congregants.

▶ OP 067 – MONDAY JULY 16, 2018 2:00 P.M – 3:30 P.M

▶ OP 067 – TUESDAY JULY 17, 2018 8:30 A.M. – 10:00 A.M.

BODILY DIFFERENCE AND MATERIALITIES

EMOÇÕES QUE “ADOÇAM” O SANGUE: CORPORIFICAÇÃO DE SOFRIMENTO SOCIAL NA EXPLICAÇÃO CAUSAL DO DIABETES

Lucas Melo

(Universidade de São Paulo) – Brasil

A partir de experiência etnográfica com pessoas que vivem e trabalham com a diabetes na periferia de Campinas-SP, este artigo integra dados empíricos e reflexão teórica na análise da diabetes como corporificação de experiências de sofrimento social. Tal análise é empreendida por meio de um estudo de caso sobre a trajetória de vida de uma interlocutora, suas relações familiares, de vizinhança e o seu jeito ‘doce’ de ser. O foco aqui são as explicações causais da diabetes de ‘tipo emocional’ como resultado da corporificação de sofrimento social produzido no imbricamento de relações entre gênero, família, vizinhança e emoções. Dessa forma, a diabetes é apresentada como uma forma de corporificação de experiências de sofrimento social, tensionando, assim, as explicações etiológicas da biomedicina que, no fluxo do cotidiano, se tornam insuficientes para abarcar a dimensão físico-moral que a enfermidade assume na concretude da vida de determinados sujeitos sociais.

NIPPLES MATTER: BREAST RECONSTRUCTION OPTIONS AND EMBODIMENT IN THE US SAFETY-NET

Nancy Burke

(University of California, Merced) – USA

As the model Matuschka showed in her 1993 photograph and more recently Lochlain Jain in her bio-ethnography *Malignant*, baring post-mastectomy scars for public consumption (whether on a magazine cover or in a yoga class) is powerful. For many deciding about post-surgery reconstruction, options depend on the effects radiation has had on the skin and the type of breast cancer surgery undergone. Surgical choices might include insertion of an ‘expander’ followed by an implant, a ‘flap’, or reattachment of the nipple. Non-surgical options include nipple-areola tattoos. This project focuses on the ways structurally vulnerable women think about, and navigate, these complex decisions in safety-net settings and their intersubjective and embodied impacts. Findings reported stem from in-depth interviews conducted in English or Spanish with 30 women who had undergone nipple-areola tattooing. Women discussed the often unexpected impact tattooing had on body image, self-esteem, emotional well-being, and interpersonal relationships. They described their decision-making processes as weighing concern about the needle, the pain, and the uncertainty of the tattoo artist and outcome with the opportunity to return to a more “normal” appearance without further surgeries. Several discussed being exhausted and traumatized by the breast and reconstruction surgeries, and wanting a nonsurgical alternative. Several recounted fears related to stories of unsuccessful nipple reconstructions, including necrosis and the nipple “falling off.” The reconstruction process provided women with “closure” and the opportunity to feel “whole again” both sexually and emotionally, contributing to anthropological analysis of embodiment.

ADJUSTING HORMONES AND CONSTRUCTING DESIRES: NEW MATERIALIZATIONS OF FEMALE SEXUALITY

Fabiola Rohden

(Universidade Federal do Rio Grande do Sul) – Brasil

Recent technological interventions have led to new reflections about how gender and sexuality are materialized in different contexts. This article presents the results of a study conducted with doctors in Brazil about medical approaches and treatments related to female sexuality. The research methodology involved seeking out professionals mainly from the field of gynecology, but also from endocrinology and gerontology, who were interviewed because they specialize in treating sexual issues. According to these professionals, the most common “problem” among women has been the lack of sexual desire in the period around menopause. Following the current parameters of sexual medicine, they understand this process as being due to a decline in the production of hormones.

Despite scientific and legal controversies, they employ testosterone replacement as treatment. Using the notion of ontogenorms formulated by Annemarie Mol and the relational materialism approach, the work discusses how this type of pharmaceutical treatment has materialized female desire in terms of the absence or presence of testosterone, a hormone commonly conceived as masculine. The power of testosterone in the production of desire as well as the risks of virilization associated to its excess shape a reality in which female sexuality is therefore dependent on a substance that is always associated to the male.

"ONE IS ENOUGH!": AGENCIES IN THE ASSISTED REPRODUCTION(AR) PRACTICES TOWARDS GAMETES AND GENDER RELATIONS

Debora Allebrandt

(Universidade Federal de Alagoas) – Brasil

In 1991 Emily Martin's paper entitled "The Egg and the Sperm: How Science Has Constructed a Romance Based on Stereotypical Male-Female Roles."

questioned the persistence of stereotypical roles in science. More than two decades later, the data examined in this proposal appears to suggest that these stereotypical roles still are a very significant part of researches developed in AR.

This paper draws on an ongoing research conducted with the purpose of investigate the development of protocols and techniques to treat and understand what is called "the male factor" in AR. In the period of 2014-2016, I conducted an ethnographical research in an AR center that points out a growing concern about the rise of male infertility.

However, few novelties in the field of male fertility appear to have arisen after the advent of ICSI (Intracytoplasmic sperm injection) in 1992. This technique is fruit of an emphasis on the principle of "one is enough" and notions of abundance of male fertility, even in contexts of childlessness, which reinforce inequalities and structural violence against women's bodies.

I have sought to collect and analyze researches published since 1992 in the main indexes of reproductive medicine in Brazil and in the world, including medical, epidemiological and embryological researches. The results of the comparison and methodology used in these studies indicate that the main point of comparison to understand the male factor is the comparison to the female tubal factor. This data points out that the male factor only exists in comparison with the female factor and supports the idea that women's body is a central focus of invasive infertility treatments and bio-legitimate that "one sperm" is enough.

JUSTICE, ACTIVISM AND INEQUALITIES

JUDICIALIZATION AND THE POLITICS OF RARE DISEASE: RE-THINKING ACTIVISM AND INEQUITIES IN BRAZIL

Waleska de Araújo Aureliano

(Universidade do Estado do Rio de Janeiro) – Brasil

Sahra Gibbon

(University College London,) – UK

Em setembro de 2016, o Supremo Tribunal Federal (STF) brasileiro iniciou o julgamento de duas ações nas quais se discute a obrigatoriedade do poder público em arcar com medicamentos de alto custo não incluídos no Sistema Único de Saúde (SUS), ou que ainda não possuem registro na Agência Nacional de Vigilância Sanitária (ANVISA). Esse processo deu grande visibilidade ao tema das doenças raras (DR) já que boa parte dos medicamentos considerados de alto custo são para algumas poucas DR que possuem tratamento medicamentoso. Até fevereiro de 2018 o julgamento encontrava-se suspenso, após pedido de vistas de um dos juízes. Esta apresentação analisa o cenário atual dos processos de judicialização envolvendo demandas de pacientes com doenças raras no Brasil. A partir de material etnográfico, documentos oficiais e material jornalístico discutiremos como, no atual contexto político e econômico, as ações judiciais passam a se constituir como pretensa forma de acesso aos direitos em saúde, especialmente para pacientes com doenças que demandam tratamentos não disponibilizados nos serviços públicos. Neste cenário, governo, sociedade civil e indústria farmacêutica se articulam em torno do poder judiciário em disputas que envolvem por um lado o direito constitucional à saúde e os limites orçamentários do Estado, e, por outro, os interesses comerciais do mercado.

Tendo como foco as particularidades inerentes às doenças raras, consideramos que os processos de judicialização envolvendo medicamentos de alto custo apontam para as complexas relações econômicas e de poder que tem colocado pacientes e suas famílias em situações de profunda incerteza e instabilidade quanto a continuidade da vida, bem como revela os perigos da mercantilização da saúde que fragiliza a assistência a ser oferecida pelo Estado aos seus cidadãos.

UMA DOENÇA RARA NOS SERTÕES DO RIO GRANDE DO NORTE: ASSOCIATIVISMO, EMOÇÕES E GENÔMICA EM RELAÇÃO À SÍNDROME DE BERARDINELLI

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No Brasil, o estado do Rio Grande do Norte apresenta indicadores de alta incidência de pessoas com doenças genéticas raras. Em razão do debate antropológico sobre as relações entre genética e sociedade, isso nos despertou o interesse de entender os modos como essas doenças são experienciadas socialmente, sobretudo no que tange às formas de organização coletiva, além do propósito de identificar as instituições, agências e práticas da administração pública que intervêm, mediam e atuam diretamente com as pessoas com doenças raras, seus familiares e redes sociais de contato. Nossa pesquisa enfoca mais concretamente a mobilização social iniciada no final do século XX relacionada a uma determinada doença rara, a Síndrome de Berardinelli, também conhecida como “doença dos magros” devido à lipodistrofia congênita generalizada que reduz gravemente o nível de gordura no corpo das pessoas acometidas pela síndrome. A mobilização social foi protagonizada por mães de crianças identificadas com a mutação genética. Elas buscavam explicações médicas e culturais/sociais para a doença bem como auxílio terapêutico, além do reconhecimento social de seus filhos, que poderia reduzir os modos de estigmatização vividos pelos “portadores” da síndrome em razão da extrema magreza corporal. Assim, o associativismo entre os familiares e as pessoas com a doença, que foi estimulado pela identificação e mapeamento genealógico das famílias por uma das mães líderes, culminou, em 1998, na fundação da Associação dos Pais e Pessoas com a Síndrome de Berardinelli do Estado do Rio Grande do Norte. Nesse trabalho, pretendemos enfatizar a emergência desse associativismo biossocial, as práticas de biossocialidade que passaram a se constituir historicamente entre as famílias, os doentes, os médicos e agentes da administração pública, tendo em vista a demanda e o acesso a benefícios e direitos sociais, tomando como pano de fundo os aspectos culturais da região, que parecem estimular o associativismo muito mais pela lógica da família e da religião. Nesse sentido, grande ênfase será dada em nossa análise para a compreensão da emergência de um associativismo biossocial em relação a uma linguagem cultural das emoções, que interliga significados morais de família, religião e cidadania. Percebemos, portanto, que a legitimação da singularidade de uma identidade biossocial decorre também do reconhecimento da doença pela biomedicina e pela genômica – que são acionadas muitas vezes pelas pessoas com Síndrome de Berardinelli como uma via para tornar mais positiva sua condição – e de uma resposta dada pelo poder público e pela sociedade na forma de disponibilização de tratamentos, medicamentos, qualidade de vida e aceitação social, que envolve a busca coletiva por direitos, justiça e reconhecimento.

REPRODUÇÃO ESTRATIFICADA: MALFORMAÇÃO FETAL, ABORTO JURÍDICO E DESIGUALDADES INCORPORADAS NO BRASIL

Claudia Bonan

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Ilana Lowy Zelmanowicz

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O aborto é penalizado no Brasil, salvo em gravidez resultante de estupro ou risco de morte à gestante. Em 2012, acórdão do Supremo Tribunal Federal autorizou a interrupção da gravidez em caso de uma única malformação: anencefalia. É sabido que mulheres com mais recursos econômicos realizam aborto em clínicas que, embora ilegais, oferecem o procedimento em boas condições sanitárias e médicas. Contudo, a maioria das mulheres, para interromper uma gravidez, percorre caminhos que lhes expõem a um sem número de perigos (sanitários, legais, sociais, morais). A morte após um aborto ilegal é a forma mais visível da injustiça social inscrita nos corpos das mulheres, mas milhares de mulheres sofrem anualmente com sequelas de abortos clandestinos. Este estudo tem como objeto trajetórias de mulheres que realizaram aborto em um serviço público de saúde, com autorização judicial, por motivo de anomalia fetal grave.

Analisamos percursos médico-jurídicos desde a detecção da malformação até a realização do “aborto legal”. Investigamos a constituição do diagnóstico da malformação e sua gravidade, a decisão da interrupção da gravidez pelas mulheres e o acolhimento da demanda pelos profissionais de saúde, o acesso e o trânsito no sistema judiciário, os argumentos dos juízes para concessão da autorização e os procedimentos médicos para a interrupção. Nos concentramos no período 2011-2016, para avaliar os efeitos da mudança do quadro legal, em 2012, sobre os percursos médico-jurídicos. Depois de 2012, parece ter melhorado o acesso à interrupção da gravidez, no caso de anencefalia. Entretanto, no caso de outras anomalias fetais graves, o árduo percurso do diagnóstico à interrupção não se alterou. As trajetórias das mulheres foram marcadas por incertezas: longas semanas entre a primeira suspeita de “problemas com o bebê” e o estabelecimento do diagnóstico; imprevisibilidade quanto ao tempo e o teor da decisão da justiça; incógnitas no que se refere à internação e aos procedimentos médicos. Percursos arrastados entre o diagnóstico, a autorização legal e a internação significaram, com certa frequência, interrupção de uma gravidez já avançada, aumentando os custos físicos, emocionais, sociais e morais para as mulheres. A fragilidade dos protocolos locais de boas práticas médicas neste domínio incrementaram tais custos. A não garantia universal dos direitos reprodutivos faz com que a maioria das mulheres, desejando interromper a gravidez de um feto inviável, enfrente uma “roleta russa”, que agrega perigos e sofrimentos a uma situação já muito difícil. O acesso ao aborto em caso de malformação fetal é exemplo importante de desigualdades incorporadas e de reprodução estratificada, onde se entrecruzam hierarquias de gênero, classe e racialistas.

RASTREANDO MATERIALIDADES E EFEITOS GENÔMICOS DE RAÇA

Tatiane Pereira Muniz

(Universidade Federal do Rio Grande do Sul) – Brasil

As possibilidades de escrutínio do corpo decorrentes do mapeamento do genoma humano têm colocado um conjunto de desafios políticos e epistemológicos para a Antropologia. Uma vez que a investigação do genoma passa pelo estudo de populações, velhas categorias raciais são reinscritas em uma versão molecular, sem, no entanto, resolver antigas tensões inerentes aos processos de classificação, que se evidenciam no controverso uso de categorias que vão do étnico ao populacional. A partir das contribuições, dos estudos sociais da ciência e da tecnologia, particularmente de Amade MČharek e Annemarie Mol, busco problematizar como diferentes versões biológicas de raça têm sido performadas em distintos espaços institucionais, a partir da etnografia de laboratórios que trabalham com genética médica, em Porto Alegre – Brasil. Busco refletir, para além das disputas ontologia x construção e facticidade x ficcionalidade da raça, pensá-la enquanto efeito de práticas específicas e de processos de materialização que se dão em uma vida social marcada por processos de racialização.

Isso fica evidenciado tanto nas narrativas dos movimentos sociais como no campo da genética, particularmente da epigenética, onde ganham centralidade os efeitos da experiência – isto é, da exposição a fatores eco-sociais – na corporalidade e distintividade de corpos racializados, como efeito material de interpelações racializantes.

OP 068 – ENCOUNTERING DECEPTIONS OF DEVELOPMENT(S): EXPLORING THE PRACTICES AND KNOWLEDGE IN THE GLOBAL SOUTH

Since long development, or better a normative understanding of what development should be, has been uncritically considered as panacea to all sorts of social and political problem in various parts of the world. Critical views, often grounded on empirical studies showing the limits of this approach (Escobar 1994), have shifted attention on the fact that resistances and counter narratives, from the Global South as well as from the Western world itself, feed a series of challenges to the initially understanding of development.

In particular, a possible effect of neoliberal persuasive agendas has been to shift attention away from the social responsibility of the state and citizens have to struggle to find a way to survive despite of beyond the state (Polese et al 2017). This panel comes in response to the above tendency and we invite contributors to explore the local knowledge in development practice and to examine how it encounters the hegemonic notion of developmental paradigm.

With this panel we seek to understand various formal and informal approaches to produce nuanced knowledge that can help develop critical ideas on how to better engage with development practice in various areas of the world. We expect, with this panel, to foster a dialogue on the development ideas and practice encountered by various communities in the global south. This would also delve into issues pertaining to people in their everyday life in the developing world.

Convenor:

Amiya Kumar Das

(Tezpur University) – India

Abel Polese

(Tallinn University of Technology) – Estonia

Anna Romanowicz

(Jagiellonian University) – Poland

Comissão/Comission: Not informed

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ENCOUNTERING DEVELOPMENT

FUNDAMENTOS ANTROPOLÓGICOS DE LA RECOMPOSICIÓN TERRITORIAL DEL ARCHIPIÉLAGO DE CHILOÉ, SUR DE CHILE

Francisco Ther Rios

(Universidad de Los Lagos) – Chile

Ricardo Ramiro Alvarez Abel

(Universidad de Los Lagos) – Chile

Carlos Hidalgo

(Universidad de Los Lagos) – Chile

Esta ponencia se centra en el estudio de las interacciones entre múltiples usuarios, sectores productivos y cuerpos normativos presentes en el Archipiélago de Chiloé, sur de Chile. Metodológicamente, se hace uso de juicio de expertos y cartografía de espacios marítimo-costeros, ambos en diálogo con el estudio de las percepciones locales, conocidas a través de entrevistas aplicadas a usuarios directos del sistema archipelágico. Los principales resultados relevan las ventajas de una mirada interdisciplinar que logra modelizar la interdependencia –en un sentido bachelardiano– de acciones prácticas y simbólicas, identificándose “planos” y “lugares intersticiales” que evidencian la interacción epistémica entre entornos litorales y la conducta humana guiada perceptualmente en ellos.

Esta ponencia es resultado del Proyecto FONDECYT 1171827 “Coastal Behaviors Settings: Por una Antropología de la Recomposición Territorial en el Archipiélago de Chiloé”.

NEGOTIATING DEVELOPMENT: WHY DO A FEW 'DEVELOPMENT' INTERVENTIONS SUCCEED?

Rajakishor Mahana

(Kalinga Institute of Social Sciences) – India

Despite enormous efforts given to produce the right policy models in development, a little attention is given to understand the dynamics of relationships between these models and development practices in particular contexts. Building on the discourse and practice of an array of 'development' initiatives carried out under a poverty alleviation project over a period of three years (2011-2014) in Koraput district of Odisha, India, the paper explores why only a few "development" interventions succeed. The paper provides an ethnographic understanding of not whether but how development works by exploring the attributes and working of a few successful interventions (eg. foot operated pedal pump for lift irrigation) vis-à-vis not-so-successful interventions (eg. home garden). It shows that the 'beneficiaries' do not reject any "development" interventions carried out in their villages, rather, in fact, negotiate "their needs to match project schemes and administrative systems – requesting only what is most easily delivered" (Mosse 2004: 652). Thus a systematic packaging of participatory approach within the framework of project model is read, not only by 'outsiders' but also by the project staff themselves, as success of the project goals of people's participation and participatory-development, regardless of the actuality of the practices of how and why people accept an intervention.

Within the broader framework of the anthropology of development, the study reiterates these observations with "conditionality", "post-governmentality" and "bargaining" to demonstrate the subjects' structural and cultural logic of creativity and skill involved in negotiating development.

TRANSFORMING GLOBAL DEVELOPMENT AS PLANETARY LOKASAMGRAHA

Ananta Kumar Giri

(Madras Institute of Development Studies) – India

Development has been thought about and executed predominantly within an Euro-American paradigm. This paper seeks to interrogate and transform the available discourse of development by building upon Indic sources of planetary thinking such as Dharma and Lokasamagraha. Dharma refers to modes of right conduct and living and Lokasamagraha refers to creative modes of soulful and social gathering. This essay seeks to transform global development as planetary lokasamagraha

USING INDIGENOUS KNOWLEDGE TO RESPOND TO GLOBALIZATION AND TO COUNTER WESTERN KNOWLEDGE DOMINANCE IN AFRICA

Geoffrey Nwaka

(Abia State University) – Nigeria

Until recently African customs and traditions were misperceived as irrational and incompatible with the conventional strategies of development. But the current global economic and environmental crises, and widening inequalities between and within national have exposed flaws in the Western, neo-liberal model of development imposed on Africa from the top since the colonial period. There is now renewed interest in an alternative approach which emphasizes the cultural dimension of development, and the overlooked potential of indigenous knowledge as perhaps “the single largest knowledge resource not yet mobilized in the development enterprise”. Many critics blame state failure and the governance crisis in Africa on “the structural disconnection between indigenous institutions born of traditional African cultures, and modern institutions transplanted from outside”. Indeed Marshall Sahlins has emphasized the need for all peoples to “indigenize the forces of global modernity and turn them to their own ends” as the real impact of globalization depends largely on the responses developed at the local level. The challenge for Africa is how to engage and cope with globalization and other external influences in a way that is compatible with local conditions and priorities; how the full weight of traditional norms, values and institutions can be brought to bear on public affairs and development practice. The paper considers how indigenous knowledge and local traditions can be used to reconstruct African history and to support good governance and endogenous development. We argue that African independence should go beyond Africans taking over, and manning our modern services and institutions merely as gate-keepers of the colonial heritage. The fundamental philosophical and epistemological dimensions of independence need to be taken a lot more seriously. Africa may already have moved too far with global modernity to contemplate an insular and entirely home grown approach to its development, and must seek to benefit from global science and international best practices; but indigenous knowledge offers a model for rethinking and redirecting the development process, and a way to involve, enable and empower local actors to take part in their own development. Researchers and development agents who often assume a knowledge or capacity vacuum in Africa should instead try to tap into this vital resource of indigenous knowledge for locally appropriate ways to achieve genuine and sustainable development. The paper concludes with some general reflections on the indigenous knowledge movement as an appropriate local response to globalization and Western knowledge dominance, and as a way to promote cultural identity and inter-cultural dialogue on African development

NEGOTIATING DEVELOPMENT

LIVELIHOODS OF TRIBAL COMMUNITIES IN THE DROUGHT PRONE AREAS OF INDIA

Kasi Eswarappa

(Indira Gandhi National Tribal University) – India

Suman Das

(National Institute of Technology, Rourkela) – India

There are three basic requirements for every human being, i.e. food, cloth, and shelter to survive in the society with a decent living. The whole system of human organisms are dynamically associated with their socio-cultural practices and social institutions such as family, kinship, marriage, social behaviour, rituals, beliefs, and other life cycle crises like birth and death. Livelihood is such a phenomenon which depends upon the social manifestation of the family and community. We can find the linkages of livelihood structure and function of a family and community with their socio-cultural practices. The livelihood practices of a people demonstrate their social status and further symbolises the changes in their occupational categories which have a direct bearing on their livelihoods. In general, this change indicates how tribal communities match themselves with the changing operation of the agricultural practices. This paper tries to bring out the dynamics involved among tribe's socio-cultural practices and knowledge which have changed due to the surge of outside culture in the two settlements, which are explained through the social institutions. Further, it also emphasizes on the changes that have come in the family and kinship network, cultural components, rituals, changing marriage practices, festivals and institutions and their bearing on livelihood processes. With the above discussion in the background, our paper aims to look at the existing livelihoods in the drought prone region of India. In the paper an attempt is also made to vividly explain the prevailing situation of drought, opportunities and risks, coping mechanisms of the communities. Paper largely depends on the secondary data. It also bases its inferences based on the data gathered from official reports and records, Census records, published as well as unpublished research reports, papers, etc.

NEGOTIATING DEVELOPMENT: LOCAL'S EVERYDAY PRACTICES IN THE FACE OF LARGE-SCALE RUBBER PLANTATION AND DAM CONSTRUCTION PROJECTS IN SOUTHERN LAOS

Tomoko Nakata

(Kobe City University of Foreign Studies) – Japan

Based on fieldwork that I have been conducting consistently since 2010, this paper examines the various practices of the locals who have been affected by the large-scale rubber plantation project in Southern Laos and who are expected to be affected by the hydroelectric dam project that is under way in this same region.

The large-scale rubber plantation project in Bachiang District, Southern Laos, started in 2005 under land concession agreements between the Lao government and the Vietnamese rubber companies. Under the top-down development project, the locals were obliged to part with a large portion of their cultivating lands with little or no compensation, and to shift their livelihoods, which largely consisted of subsistence swidden cultivation. The project was therefore considered by many as destructive to the local livelihood and communities. However, over 10 years later, what we observe there is not the destruction but the diversification of their livelihoods. Based on their knowledge and resources, some have invented ways to adapt themselves to plantation labor, which can sometimes allow them to invest in other income-generating activities, while others have managed to keep going without becoming involved in it. Now, they are coping with the hydroelectric dam construction project that is under way, drawing on the experiences and knowledge gleaned from the rubber plantation project. In this paper, I shed light on how development projects can generate unexpected consequences, especially due to the locals who struggle not only to survive but to improve and control their conditions of existence.

DEMOCRACY AND DEVELOPMENT

Session chair:

Abel Polese

SOVEREIGNTY, AUTONOMY AND THE INDIAN NATION STATE: POLITICS OF THE PERIPHERY

Bhupen Sarmah

(OKDISCD) – India

The legitimacy of the Indian Nation State, federal political structure and economic dirigisme, has seen myriad challenges ranging from assertion of sovereignty to demands for greater autonomy. The dispensations of the state since independence leading to deepening of regional disparities on one hand and widening class differentials on the other provided a political milieu conducive for identity politics. The neo-liberal Indian State today seeks its political legitimacy instrumentalizing ‘empowerment’ and redefining autonomy to the cultural communities. The paper aims first at analyzing the movements for sovereignty and autonomy in the north-eastern region of India. Second, it provides an analysis of the instrument of autonomy, and efficacy of the instrument in legitimizing the Nation State in its periphery. Third, attempt is made to analyze the notion of ‘empowerment’ required for ‘good governance’ and the instrument of autonomy restructured to legitimize the neo-liberal regime.

DEMOCRACY AND DEVELOPMENT: WHY PROCESSES ARE CRITICAL

Joydeep Baruah

(OKD Institute of Social Change and Development) – India

Individual ‘freedom’ is foundational to democracy, and the capability approach considers development as enhancement of individual freedom. The two ideas i.e. democracy and development, thus, connected through the notion of ‘freedom’. The notion of ‘freedom’ embodied in capability approach, however, has two connotations – (i) freedom from within and (ii) freedom from limitations imposed by external conditions. The first relates to the level of achievement, while the second relates to the ‘process aspect’ of freedom. Therefore, the normative framework of evaluation must examine, not only the achievements, but it also the processes of realising achievements. Formally, the first is usually called ‘culmination outcome’, while the second ‘comprehensive outcome’. In this paper an idea of subjective well-being is proposed examine the ‘processes’ and it is argued that this is important as processes are linked to some very important aspects of development such as inequality.

EVERYDAY DEVELOPMENT LOGICS IN A SRI LANKAN VILLAGE

Emily Rose Graham

(Swinburne University) – Australia

This paper examines the way that development is understood and acted upon as part of everyday life. It is informed by seven months of ethnographic fieldwork in a small fishing village in eastern Sri Lanka. The community has experienced multiple significant hardships including ongoing poverty; natural disasters including cyclones, yearly flooding and the 2004 tsunami; and human-made disaster with 30 years of civil war and ongoing racial discrimination. The village experienced significant disaster relief post-tsunami, and has had many ongoing development projects since 2004. Some of these have made a tangible difference to quality of life, yet most villagers do not see development as a pathway to a different future. The experience of multiple adversities has ‘normalized’ long-term suffering, to the extent that a future without suffering is hard to imagine. Local resignation means that development opportunities are not always leveraged as expected, and that villagers act in ways that at first seem illogical.

This research engages with the local social logics (Olivier de Sardan 2005) that emerge in a context of chronic suffering. Based on the attitudes of people in this case study, conclusions will be drawn about chronic suffering as a context which needs to be taken into consideration when engaging in development practice.

DEVELOPMENT AS A MIDDLE CLASS POVERTY POLITICS

Anna Romanowicz

(Jagiellonian University) – Poland

Economic liberalization leads to ‘privatization of public interest’ and subsequent decentralization (Kamat 2004) and NGO-ization of the women’s movement.

The flow of funds to non-governmental organizations caused their gradual professionalization; the latter emerged in response to donors’ demands for effectiveness and accountability (Kamat 2004: 168). I argue that through its bureaucratization, empowerment – one of the most important (declared) goals of non-governmental organizations – becomes a tool for constructing and underlying the differences between ‘beneficiaries’ and the organization’s employees. I examine how class belonging of main actors involved in development processes could influence the scope and effects of NGOs activities. First, I present shifting meanings of development that occurred with neoliberalisation policies and changes within women’s studies. Second, I discuss the role of middle classes in these processes. I conclude that development became an important tool for middle class upgrading and/or maintaining its dominant position over lower classes. The paper is based on long-term ethnographic fieldwork in Delhi-based NGOs, working in one of a slum areas of the capital of India (where the majority of women are in prostitution or at risk of it).

DEVELOPMENT AND DECEPTION

Session chair:

Joydeep Baruah

DEVELOPMENT FROM WITHIN: INDUSTRIALIZATION, INDIGENOUS PEOPLE AND THE JURISDICTION OF CUSTOMARY LAW IN INDIA

Debendra Kumar Biswal

(Central University of Jharkhand) – India

Very recently, industrialization as a model of development has been seriously criticised by local/national resistant movements on the ground of tradition, religion and environmentalism. It has pushed to the debate on style of development i.e. development from within vs. development from without. The Indian state has shown an example of double movement of law, on the one hand, having empowered with the politicised modern law it is taking away the land of the indigenous/adivasis to give it to the multinationals and on the other hand very recently, it has realised that the tribal areas in India have experienced historical injustice and they be given the rights to utilise the natural resources as they like under the Forest Rights Act of 2006. Recently, the Supreme Court of India in the famous Niyamgiri case in Odisha held that the Dongria Kondhs myth or custom should over rule mining by the company. This paper has three major objectives; firstly, on the line of Habermas, it critically analyzes the encounter of modern law with the Dongria Kondhs worldview informed by mythic tradition and recognition of these customary/other people's laws by the modern nation-state. Secondly, the nature of conflict between the Niyamgiri movement in Odisha and the national law. On the line of Karl Polanyi's observation of double movement of law, it tries to justify the role of local decision making for local development. Thirdly, on the line of Foucault's idea of problematisation of truth, it tries to locate the ethnography of the Vedanta Project to analyse how the model of 'development from within' are resisted through the local movements and local knowledge. Finally it argues for customary laws for better utilisation of natural resources and to minimise conflict of local knowledge and the knowledge of outsiders.

THE ILLEGAL, THE IMMORAL AND THE CRIMINAL: TRANSNATIONAL PERSPECTIVES ON INFORMALITY

Abel Polese

(Tallinn University) – Estonia

This presentation is based on a book coming out in 2018 examining what we see as the continuous line going from informal and unrecorded practices all the way up to criminal practices, performed and reproduced by both individuals and organisations. By doing this, we will demonstrate the significance, and dynamics, of informal, illegal practices beyond the binary “legal-illegal” to explore more nuanced accounts. In particular, by inquiring on the ways informal and illegal practices can be understood beyond a “survival strategies” framework, we propose to classify them as alternative, subversive forms of governance and how they in fact contribute to the construction of governance in a state or its sub unities.

While acknowledging extra-legal and informal activities and practices as fundamental aspects of state life itself, as well as the value of their societal embeddedness, this presentation aims to offer a classification of relevant activities, firmly resisting normative temptations. On the other hand, we intend to engage with the literature on informality and the governance of grey zones by challenging and complementing the literature that draws on a “crime and justice” approach.

ENCOUNTERING DEVELOPMENT AND FOREST CONSERVATION: NARRATIVES FROM FOREST VILLAGES IN ASSAM, INDIA

Prafulla Kr Nath

(Assam University) – India

This paper seeks to look into development practices in Assam, India by the state in one hand and people's response on the other in some select areas.

Fieldwork and ethnography was carried out in some char (sandbars or mid channel bars in a river) villages in Assam. The selected areas again are recognized as forest villages of the Dibru Saikhuwa National Park in Assam. Forest village was a colonial recognition inside a forest or in the vicinity of it, by the colonial Government. Such kinds of villages were set up by themselves for colonial exploitation in the name of forest conservation. The category of forest villages continued in the post-colonial times too. The colonial discourse of forest conservation denies the rights of the local people in forest. However, in 2006 Indian state adopted the Forest Rights Act 2006 accepts right of the common people over forest such as use of forest products.

The forest villages under the mentioned National Park caught in between the colonial mode of forest conservation in one hand and recent initiative of the people's right over forest. The paper will delve into such nuances and will present the people narratives of life in such areas. Flood, erosion, traditional livelihood and encounter with modernity (in terms of technological advancement) and how they have perceived development will be discussed in the paper.

CONDITIONAL CASH TRANSFERS AS A DEVELOPMENT POLICY: THE CASE OF KALAPALO FROM UPPER XINGU, BRAZIL

Marina Pereira Novo

In this paper I intend to discuss how the Kalapalo (speakers of a variation of the Karib language at Upper Xingu region, Mato Grosso, Brazil) deals with the effects of Bolsa Familia Program (BFP) and the notion of poverty subsumed in its design. BFP is a conditional cash transfer policy that aims to overcome poverty, and has indigenous people as one of its target public. In spite of the great advances in social terms BFP promoted in Brazil, my suggestion is that there is a strong developmental bias in its formulation and implementation. Especially when it comes to indigenous peoples, that have ways of life so different from those ruled by global capitalism and are often seen as obstacles to economic development, the definition of poverty only in monetary terms should be questioned. When all potential beneficiaries are defined as poor, the managers of these policies are denying these peoples their differentiated condition (guaranteed by the Federal Constitution of Brazil itself), and imposing a standard of consumption that does not always make sense in these contexts. The natives themselves, however, have their own conceptions of development, poverty and rights as regards access to financial resources from the federal government. Therefore, I intend to discuss, from an ethnographic point of view, the ways in which an indigenous people of Central Brazil equates their conceptions about these themes with that diffused in governmental policies.

TRAJECTORY OF DEVELOPMENT

Session chair:

Anna Romanowicz

WATER IN DISPUTE: BETWEEN DWELLERS, DRUG DEALER AND STATE AGENT

Camila Pierobon

(Universidade do Estado do Rio de Janeiro) – Brasil

One of the first actions put into practice by the dwellers of Nelson Mandela Occupation when they started the occupation was to create strategies to get access to water: first through an illegal arrangement, which was soon regularized. However, this regularization did not alter the precariousness and intermittency of the water supply. The dwellers become responsible to find ways to have potable water in their apartments. In 2013, members of the drug trafficking group “Comando Vermelho” (Red Command) invaded the occupation and installed a drug sales point at the building’s door. Since then, the new invaders entered in the dispute for the supply and control of the water bill. In 2014, the state government initiated a reform in the pipes of water and sewage in the entire region of Rio de Janeiro city center. The state promise was that the city center would have better water supply. Nevertheless, the result was the opposite and the water supply worsened. In this paper, I will focus on the strategies deployed by the dwellers of Nelson Mandela Occupation to 1) ensure the water supply; 2) to have the control over the water bill and to avoid the attempts of “Comando Vermelho” members to control it and 3) the arrangement to dribble the cuts in the water supply made by state agents.

THE TRAJECTORY OF HEALTH, ILLNESS AND DEVELOPMENT AT THE MARGIN: NARRATIVES FROM INDIA'S NORTHEAST

Soumen Ray
(UNICEF)

After deliberating on ways in which anthropologists and other social scientists globally conceptualized illness, health services and development, I propose the study of 'notions of illness and health services' in char areas of Assam which is located in India's northeastern region. Looking into the 'geo-spatial and cultural context' as an area of inquiry for communities that holds potential and further possibilities for providing a new approach to the subject, I have outlined the geo-spatial and cultural uniqueness as well as the socio-economic condition of the native of char areas of Assam which accounts 4.6 percent of the total geographical area. It accommodates over 9 percent of Assam's population with the poor socio-economic background. I try to map the relationship-gap of accessibility, penetration, and acceptability of modern notion of illness and health services with identity, culture and socio-economic condition in the context of the char areas. Finally, I try to locate the notion of illness and health services from the perspective of char dwellers who describe diseases from more societal, cultural and imaginary senses and further provides alternate health services—traditionally available among the community or newly emerged trend, which are unlike to go with the current medical system and means of health services. The empirical study follows a two prolonged approach to establish the context, a simple household quantitative study and detailed deliberations with the char dwellers.

DOCUMENTING THE BODY: DISCOURSE ON DEVELOPMENTAL STATE AND CITIZENSHIP IN INDIA

Amiya Kumar Das

(Tezpur University) – India

In the context of northeast India, most of the discussions revolve around the issues of ethnicity, conflict and peace, development and autonomy. Assam is one of the federal states in North-eastern part India. Scholars have extensively written on the agenda of developmental state and its role in social formation in Assam. People are ruled and governed by the state and at the same time they influence and shape the structure of the state. People and the state both create an imaginary for the development. They encounter state in their everyday life in various forms. The modern state is more than a political unit or rational legal authority. It influences and get influenced by the people in many ways.

One of the major events of the modern democracy is elections. It is also linked to the developmental aspirations of people. This gives legitimacy both to the state and people to interact with each other. It is defined that only legal citizen can exercise the rights of voting. In this context this paper intends to explore how people are classified on the basis of certain government documents, which creates the legal and illegal bodies and their accessibility to various developmental and welfare schemes. This paper also tries to explore the most dramatic site in the modern democracy that is various elections such as parliamentary, state assembly and PRIs through ethnographic study.

“DEVELOPMENT IS LIKE SLEEPING ON THE MAT OF OTHERS”, REFLECTIONS FROM THE FILM BAMAKO

Marina Berthet

(Universidade Federal fluminense)

Joseph Ki-Zerbo decided to use the proverb “sleeping on the mat of others” to define development aid in Africa. This proverb forges a metaphorical critique which an efficient perspective (as concepts in social sciences) to understand what means development in Africa and for the Africans. Proverbs and verbal arts (as literature, cinema, and music) can be understood as the mirror of the society and offer freeway or imagination to express feelings. I choose arts to understand what the people, and more specifically artists are saying about development and how arts are a way to bring new problematic for social sciences. I pretend to give an emphasis on Abderrhamane Sissako’s film Bamako (2006) and the fictitious trial where the accused is the International Monetary Fund. I wish to identify the main issues and representations that African artists produce. I try to understand how their productions can be used and allow us to get closer to African representations about everyday life and social changes. Other artistic references will also be cited as additional examples.

OP 069 – ENCOUNTERING SPORTS AROUND THE WORLD

OP

Sportive megaevents draw some of the biggest audiences around the world. At the same time, national sports and local sportive pastimes are used as ways to strengthen many and diverse social identities in groups as varied as: Paralympic Games, Military World Games, Jewish Games (Maccabiah), LGBTQIA Games, World Games for Indigenous People, among many others, in a movement which has been growing over the last decades. Following the importance of sports in local, national, and international arenas, an increasing number of anthropologists have been dedicated to studying these sportive practices, consolidating this area in our discipline. This effort has resulted in the production of many ethnographies, not only about discussing specific dimensions of sportive practices, but also dialoguing with many other areas, such as gender, sexuality, ethnicity, politics, urbanization, economics, corporality, emotions and tourism, or revisiting classical themes as kinship and rituality. Therefore, this panel proposes to create a place of encounters among all these individual and local initiatives. Following the panel organized in Ottawa 2017, our aim is to congregate different perspectives and theoretical references of the Anthropology of Sports to amplify our capacity to put our local ethnographies in dialogue with the transnational context which characterizes the current construction of sportive fieldwork and to increase our comparative perspective within and across disciplines.

Convenor:

Luiz Fernando Rojo

(Universidade Federal Fluminense) – Brasil

Soldani Jérôme

(Centre d'Études et de Recherches Comparatives en Ethnologie, University of Montpellier) – France

Comissão/Comission: IUAES Sport Commission

Languages accepted for paper presentations: English, Portuguese, Spanish and French.

Keywords: sports; comparative analysis; ethnography

Thematic lines: 32. Sport/Antropologia do Esporte

IDENTITIES, EMOTION, AND SOCIABILITY IN SPORTS

WAR IN THE SKY, SPORT ON EARTH – SPORTIVE KITE AND ITS EMOTIONAL STRUCTURE

Fernando Guerra

(Universidade do Estado do Rio de Janeiro) – Brasil

If it were necessary to trace a profile of the ideal suburban inhabitants of Rio de Janeiro, flying kites would definitely be included as a fundamental part of these people's life experience. Such object engenders conflicts which bring about feelings of belonging and being recognized within a group. It also strengthens social identities and demarcates territories.

Delimiting the research field to the city of Rio de Janeiro, it has been concluded that, as time has passed, the practice of flying kites has changed considerably.

In earlier times, its existence was assured by being related to a ludic childish kind of activity, namely, a child's play. Nowadays, its practitioners are mostly adult men who treat this activity as an extremely serious competition. Within this scenario, it is possible to see a rising number of attempts of (re)interpreting the practice of flying kites as a sport. Through the creation of a league, containing affiliated clubs, rules and championships organized throughout the year, practitioners try to dissociate the activity from inferiority, vagrancy and marginal stigma that kite flying and its adepts carry. Thus, considering what has been mentioned above, this project aims at analyzing, through anthropology of emotions associated with the theories of sport and play, the dimensions in which the practice of flying a kite is inserted. For that, an investigation through deep interviews with the practitioners are proposed, so that it is possible to look into the emotional aspects associated to the practice of sportive kite-flying. The aim is to discuss the feelings associated to the sensation of belonging related to this practice.

SURFERS AND FISHERMEN: HERITAGE, WORK AND SPORT IN ERICEIRA

Vera Azevedo

(Faculdade de Ciências Sociais e Humanas – UNL) – Portugal

No âmbito dos processos contemporâneos de patrimonialização de vários setores da sociedade, este estudo visa refletir sobre o impacto da patrimonialização do mar na vila da Ericeira e dar conta das reconfigurações desencadeadas por este processo na construção de um habitus de desporto, trabalho e lazer.

Com base nos discursos oficiais governamentais sobre o património marítimo português, no quadro da Estratégia Nacional para o Mar 2013/2020, e porque a vila foi nomeada Reserva Mundial de Surf em 2011, analisaremos qual a relação deste desporto com as políticas e economia locais de forma a aferir quais as transformações que decorreram no desenvolvimento do turismo, no crescimento da indústria do surf e no funcionamento da atividade piscatória. Dado que a multiplicidade de usos do litoral e da praia contextualiza as dinâmicas de lazer e trabalho na Ericeira, relacionaremos a economia de bens e serviços com a economia da experiência e da partilha, observaremos das continuidades e rupturas existentes e investigaremos como é que surfistas, pescadores e entidades locais definem, ou redefinem, práticas e estratégias de desporto, trabalho e lazer.

Porque o surf e a pesca são práticas constituídas na ‘experiência vivida’, incidiremos ainda na ação performativa do surfista e pescador no quotidiano da Reserva Mundial de Surf da Ericeira, no sentido de perceber quais as narrativas marítimas que emergem dessa realidade.

SOCIABILITY IN MAHA MAUÁ CLUB: MEANINGS ASSIGNED BY MALHA PLAYERS TO THEIR SPORTS PRACTICE

Ingrid Fonseca

(Instituto Federal de Educação, Ciência e Tecnologia do Rio de Janeiro) – Brasil

Clube Mauá Sport was founded in 1930 and is located in São Gonçalo city, Rio de Janeiro state, Brazil. In the 1970 the track of the Malha game was built, which enabled the formation of a Malha Sports Club on the site. This club lived its peak period between the decades of 1970 and 1990 whose participation in regional and national championships were frequent. After this moment, it experienced a decline in both the number of players and participation in various competitions. However, when we visited the club in 2016, we also identified the existence of the Malha game with the club in operation. This research aims to identify the meanings that the 8 current men, mostly old Malha players, attribute to the Malha club to which they belong, going through the reflections of the social construction of masculinity under the optics of gender issues and oldness construction processes. This study was underpinned by an ethnographic method with 4 months of fieldwork. Corroborating the construction of the data, 7 semi-structured interviews were conducted with the most frequent players of the club and 1 with a former member of the club that accompanied for many years the sporting life of Malha game. There is an affective connection of the players with the Malha game, most of them knew it by the familiar transmission. Apparently there are homogenous social relations in the club, but with conflicts, even more those that evoke the excitement and the masculine sports competition.

TAIÛWAN À LA RENCONTRE DU MONDE. LES IDENTITÉS COLLECTIVES FORMOSANES AU PRISME DES COMPÉTITIONS DE BASEBALL

Soldani Jérôme

(Centre d'Études et de Recherches Comparatives en Ethnologie, University of Montpellier) – France

Introduit à Taïwan durant la période japonaise (1895-1945), le baseball est par la suite intégrée à la culture physique de masse du Kuomintang lorsque l'île passe sous l'égide nationaliste après la Seconde Guerre mondiale. Le baseball scolaire a, de ce point de vue, occupé de tous temps une place déterminante dans l'assimilation des populations (austroasiennes surtout) à l'appareil étatique. Devenu l'étendard d'un gouvernement en exil après 1949, puis d'un État en mal de reconnaissance internationale dans les années 1970, il devient aussi un lieu d'expression privilégié de l'opposition indépendantiste. Le baseball est aujourd'hui considéré par les Taïwanais comme leur « sport national » et continue d'être un lien privilégié, autant qu'ambigu, avec l'ancien empire colonial japonais. Le baseball constitue en ce sens une expression des processus d'identification à Taïwan dans toute leur complexité. Il se professionnalise au tournant des années 1990, tout en conservant des spécificités locales qui le rendent souvent difficile d'accès aux joueurs venus du continent américain, notamment la vernacularisation de son vocabulaire et la stylisation de sa pratique en termes techniques. L'avènement de sportifs de haut niveau sur la scène internationale dans le courant des années 2000 a donné un nouveau souffle à la médiatisation du baseball de Taïwan hors de ses frontières, permettant de réaffirmer ses particularités et les valeurs, morales surtout, qu'il est censé représenter. Les singularités stylistiques que les Taïwanais prêtent à leur baseball deviennent alors autant de marqueurs de leur(s) identité(s) et une parabole de leur histoire et de leur attitude dans le quotidien comme en politique internationale. Basée sur une décennie de recherche, dont plus de vingt mois d'enquête de terrain, cette intervention vise à montrer les différents niveaux d'ethnographie et d'interprétation possibles d'une pratique sportive à la fois érigée en symbole de la nation et comme marqueur identitaire distinctif par plusieurs groupes ethniques et sociaux qui la composent. En plus d'interroger les interactions entre les différents niveaux d'identifications collectives, il s'agira ici de mettre en perspective le cas du baseball taïwanais, envisagé dans une perspective anthropologique, avec d'autres exemples où s'articulent ces mêmes dimensions en contexte de globalisation.

SEX, GENDER, AND BODIES IN SPORTS

BETWEEN DIFFERENCE AND EQUALITY: MAPPING CONTROVERSIES ABOUT BODIES, GENDER AND CLASSIFICATION IN SPORT

Mônica Araujo

(Universidade Federal do Piauí) – Brasil

Olympic and Paralympic sports operate with classificatory systems that try to equalize the athletes in each kind of competition modality, putting them in conditions of competitive equality. These systems basically act by regulating bodies from a common measure, whose goal is to stabilize the tense relationship between difference and equality. In this way, we can affirm that the field of sport is marked by the constant production of bodies and genders. Although normative procedures work by objectifying bodies, the trajectories and experiences of embodied subjects contribute to the semantic sliding of various categories (body, gender, normality, disability...), challenging the boundaries that try to delimit flows and pluralities. Starting from this set of problems, the present work proposes to analyze a case of transgender volleyball player Tiffany Pereira de Abreu. This occurrence gained notoriety in Brazil and served to awake the debate about the participation of transgender athletes in high performance sport. The favorable and opposing arguments and categories about the athlete's participation in women's volleyball will be mapped by documenting articles in the main media. Subsequently, a comparative exercise will be carried out between these data and the reflections accumulated by the researcher on the classification processes in the Paralympic sport with the final objective of constructing syntheses that contribute to the understanding of similar phenomena.

CONFLICT AND TRANSFORMATION IN GENDER RELATIONS WITHIN A ROWING CLUB

Cristhian Cajé

(Universidade Federal de Santa Catarina) – Brasil

This communication problematizes gender relations inside a Rowing Club, in the city of Florianópolis, Santa Catarina, Brazil. The recruitment of a female coach caused tensions in a context of majority of male athletes and manager. These tensions are defined and described within a dramatic performance, where the subjects' positions were accompanied by a period of one year of field work. Thus, I adopted ethnography as a methodology, and I drew a possible critical feminist theoretical and political field in a way to problematize these issues. Then, I situated a complex field of problematic situations that crosses the discussions of: masculinity, materiality of bodies, memory, gender differences, place of speech, gender violence and subjectivation processes. As a result, it was possible to demonstrate how much these categories have generated disputes within the dynamics of the Club. Finally, given the complexity involved in the processes that this hiring caused, I indicate some clues that I believe may be part of an enunciative field that gives shape to what is considered “woman” within this sport. Also, which practices performed by this group, specifically women which choose rowing as a sport, are possible of transgression.

BODY RITES AMONG THE SOUTH NACIREMA AT THE I WORLD INDIGENOUS GAMES – BRAZIL, 2015

Zeh Ronaldo

(Universidade Estadual do Paraná/Campus Paranaguá) – Brazil

Brasil, outubro de 2015 na cidade de Palmas, Estado de Tocantins. Foi lá nessa época que ocorreram os I Jogos Mundiais dos Povos Indígenas. Nascido de um coletivo de cabeças falantes, tendo à frente os irmãos Carlos e Marcos Terena e suas largas experiências em organizar Jogos dos Povos Indígenas no Brasil, desde 1996. Muitos outros países que também organizam seus jogos indígenas colaboraram ali. Lugar de negociações sociais que vão mais além dos jogos competitivos ou demonstrativos, os JMPIs reuniram diversas nações indígenas do Brasil e de outras partes do mundo. Grande arena, diversas ocas [da sabedoria, digital, de produtores, de artesanato, de alimentação e de hospedarias] foram erguidos em volta do estádio de futebol existente na cidade. E lotou de Naciremas do Sul e de outras partes do mundo. Naciremas curiosos nas plateias, Naciremas pesquisadores e Naciremas da imprensa mundial vieram registrar sua antiga admiração sobre aqueles “Outros exóticos”. Se os Nacirema admiram o exótico, estes igualmente se admiram com tamanha admiração, numa relação de mimesis e alteridade [Taussig, 1993]. Esses efeitos miméticos, evidentes nos JMPIs, são objetivos deste texto: organização “olímpica” com desfiles de delegações, estacionamentos e arquibancadas lotados, muitas cercas e áreas de segurança, seguranças particulares e públicas, detectores de metais, camarotes de imprensa e de autoridades do Brasil e de outros países. A mimesis também se evidencia na admiração dos Nacirema do Sul e de seus ritos corporais, repletos de selfies, colares, pulseiras e muitas pinturas corporais traçadas de urucum e jenipapo, querendo se parecer um tanto como os indígenas que eles nem sempre os admiram em muitas outras ocasiões do cotidiano político e social.

THE “SEX WAR” AND OTHER MEANINGS OF THE OLYMPICS 2016 FOR THE BRAZILIAN POPULATION

Martin Curi

(Universidade Federal Fluminense) – Brazil

There is a lot of research about soccer, especially the World Cup, in Brazilian anthropology. Especially Guedes and DaMatta state that the World Cup of male soccer is so important for Brazil that it can be called a national ritual. It is used to discuss social topics of matter and the people directly deduce qualities of the population from the performance of the national team. I propose to examine whether the Olympics are used in the same way and to document the meanings expressed by Brazilians about the Games in Rio 2016. Methodologically I conducted ethnographical field research in some stadiums, in the Rio Media Centre, on the Olympic Boulevard and some “national houses,” and I examined Facebook profiles of webpages related to the Olympics to analyze discourses about the position of women, racism, the relation of Brazil with other countries and the current political situation in the country. In this paper I focus on the “gender war” related to the comments about the performances of the male and female soccer teams. The male team was seen as a symbol for national failures like corruption, coup, crises, lack of sanitation, etc., while the female team turned out to be the symbol for qualities like dedication, guts and the “beautiful game.” So the global event of the Olympics, with its discourse of political correctness and gender equality, was adapted to local meanings and interpretations, making visible Brazilian gender inequality. The soccer tournaments turned out to be the most important for the Brazilian population, which would not be the case in other countries.

POLITIC, POWER, AND AUTHORITY IN SPORTS

¿IMPONIENDO? AUTORIDAD EN EL FÚTBOL EN ARGENTINA

Lia Ferrero

(Universidades Nacionales de San Martín, La Plata y José C. Paz. Colegio de Graduados en Antropología de la Rep Argentina) – Argentina

Esta presentación forma parte de una investigación en curso, en la que pretendo desde la perspectiva de la antropología del cuerpo y la performance, en intersección con los estudios sociales del deporte, poner la mirada específicamente en lo que denomino performances de autoridad en el fútbol en tanto juego reglado.

Con tramas de autoridad estoy haciendo referencia en principio a todas aquellas acciones, situaciones y escenarios que intervienen en la materialización de la imposición de fallos arbitrales durante un partido de fútbol. Me interesa la manera en que se define una situación, a partir de qué marcos y cómo luego se continúa acatando o negociando los aspectos de la situación en cuestión. En esas performances considero, se ponen en relieve las tensiones entre la normatividad y construcciones propias del ejercicio jurídico de la autoridad en el campo de juego y la creatividad, libertad y posibilidad de invención de los actores involucrados.

Mi hipótesis es que esas performances son puestas en acto donde no solo se refleja o reproduce lo establecido, sino sobre todo donde se producen las transformaciones, reapropiaciones y resignificaciones que moldean al juego que funcionan como diacríticos, otorgándole especificidad local a un juego global. Esto último siguiendo la perspectiva de Eduardo Archetti, quien entiende al fútbol como una gramática universal que presenta similitudes sorprendentes en lugares impensados del planeta y por lo tanto, aporta un lenguaje o código que permite el intercambio y la comunicación, y a su vez entraña todo un mundo de variaciones y especificaciones que son necesarias describir.

PAZ E TRANQUILIDADE: ANTROPOLOGICAL BLUES E UMA NARRATIVA ETNOGRÁFICA SOBRE KARATÊ NO SUDOESTE MARANHENSE

Jesus Marmanillo Pereira

(Universidade Federal do Maranhão) – Brasil

A migração japonesa para o Brasil após a segunda guerra mundial propiciou a difusão do karatê por todo o território nacional (FORZI e MAZO, 2011). Na região nordeste nomes como os do Sensei Hayashi Kawamura e Yoshizo Machida estiveram diretamente ligados a esse processo de difusão. Na cidade média de Imperatriz, localizada no sudoeste maranhense, essa arte marcial teve suas primeiras manifestações durante a década de 1970 e atualmente conta com cinco academias. No presente texto, buscamos trazer uma etnografia, inspirada no trabalho de Wacquant (2002), a respeito dessa arte marcial na cidade. Para tanto, nos valem de uma experiência na prática de karatê que foi iniciada em setembro de 2016. Por meio dela foi possível mapear a rede de relações que compõem o campo (Bourdieu, 2001) dos principais dojos, obter fotografias de acervos pessoais, relatos e ter uma observação participante em duas academias, ao longo de 1 ano e 6 meses. Como forma de sistematizar os dados na narrativa, discorreremos sobre os primeiros contatos, o ambiente de treino em duas academias, dificuldades na pesquisa de campo, e o que Damatta (1976) chamava de antropológico blues. Como resultados preliminares, verificamos que, a existência de uma tensão cultural entre o código de honra dos karatêcas (Dojo kun) e um viés liberal que o toma a arte marcial como produto.

POLÍTICAS NACIONAIS PARA ESPORTES DE AVENTURA NO BRASIL E NA NOVA ZELÂNDIA

Marília Martins Bandeira

(Universidade Federal de Juiz de Fora) – Brasil

Práticas recreativas e eventos esportivos alternativos, relacionados à exposição ao meio ambiente natural e enfrentamento de riscos, chamados de aventura, obtiveram grande aumento no número de adeptos na virada do milênio, o que criou novas demandas ao poder público. O presente trabalho apresenta uma comparação entre políticas nacionais tais modalidades no Brasil e na Nova Zelândia e teve como objetivo geral identificar os agentes, preocupações e interesses em embate. Análise documental, visitas etnográficas e entrevistas em profundidade permitiram concluir que as preocupações prioritárias nas políticas acerca destas práticas nos dois países são: evitar acidentes; estabelecer critérios para a formação, qualificação e avaliação de profissionais; implementar um sistema de auditoria/certificação para empresas que ofereçam serviços de aventura com treinamento em gestão de risco e resgate; e educar seus clientes para que tenham informações sobre como escolher um serviço seguro e como se ajudarem em uma situação de emergência. Entretanto, estas iniciativas são objetos de disputas sobre quem tem o direito de exploração comercial e regulamentação destas práticas: entidades do turismo ou do esporte.

Atualmente, elas estão mais concentradas em órgãos de turismo, nos dois países, enquanto órgãos governamentais do esporte as negligenciam e ainda priorizam esportes convencionais de alto rendimento e perdem a oportunidade de incentivar valores esportivos diferenciados.

O PAPEL DA ANTROPOLOGIA NAS POLÍTICAS PÚBLICAS NO ESPORTE

Luiz Fernando Rojo

(Universidade Federal Fluminense) – Brasil

Neste trabalho procuro discutir o que seria o papel da Antropologia na análise das políticas públicas no esporte. Partindo da problematização dos possíveis significados de “públicas” que tais “políticas” teriam, minha intenção é realizar um estudo comparativo sobre algumas destas políticas a partir do “ponto de vista nativo”, para desnaturalizar algumas concepções de senso comum sobre as potencialidades destas políticas no esporte, bem como discutir as razões pelas quais este tem sido um espaço (bem como a arte) privilegiado para a implantação de um tipo de “política pública” vista como “salvacionista” e que poderíamos entender como parte do “processo civilizatório” pelo qual parte das elites procura normatizar as classes “subalternas”.

OP 070 – ENCOUNTERS BETWEEN ANTHROPOLOGY AND STS: BUILDING KNOWLEDGE FOR GOVERNANCE?

This panel proposes to explore the idea of encounters through engaging anthropological knowledge with STS – Science and Technology Studies. Encounters between these disciplines have proven fruitful throughout the history of both disciplines: as STS incorporated insights from ethnography and developed laboratory studies, or as it sought to build knowledge beyond the Modern Settlement (and beyond nature/culture divides). The thriving field of studies in anthropology of science and technology has produced not only engaging studies of laboratories, their spatial and material qualities, but has also pushed beyond humanist limits and engaged with non-human agencies and non-humanist theoretical frames. Through diverse “turns”, theory in STS and anthropology has cross-pollinated each field in rich and fertile ways. How can we imagine, thus, possible futures for anthropology through such fertile encounters? We hope in this panel to bring together scholars which are engaged in producing knowledge at the interface of Anthropology and STS with a special focus on governance: governance of science, of technology and of social realms. How can anthropology contribute to rethink governance schemes? How can we imagine other forms of government of bodies, objects, agents and social relations with/through technologies and knowledges? Empirical and theoretical pieces are welcome in order to build together new dialogue around science, technology, governance and anthropology.

Convenor:

Marko Monteiro

(Universidade Estadual de Campinas) – Brazil

Alejandra Rosario Roca

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Comissão/Comission: (Not informed)

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Thematic lines: 08. Anthropology of Science and Technology/Antropologia da Ciência e Tecnologia

TECHNOSCIENCE AND THE GOVERNANCE OF NATURES

O BENTO, OLHARES E VALORES: ATORES, CONTROVÉRSIAS SOCIOTÉCNICAS E UMA DECLARAÇÃO DE SIGNIFICÂNCIA PARA BENTO RODRIGUES

Lucas Salgado

(Universidade Federal do Rio Grande do Sul) – Brasil

With the biggest socio-environmental tragedy in Brazil, the disruption of the Fundão Dam, under the responsibility of the mining company Samarco (Vale /BHP), in Mariana – MG, in November 2015, several controversies surfaced. One possible dialogical solution to one of these controversies is the project “Conservation and Values: A Declaration of Significance for Bento Rodrigues”, from the School of Architecture of UFMG, requested by the State Public Prosecutor’s Office to base the patrimony on the municipal level with the area of Bento Rodrigues, one of the districts hit by the tragedy. The project aims to build, based on the values of the population of the devastated area, a Declaration of Significance for Bento’s patrimony. From the follow-up of the EA / UFMG group, my work intends to present an ethnography of this patrimonialisation project, seeking to weave and make explicit the actor-network and sociotechnical controversies involved, so that through this ethnographic description, reflect on the patrimonialisation in the current context of the state of Minas Gerais and the project as a further consequence of the tragedy of 2015.

SOCIAL PARTICIPATION ON DOMAINS OF EXPERTISE AFTER THE RUPTURE OF MINE TAILINGS DAM IN MARIANA – MINAS GERAIS

Rodrigo Fernandes

(Universidade de Ribeirão Preto) – Brazil

After the rupture of the mine tailings dam occurred on November 5th, 2015 in Mariana – Minas Gerais, state bureaucratic entities at all levels undertook administrative and judicial measures in the sense of outsourcing themselves in a prompt and diligent manner in front of what is perceived to be the largest technological and socio-environmental disaster that has occurred so far in the country. The institutional legal arrangements mobilized for the negotiated settlement solution, centered on the Public Prosecutor's Office, formally expressed concern about the effective participation of those affected in the whole process. Based on the measures implemented so far in Mariana, it has sought to ascertain whether current practices in the socio-environmental solution legal environment accompany the current stage of Science and Technology Studies – STS regarding the integration between scientific practices and local popular knowledge. The analysis of the produced documents and the reports of the involved actors show that, in fact, the legal environment established for the management of the controversy is immersed under the positivist model of science, establishing clear barriers between the experts and other actors. The adoption of two thematic axes for the performance of expertise (socio-environmental and socioeconomic) reinforces the disciplinary tradition and admits relative community participation only in the latter. Thus, despite the current stage of social studies of science and technology in recognizing the broad community participation and interaction of local knowledge in scientific processes as key to technical choices more connected with values, cultures and pluri-identities, the example brought by the documents of Mariana demonstrates that traditional processes conducted by bureaucratic and legal institutions of dispute settlement reproduce the technocratic and positivist model that prevailed in the world until the middle of the twentieth century, remaining as guiding public choices in this arena.

THE KAINGANG SOCIO-SPATIAL DYNAMICS: A ANALISY OF THE CONTROVERSIES BETWEEN THE TRANSFORMATION OF LANDSCAPE IN SOUTH OF BRAZIL AND THE POLICIES FOR DEMARCATION OF INDIGENOUS LANDS

Alexandre Magno de Aquino
(UFRGS) – Brasil

The controversies arising from the transformations of the Kaingang territory, as a result of the usurpation of traditionally occupied lands and the land policy of the responsible agency (FUNAI), reveal that the dynamics of occupation of space translates a series of historical events (military and scientific expeditions, missions, settlement creation and Indigenous Lands). Considering that this historical process is constituted by arguments and practices that were sustained in the terms of the Great Divider (Latour, 2000), this study aims at symmetry of legal hermeneutics, at a time when the “marco temporal” has been based on the policy for demarcation of Indigenous Lands, and the kaingang socio-spatial dynamics. It is argued that, by postulating the simple abandonment of the territory by the Indians, corroborating the colonialist view of the absence of culture and / or demographic void, land policies, driven as a “black box”, contrast with the Amerindian landscape, populated with vestiges of paths, encampments and ancestral settlements. I approach here the notion of “translation,” which is “the interpretation given by the builders of facts to their interests and those of the people they enlist” (idem: 178), as opposed to the “diffusion” model, which “invents a technical determinism, paralleled in scientific determinism,” established by facts endowed with “own inertia,” characterizing our society as “rational” e resulting in the accusation that all others are “illogical.”

THE GOVERNANCE OF BODIES AND ITS ONTOLOGICAL TROUBLES

HOMENS TRANS, CORPOS E SUJEITOS: REFLEXÕES SOBRE POLÍTICA ONTOLÓGICA E PRECARIIDADE

Erica Renata de Souza

(Universidade Federal de Minas Gerais) – Brasil

Com base em uma pesquisa que realizamos sobre políticas públicas de saúde para homens trans no Brasil (Souza et. al, 2015), propomo-nos a pensar a partir da noção de uma rede sociotécnica, de elementos humanos e não-humanos, que afeta os corpos das pessoas trans, coproduzindo movimentos e realidades vividas para além do que a Medicina define e entende sobre esses corpos. Hormônios, faixas ou binders, próteses, musculação, técnicas corporais (Mauss, 2003), técnicas cirúrgicas e outros elementos se articulam e se alinham na recriação de corpos, colocando em xeque a ideia de que o sexo estaria na dimensão da natureza e o gênero, na da cultura. O sexo não é essência, mas materialização performativa, desidentificação com o binarismo sexual. Os corpos não são representações de uma natureza ou de uma cultura, mas mutações criativas e materialmente possíveis (Preciado, 2010). Latour (2008) propõe pensarmos o corpo como uma interface que precisa se deixar afetar/efetuar por outros muitos elementos para se tornar descritível. O corpo, portanto, não é algo a ser definido, mas a ser sensibilizado para ser afetado/efetuado por esses outros elementos dos quais o mundo é feito (Latour, 2008) e tornar-se consciente do que o afeta/efetua. O corpo aprende, é adquirido, e a dualidade mente-corpo perde sentido, pois nessa chave já não se pode pensar a partir de uma essência (interna) que se opõe e não depende do mundo (externo) para se constituir. Nossa pesquisa revelou que os hormônios e as demais técnicas utilizadas pelas pessoas trans também fabricam subjetividades e afetos (Preciado, 2010), colocam esses corpos em movimento, “aprendem” (Latour, 2008), criam novas possibilidades de agência. Ao mesmo tempo, a pesquisa também nos mostrou que a masculinidade está associada a uma materialidade bastante específica, uma espécie de “essência masculina”. Portanto, se pensamos em termos de políticas ontológicas (Mol, 2008) ou mesmo de governança dos corpos, algumas questões tornam-se inevitáveis: em que medida esses corpos coproduzidos através de uma rede sociotécnica interferem e são interferidos pelas políticas públicas e pela produção do conhecimento médico-científico? Como esses corpos, mesmo em movimento, são essencializados, precarizados (Butler, 2009), num sentido político diretamente relacionado às normas de gênero, em que nem todos são sujeitos ou tem sua humanidade reconhecida da mesma forma, de modo que algumas populações sempre estiveram mais expostas à violência e à exclusão que outras? Ainda que não tenhamos respostas, nossa proposta consiste em um exercício de reflexão a partir do referencial teórico e da pesquisa supracitados.

TRANSCEND EPISTEMOLOGY, SYMMETRIZE ANTHROPOLOGY. TOWARD AN ANTHROPOLOGY OF LIFE SCIENCES

María Alejandra Dellacasa

(Instituto de Geografía, Historia y Ciencias Sociales) – CONICET – Argentina

We propose to analyze some items that have enabled a fruitful dialogue and mutual feedback between anthropology and the STS studies. Our gaze is focused around the ways in which scientific knowledge is produced and legitimate in the field of life sciences. The opening of 'blackbox' production processes, provides one symmetrical look with respect to other knowers groups that dispute both, the spaces and forms of knowledge production, and the pathways through which this becomes legitimate and 'authorized'. We recover and deepen the notions of co-production of knowledge (Jasanoff, 2004), and post-normal science (Funtowicz and Ravetz, 1993) to analyze critically the contributions that these categories can provide to enrich our work. The anthropology of science's perspective in the field of life sciences from a political focus, constitutes a valuable instance that allow both, demystify the biologicism of common sense, and questioning the finished 'truths' of Science.

MENSTRUAL BLOOD IN STEM CELL RESEARCH: “GENDER TROUBLE” AND GOVERNANCE

Daniela Tonelli Manica

(Universidade Federal do Rio de Janeiro) – Brasil

Contemporary research in the fields of Regenerative Medicine and Cell Therapy has increasingly focused on reprogramming adult somatic cells into “induced pluripotent stem cells” (iPSCs). There are numerous human adult tissues being studied to provide these cells. They vary from the most commonly used in cell therapies, such as the bone marrow, to others more ambiguously connected to the fetus, such as the umbilical cord, the placenta, or the amniotic membrane, and even tissues such as the teeth, the skin and the blood. This presentation is based on ongoing ethnographic research in a Biophysics laboratory in Brazil (UFRJ) that studies the use of menstrual blood as a fruitful source for these cells. I propose to discuss some of the gender issues that come from the presence of this tissue in laboratory practice, and to consider how this anthropological account, in its effort to “make with” the female scientists engaged in these researches, may contribute to critically address the governance of science and technology in these fields.

KNOWLEDGES, INNOVATIONS AND GOVERNANCE IN THE "SOUTH"

RELACIONES ENTRE CONOCIMIENTO, VERDAD Y PODER EN LOS DISPOSITIVOS DE ENSEÑANZA Y POPULARIZACIÓN CIENTÍFICA. LOS MUSEOS DESDE EL PENSAMIENTO LATINOAMERICANO EN CYT

Alejandra Rosario Roca

(Facultad de Filosofía y Letras, Universidad de Buenos Aires) – Argentina

La producción de categorías abstractas y universales ha caracterizado el *modus operandi* de la ciencia moderna, desde su constitución a fines del siglo XVIII hasta la actualidad. La expansión colonial incluyó un proceso de re-denominación del mundo natural, así Occidente emprendió una tarea de nomenclatura y organización jerárquica de lo viviente; en tal sentido la ciencia nació amparada en la misma trama de dicha expansión, en varios sentidos, pero particularmente, en el ejercicio del control cognitivo. La clasificación eurocéntrica ha sido el principio ordenador de los museos de Ciencias Naturales y de Antropología, contribuyendo a nuestro sentido común en la enseñanza de las ciencias. El trabajo propone una revisión de estas nociones a partir de algunas de las expresiones más emblemáticas del PLACyT, cuyos autores debatieron intensamente sobre la dimensión política de la CyT, en un contexto previo a los ESCyT y las teorías de(s)coloniales, y cuyas problemáticas continúan vigentes.

'OPENING UP' SCIENCE POLICY? ENGAGING WITH RRI IN BRAZIL

Marko Monteiro

(Universidade Estadual de Campinas) – Brazil

This paper presents initial results from the Brazilian team in the Responsible Research and Innovation in Practice (RRI-P) collaboration, concurrently running in 22 countries. The project invites reflection from institutional actors through a variety of exercises that focus on RRI's potential for 'opening up' and impacting on national science and innovation policy. The first such exercise is an early-stage national workshop that is the object of this article. We describe how RRI was viewed by the participants in the Brazilian workshop, yielding an initial approximation on how RRI is likely to be perceived by actors involved in science, technology and policy in the wider national context. We subsequently reflect on the workshop itself as an engagement exercise and discuss its potential to open up policy dynamics in Brazil. Largely unknown in the Brazilian context, RRI-led engagement exercises were embraced by workshop participants as a means to exert a positive influence in opening up science policy discussions, by creating bridges between RRI research and policy actions; as an enabler of dialogue on issues not usually addressed in existing policy debates; and as a source for new framings for existing, stalemated problems. Despite its potential for opening up policy, we also discuss how RRI nevertheless faces the inherent hurdle of surpassing longstanding Brazilian traditions of hierarchical governance and linear models of innovation, both pervasive in the country's political institutions.

SELF-REFERENCE IN TECHNOLOGY TRANSFER: BRINGING SYSTEMS THEORY TO BEAR ON THE STS-ANTHROPOLOGY DIALOGUE

Letícia Cesarino

(Universidade Federal de Santa Catarina) – Brazil

This presentation explores self-reference as a property of individual and collective systems engaged in technology transfer in contexts of international development cooperation. Although a major element in many ethnographies of development, self-reference is rarely made explicit as such. I propose to bring this aspect of technology transfer into relief by bringing some notions from systems theory to bear on the analysis of one case of south-south cooperation, between Brazil and Africa. Engaging with both anthropological and STS literature, I suggest that self-reference is an often neglected but major aspect of science and technology transfer, and probably production and governance as well.

POLITICS, CITIZENSHIP AND POWER

ARTEFATOS TECNOLÓGICOS E PRÁTICAS DE GOVERNO: UM ESTUDO SOBRE AS TORNOZELEIRAS ELETRÔNICAS NO RIO GRANDE DO SUL/RS

Helena Patini Lancellotti

(Universidade Federal do Rio Grande do Sul) – Brasil

O objetivo desta comunicação é apresentar os resultados iniciais da minha pesquisa de doutorado sobre a rede que forma as tornozeleiras eletrônicas, no estado do Rio Grande do Sul e os diferentes modos como este artefato é performado (enacted). A tornozeleira eletrônica é um artefato tecnológico acoplado no tornozelo de apenados criminais como uma alternativa ao encarceramento. Este objeto é utilizado como uma forma de vigiar as pessoas durante as 24 horas do dia, sendo necessário que uma série de regras sejam cumpridas, como carregar a bateria do aparelho, não tentar retirá-lo e não violar determinadas zonas territoriais. O monitoramento dessas regras é realizado por agentes de segurança e, caso algum preso as descumpra, o aparelho tecnológico irá emitir um sinal para uma central, que entrará em contato com a pessoa que violou o objeto. Através de entrevistas com os profissionais da segurança e de conversas com pessoas que possuem uma tornozeleira em seus corpos, foi possível identificar certas finalidades de governo imbricadas na gestão realizada pelos agentes da segurança, assim como formas pelas quais os apenados criminais e suas famílias ora se conformavam e/ou se confrontavam com estas práticas de governo.

Logo, o enfoque deste trabalho será nesses processos de mediação que acompanham a tornozeleira eletrônica, desde seus objetivos idealizados pelos agentes do Estado até as várias acomodações desta tecnologia de governo na vida cotidiana dos próprios usuários.

BOT OR A HUMAN BEING: THE PROBLEM OF BOTNETS IDENTIFICATION IN POLITICAL COMMUNICATION. THE AUTHORS UNDERSTAND BOTS AS THE SOFTWARE TECHNOLOGY USED TO MANIPULATE PUBLIC OPINION AND PROPOSE METHODS OF DEMARCATION OF AUTOMATED ACCOUNTS AND REAL USERS

Legostaeva Natalya Igorevna

(Saint Petersburg State University) – Russia

Vasilkova Valeriya Valentinovna

(Saint Petersburg State University) – Russia

Vladimir Radushevskii

(Saint Petersburg State University) – Russia

In recent years, the problem of automated software agents has attracted special attention of researchers due to the documented political influence of these agents on the presidential elections in France, the United States, the Brexit referendum and the municipal elections in Rio de Janeiro that took place in 2016-2017. The so-called “bot-problem” shows how certain political forces can shape public opinion and help get decisions made which are beneficial to them by using automated and semi-automated programs.

From an anthropological perspective, the identification of social bots helps separate fake social media accounts from real users and, thus, determine the source and focus of possible manipulation.

To identify groups of automated scripts that mimic real users in social networks, the authors propose a methodology that builds on such indicators as replicability, publication speed and location, publication type, structure of its content and other indicators.

This case study analyzes a corpus of news publications about some candidates for the 2018 presidential election in the Russian Federation, distributed in the “VKontakte” social network. The authors conclude that the study of the nature of botnets functioning and consequences of botnets use will benefit most from using research methods from different fields such as computer sciences, humanities and social sciences.

“THERE’S NO USE FOR AN EMPTY DATABASE”: MANDATORY DNA COLLECTION IN BRAZILIAN PRISONS AND THE MAKING OF A NATIONAL DNA DATABASE

Vitor Richter

(Núcleo de Antropologia e Cidadania (UFRGS) – Brazil)

Since 2009, Brazil has increased its efforts in establishing the largest national network of forensic DNA databases outside the United States. In 2012, a federal law regulating the use of this technology was approved, establishing that all individuals convicted for felony must concede their DNA sample. The mandatory sampling of DNA has been raising ethical and legal debates around the right to bodily integrity and genetic privacy of individual prisoners and the collective benefits for society brought by storing criminal offenders’ genetic profiles. The access to prisoners’ bodies, however, is also raising Constitutional and forensic genetics everyday practice dilemmas. In this paper, I draw from interviews with Brazilian forensic experts (peritos), fieldwork in forensic seminars and a Brazilian Supreme Court public hearing to address the early practices and challenges faced by Brazilian forensic experts in sampling incarcerated individuals in order to fill the national DNA database. In this early process we can observe how practices, actors and materials concerning different infrastructures (legislative, forensic and prison) have to be coordinated in order to make the circulation of DNA profiles possible. This paper, therefore, address how the governance of a biotechnology for security and criminal investigations is disputed and adjusted “on the ground” and everyday practices surrounding the elements that sustain, connect and disconnect these infrastructures.

OP 072 – ENTERPRISE ANTHROPOLOGY: CONFLICT AND COMPROMISE IN BUSINESS CONTEXTS

In this panel, we would like to discuss some research cases concerning the enterprise anthropology focusing on conflict and compromise in business contexts.

Anthropological fieldwork in industry had begun by American anthropologist W. Lloyd Warner in 1930. He carried out the participant observation in the Hawthorne Works and explained that the productivity in industrial organizations are strongly influenced by the informal group's dynamics of workplace. This study had continued developing in business administration sequentially and led to the human relations study and also the cross-cultural management study. In the end, business, companies, workplace, consumers, marketing research etc. are also the research field today by the anthropologists.

Business is the repetition of conflicts and compromises. Enterprise Anthropology is a study focusing on the side of business management as such as organization, social management and governance. We intend to understand the enterprises not only as a *Gesellschaft* (society) but also as a *Gemeinschaft* (cultural community).

From the cultural relativism's point of view, we observe the cultural values of enterprises and see the picture of their cosmology (sense of time and space) with emphasizing the interpretation with mutual subjection between subject and object.

Convenor:

Keiko Yamaki

(Shujitsu University) – Japan

Lúcia Müller

(Pontifícia Universidade Católica do Rio Grande do Sul) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Enterprise; Business; Management; Workspace Conflict and Compromise

Thematic lines: 14. Enterprise Anthropology/Antropologia Empresarial

► OP 072 – TUESDAY JULY 17, 2018 8:30 A.M. – 10:00 A.M.

► OP 072 – TUESDAY JULY 17, 2018 10:30 AM – 12:00

ENTERPRISE ANTHROPOLOGY: CONFLICT AND COMPROMISE IN BUSINESS CONTEXTS

Session chair:

Keiko Yamaki

Lúcia Müller

CONFLICT AND COMPROMISE OF “GLOBALIZATION” AND “LOCALIZATION” OF K-COMPANY’S SOY SOURCE MANUFACTURING IN THE UNITED STATES

Atsushi Sumi

(Meiji University)

K-company, a well-known soy source manufacturing company in Japan, has grown to the global company today, in its organizational forms and its market share. The company, however, characterizes its “Japanese style management” practices today through its ongoing emphasis on the labor-management cooperation and the stable employment for its employees, not only in factories in Japan, but also in profit centers overseas.

The presentation examines the transferability of K-company’s “Japanese management practices” to the United States by looking at the process of factory start-up of the company’s first soy source manufacturing plant in the United States. How has K-company’s Japanese management emphasis in its management practices changed during the localization process to the United States? The research found that K-company has maintained the “stable employment” with the local American work force to this day.

The presentation addresses K-company’s advancement to the United States as a case where some elements of the Japanese management practices, such as emphases on the labor-management cooperation and the stable employment, could be strategically preserved overseas to create competitive advantages of the company, instead of disappearing during localization. The presentation aims to show that localization process is a complex process where pressures for local adaptation and pressures for maintaining home practices for increasing efficiency both exist.

CONFLICT AND COMPROMISE IN BUSINESS OF REGIONAL DEVELOPMENT: A BUSINESS CHALLENGE BY INDUSTRY-UNIVERSITY-GOVERNMENT COOPERATION IN OKAYAMA CITY

Keiko Yamaki

(Shujitsu University) – Japan

Okayama city government in Japan had offered the subsidy for the city promotion in 2017 to the regional universities' students. Groups of students including responsible professors in Okayama had made proposals of business plans. Okayama city government had provided subsidies of 300,000 yen (around US\$2,800) each to the 13 challenging proposals in 2017 July and held a contest with a prize in 2018 February. The condition of this business plan was to find a local business partner and organize a collaborative project of city promotion.

Students group of S University offered a plan of Eco-tourism for the sustainable development. They researched the legend and oral tradition in Kibi plains and made an Eco-tour to learn regional culture. Their collaborate partners were The Commerce and Industry Association(C.C.) in West Okayama and The Association of Volunteer Tour Guide. The leader of the students group of S University was writing his graduation thesis about the oral tradition. Group members of eight belong to the seminar to learn Tourism and regional promotion. This presentation examines the case study of the city promotion with Industry-University-Government Cooperation analyzing their conflict and compromise in business of regional development.

EXAMINATION OF START-UP BUSINESS PLAN CONTEST FOR UNIVERSITY STUDENTS IN JAPAN: CASE STUDY ON KABOSU MOSQUITO COIL

Kono Kenji

In Japan start-up business plan contests for university students are thriving. Last year an 18 year old student at Oita University was given a prize in several contests, suggesting the idea of Kabosu mosquito coil. Scientific name of Kabosu is a Citrus sphaerocarpa. Kabosu is a special fruit of Oita prefecture. It contains many effective ingredients, insect repelling function called citronellol, a relaxing effect called limonene and so on. She planned to commercialize incense stick kneaded Kabosu skin powder.

Her grandparents were running Kabosu plantation. They were thinning out many Kabosu because of making a excellent Kabosu that can be shipped. Kabosu thinned out were thrown away as it were. She has been worried about them and wanted to do something. While challenging in the contest, she was also calling for collaboration with some external agencies in Oita prefecture. Last January she visited the Oita Industrial Research Institute for the purpose of analyzing components, Oita Fragrance Museum for emphasizing the scent when burning and Oita prefectural college of arts and culture for design and package.

This presentation examines the case study of the business plan contest for student through participation observation in her trial reviewing pros and cons.

RE-ENGINEERING ETHNOGRAPHY FOR BUSINESS: DIFFERENTIATION AND STANDARDIZATION

Yasunobu ITO

(Japan Advanced Institute of Science and Technology – JAIST)

This paper explores what might be described as a kind of coexistence of “differentiation” and “standardization”, in the offerings from Japanese ethnography research vendors. Ethnography, the chief methodology of social/cultural anthropology, has been gaining popularity in industries such as engineering, design, marketing and so forth in Japan since the late 2000s. On the one hand, as Malefyt (2009) describes, differentiation (in this case, a way to differentiate themselves from other vendors) is required even in Japanese companies. An example of this, is an offering which combines ethnography with video phones.

On the other hand, at least in the case of Japanese companies, it is not just differentiation of the type described by Malefyt that can be seen. There is also a requirement for standardization; the customization of ethnography (for business) also takes the form of standardization or canonicalization of research procedures. To take an engineering term, a “re-engineering” of ethnography is taking place.

Ethnography vendors claim that they emphasize the significance of “reframing” to understand customer insights and hidden needs, but they also attempt to engineer ethnography for measurability and repeatability. Ethnography, which is intrinsically flexible in nature, and engineering, are seemingly in opposition.

To sum this up, I could say that a somewhat curious coexistence of the two opposing directions can be observed.

OP 073 – ENVIRONMENTAL ISSUES & ENTERPRISE AND GOVERNMENT BEHAVIOR: COMPARATIVE STUDIES BETWEEN DEVELOPING COUNTRIES AND DEVELOPED COUNTRIES AROUND THE WORLD

Environmental issues are harmful effects of human activity on the biophysical environment. Environmental protection is a practice of protecting the natural environment on individual, organizational or governmental levels, for the benefit of both the environment and humans. Environmental issues in China and Southeast Asia are plentiful, severely affecting the region's biophysical environment and human health. Rapid industrialization, as well as lax environmental oversight, are main contributors to these problems. This panel pays attention to environmental issues & enterprise and government behavior with comparative studies between China and South-east Asia.

Convenor:

Zhang Jijiao

(Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences) – China

Thomas Reuter

(University of Melbourne) – Australia

Comissão/Comission: Commission on Enterprise Anthropology & Commission on Anthropology of Environment, IUAES.

Languages accepted for paper presentations: English

Keywords: Environmental Issues; Enterprise Behavior; Government Behavior

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

— Session —

IMPACT OF EXPOSURE TO AIR POLLUTANTS ON REGIONS OF HIGH MORBIDITY OF LUNG CANCER IN GUANGZHOU OF URBANIZATION PROCESS

Ming Chen

(South China Institute of Guangdong Polytechnic Normal University)

Since 1980's, Economic expansion and urbanization process in Guangzhou has unavoidably been accompanied by increase in fuel burning which may emitted into the atmosphere to increase. Chronic exposure to high concentrations of air pollutants on regions of high morbidity of lung cancer in Guangzhou poses a potential health risk to in Yuexiu district residents (68.08/106). The exposure may involve inhalation of dust, fume, organic aerosol and inorganic aerosol. Based on the heterogeneous atmospheric pollutants have different spectral absorption features and the satellite remote sensing data, this paper uses the spectral features that are decoded from MODIS data classifies the atmospheric pollutants in the Guangzhou city, defines the coverage of air pollution, establishes the air pollution intensity index(API) to grade the intensity of air pollutants, takes Yuexiu district for case study, to find the reasons why residents in Yuexiu district suffered most from air pollution and tries to explain impact of exposure to air pollutants effects on regions of high morbidity of lung cancer in Guangzhou, China. Finally, it is suggested that the government should take both short term and long term measures to control air pollution in Guangzhou City.

SOCIAL-ECONOMIC DEVELOPMENT IN ETHNIC MINORITY AREAS OF CHINA

Wang Yanzhong

(Institute of Ethnology and Anthropology) – Chinese Academy of Social Sciences, P.R.China

China is officially composed of 56 ethnic groups (55 minorities plus the dominant Han). Of China's over 22,000km terrestrial boundary, 19,000 km traverses minority areas. Usually, Ethnic Minority areas are under-development areas, but have had great changes in the past 30 years after market reform in China. The areas of grassland and forest, and water and natural gas reserves in areas inhabited by minority peoples account for nearly or over half of the national totals.

Since 2000, when China introduced the strategy of large-scale development of its western regions, the State has made it a top task to accelerate the development of the ethnic minorities and minority areas. In this paper, we welcome you to show and share your ethnographies in different areas.

OP 074 – ENVIRONMENTAL SUSTAINABILITY FROM BELOW (ON BEHALF OF IUAES COMMISSION OF HUMAN RIGHTS)

As votaries of environmentally sustainable development we are to explore the environmental wisdom inherent in the indigenous traditions of traditional communities for these discrete and unrecognized traditions have enabled communities to live in harmony with nature for ages. Despite the best efforts of the modern states through policy making and intensive R&D for eco-friendly technologies/ products, environmental and ecological degradation continues, mostly in developing societies, which house large number of traditional communities. Therefore, worth exploring is the environmental wisdom inherent in such traditions.

These traditions may naively appear to be mere cultural/ occupational, but when interpreted (in consonance with scientific environmentalism) reveal their environmental wisdom. As the indigenous traditions of communities consist of; diverse socio-cultural forms, community based practices pertaining to occupational/ agricultural activities, world views of communities and their traditional knowledge systems, attempts be made to explicate the embedded environmental wisdom (implicit conservation practices and ecological services) underlying these forms of indigenous traditions. Based on the ethnographic data/narratives from traditional communities ideals of Social Ecology could be articulated for pursuing the suitable livelihood and consumption patterns that would facilitate sustainability and restore confidence of the traditional communities on their own traditions.

Convenor:

María Victoria Chenaut

(Center for Research and Advanced Studies in Social Anthropology) – México,

Binay Kumar Pattnaik

(Indian Institute of Technology Kanpur) – India

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Sustainable development; Social Ecology; Indigenous traditions; Environmental wisdom; traditional communities

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

— *Session* —

A PUEBLO INDIAN VISION OF ENVIRONMENT

Triloki N Pandey

(University of California, Santa Cruz) – United States

In an earlier paper, Zuni View of Nature, I discussed their view of land as a “church” and the integral relation between culture and nature. I propose to present a paper on their view of environment, including forest, mountains, lakes, animals, insects, and other forms of life. The interrelations of these things and beings are embodied and are represented in their cultural performances and in their daily lives. A few of these cultural performances will be discussed and analyzed in order to see the Zuni vision of life and its relevance for modern times.

EMBEDDED ENVIRONMENTAL WISDOM: CASE STUDIES IN INDIAN COMMUNITY BASED KNOWLEDGE SYSTEMS, CULTURAL AND ECONOMIC PRACTICES

Binay Kumar Pattnaik

(Indian Institute of Technology Kanpur) – India

The paper is an articulation of the view that the so called traditional/ underdeveloped societies are in fact amenable to development but of different kinds. In the context of articulating their alternative modes of development, their traditional communities could provide with environmental as well as ecological wisdom that any development process requires very much. Because their community based knowledge systems, cultural, social and economic practices are often found to be embedded with such wisdoms. As a matter of epistemic caution, we would consider this wisdom to be in conformity with scientific environmentalism. Methodologically speaking this is an ethnographic account of certain folk and community based cultural elements, social economic practices, world views and traditional knowledge systems of Indian traditional communities which display amazing depth of such wisdom: E.g: (i) Folk culture: Bagh Bahadur of Bengal, Raja festival of Odisha, Thusu of Jharkhand, etc. (ii) Social-economic practices: Jhum cultivation among North-eastern tribes and conservation practices among Vishnois of Rajasthan, (iii) World views: Hirva of the Warlis in Maharashtra, Niyam Raja of the Dongria Konds of Odisha, etc. (iv) Traditional knowledge systems: Traditional water harvesting system in the Thar desert districts of Rajasthan (Bawadi system), hydrological cycle of the forest detected by the local communities in Jharkhand, etc.

(For Panel OP 074 only)

INDIGENOUS PEOPLE, NEOLIBERAL POLITICS AND CULTURAL DIVERSITY

María Victoria Chenaut

(Center for Research and Advanced Studies in Social Anthropology) – México

The discussion will consider the situation of racism, discrimination and exploitation that indigenous people suffer. In the present, globalization and neoliberal politics have a tremendous impact in indigenous way of life. The migration from rural areas to the cities has increased the vulnerability of migrants in terms of their human rights. As a consequence of migration there are new definitions of gender roles in family and community dynamics, and has increased poverty and exclusion in rural areas.

At the same time, in the last decades there has been the recognition of indigenous law and indigenous rights in International law and national constitutions, and also the indigenous movements are fighting for their human, gender and collective rights. With the presence of transnational companies in Latin American countries indigenous people are involved in new fights and their priority is the defense of their land, water and territories. I will examine this issues in relation to the mexican situation and the extractive policies of the mexican government.

— Session —

CONSERVATION POLICY AND LAND USE SUSTAINABILITY: A CASE STUDY FROM BIODIVERSITY HOTSPOTS

Sunil Nautiyal

(Institute for Social and Economic Change) – India

The issues related to conservation and livelihood development in democratic society are still in the core of debate concerning environmental protection and people welfare. Biodiversity rich areas being resided by people demands more discussion relating to global conservation and socio-ecological Development and more particular “Does Anthropocene demands fresh perspective to conservation and livelihood development in biodiversity hotspots which would necessitate the nature protection in more meaningful way”. Our work of last couple of years in two biodiversity hotspots (the Western Ghats and the Himalaya) of India advocate for more investigations in the perspectives of conservation, societal development and political ecology /economy. This is because the human and ecosystem interactions in diverse and rich landscapes are quite complex and top-down approach for resource conservation and management would not yield meaningful results. The hotspots in India are being resided by farming/tribal communities. In biodiversity rich areas, both conservation and socioeconomic development are at the core of discussions among various stakeholders such as local people, policymakers, conservationists, resource management professionals, economists, researchers/scientists and so forth. Various innovations are being implemented that aim at promoting both improved livelihood for the people and conservation and management of natural resources. The rich and diverse landscapes in India’s biodiversity hotspots are protected through the implementation of various conservation policies. However, the there is decline of natural resources which have affected the sustenance of local people. In this context, our efforts are to evaluate the potential of various solutions that are being implemented for socio-ecological development in the biodiversity hotspots. Unfortunately, not many were successful in achieving the both conservation and sustainable livelihood development. The paradox of conservation policies in India has created enormous conflicts between local people and policy makers hence, necessitates rights that are more democratic for people living the matrix of the forests. The tribal people of the Himalayas and the Western Ghats are still looking for more viable solutions that could help them improve their lifestyle as well as facilitating ecosystem conservation and supporting existing biodiversity.

ECOLOGICAL RESOURCE MANAGEMENT IN NILGIRI BIOSPHERE RESERVE: CRITICAL SCOPE FOR SUSTAINABLE WATER MANAGEMENT SYSTEMS IN THE ECO – CULTURAL LANDSCAPE

Maralusiddaiah Halasur Matt

(Anthropological Survey of India) – India

The Nilgiris Biosphere Reserve is in Southern part of India. Water, one of the most important ecological resources, becomes inadequate and of difficult management due to rapid urbanization and high speed migration of people towards Biosphere area. Water resources in the hill district of the Nilgiris in Tamil Nadu, play a crucial role not only in ensuring access to water for drinking and other uses to the rural and urban communities in the district, but also serve as the upstream source to four river basins serving the States. Water as a natural resource plays a vital role in the ecology and economy of the district is it in the large scale hydro power, the tea estates or in the forest dweller's livelihood system. Consequently there is high scarcity of water all the year round, especially in summer. Again due to the lack of proper drainage and treatment system maximum portion of the city is flooded severely in monsoon. Most of this ironical loss can be minimized and compensated by indigenous tools like rainwater harvesting, decentralized waste water treatment and recharging groundwater in individual buildings and urban unit or community level for Nilgiri Biosphere. Indigenous knowledge of management of this valuable ecological resource, policy and rules, technical knowledge and implementation concept together can pave the way for us to be at sustainable yield.

OP 075 – STRATEGIES FOR RESTITUTION OF ANTHROPOLOGICAL RESEARCH DATA: KNOWLEDGE TRANSFER AND INTERCULTURAL DIALOGUE

By investigating the Indigenous forms of production, transmission and circulation of knowledge, anthropological work becomes part of these memory transmission networks, through the recording of field research data. Images, sounds, historical documents, narratives, among others, have been increasingly requested by the participant to the research for their memory and heritage projects, for their work in higher and postgraduate courses and for the preparation of didactic material for Indigenous schools. It is observed that conventional forms of presentation of anthropological data, such as articles or books have not responded to these Indigenous demands for the return of research data. On the other hand, it is necessary to reflect on the possibilities, challenges and limits of returning to indigenous communities a collection of research data that were generally the result of the dialogue between researchers and specific part of these collectivities.

Convenor:

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Comissão/Comission: (Not informed)

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Thematic lines: 21. Indigenous Knowledge/Saberes Indígenas

— Session —

RETORNADO O MATERIAL AUDIOVISUAL: OS DILEMAS DE UMA ANTROPÓLOGA

Clarice Cohn

(Universidade Federal de São Carlos) – Brasil

Desde 1992, a antropóloga tem produzido registros visuais e sonoros nas aldeias Xikrin da Terra Indígena Trancheira-Bacajá, e os retornados em seus retornos subsequentes nas atividades de campo. No entanto, os registros feitos nos primeiros anos de pesquisa, realizados em fotografia e gravações não-digitais, devolvidos em ampliações e fitas, nunca tiveram grande durabilidade na aldeia. Entre 2015 e 2017, a pesquisadora digitalizou este material e o retornou, em apresentações nas aldeias, aos Xikrin, debatendo modos de os retorná-los mais duradouramente. No entanto, essa atividade, com grande aceitação, muito entusiástica, pelos Xikrin, que revêm, como dizem, sua história, e se vêem mais novos ou quando crianças, traz dilemas à antropóloga e à antropologia, sugerindo questões sobre a visibilização para todos de atividades circunscrita a grupos ou famílias, ou permitir se ver e ouvir pessoas que são falecidas, ou a divulgação de conhecimentos que são restritos. Essa comunicação se propõe a discutir esses dilemas.

ESCOLA E RELAÇÃO COM O TERRITÓRIO: CAMINHOS PERCORRIDOS PELOS PATAXÓ ENTRE A BAHIA E MINAS GERAIS

Karla Cunha Pádua

(Universidade do Estado de Minas Gerais) – Brasil

Em pesquisas anteriores com professores/as indígenas da etnia Pataxó, identificamos uma filosofia de socialidade voltada para as relações influenciando concepções e práticas de interculturalidade vivenciadas na escola, o que nos levou ao interesse por reconstituir suas lógicas culturais de relação com o território, construídas historicamente. Para isso, pretendemos identificar os percursos espaço-temporais, presentes nos saberes-memórias de indígenas Pataxó, a fim de cartografar os caminhos percorridos entre a Bahia e Minas Gerais em seus movimentos migratórios e em suas trajetórias de encontros e trocas de experiência com outras etnias, desde o período colonial. Serão explorados dados já coletados por meio de entrevistas narrativas, em duas aldeias: a Muã Mimatxi (localizada em Itapecerica, no Centro Oeste Mineiro) e Cinta Vermelha-Jundiba, localizada em Araçuaí, no vale do Jequitinhonha), se necessário, complementados com novas entrevistas com lideranças e pessoas mais velhas dessas e outras comunidades a elas relacionadas. Também serão explorados dados bibliográficos e documentais, resultantes de pesquisas antropológicas sobre essa temática, povos e regiões, especialmente, livros produzidos pelos próprios indígenas. Como resultado da pesquisa, pretendemos produzir – em parceria com eles – mapas e outros materiais impressos e audiovisuais a serem utilizados em escolas indígenas e divulgados ao público mais amplo interessado nessa temática.

IDENTITY VERSATILITY AS AN ANTHROPOLOGICAL OBJECT: POLITICAL ISSUES AND DATA RESTITUTION CHALLENGES

Emilie Stoll

(Centre National de Recherche Scientifique) – France

During my fieldwork in Indigenous villages of the Lower Amazon, Brazil, I was confronted with quite unexpected situation in which my interlocutors would insistently say that some of their ancestors were foreigners that immigrated to Brazil. Their narratives would often start with the reference to an external place (e.g. Europe, Africa), then followed with the description of a migrant man that married a local woman and founded the family, and unfold with the inventory of present-day families living along the river in a dense kinship network. The external origin to which they subscribe enlightens present-day social dispositions, such as the phenotype (e.g. indigenous with “white” skin) and a range of skills (e.g. technical abilities) and relational positions (e.g. “Indians”, “Black”, “Big white”). Therefore, these Amazonian people challenge the traditional dichotomy allochthony versus autochthony. Their identity claim, as Indigenous, appears disconnected from any geographical continuity, and it implies movement and change through time. Even though their referent ancestor was a foreigner, they today self-identify as Indigenous. This identity versatility is also revealed in shorter temporalities, such as a life-time, as some people may circulate from one category to another (e.g. local farmer that decide identify himself as Indian). Identity versatility has recently emerged as a valid and stimulating object of inquiry in anthropology. However, in the current Brazilian political context, in which social rights are being challenged and reduced, how shall researchers talk about these issues? And how can they restitute their results without being misunderstood or without putting at risk the populations with whom they did their fieldwork?

PHOTOS, VIDEOS AND SOME EXPERIENCES OF INTERCULTURAL DIALOGUE IN COMPARATIVE PERSPECTIVE BETWEEN BRAZIL AND BENIN REPUBLIC, AFRICA

Tatiana Aigba

(Universidade Federal do Amazonas) – Universidade Federal do Amazonas- BRASIL

Hippolyte Brice Sogbossi

(Universidade Federal de Sergipe) – Universidade Federal de Sergipe- Brasil

Fieldwork in Anthropology requires, most of the time, to be more complete, the presence of specialists from other areas, such as historians, geographers, photographers and musicians. The present proposal's objective, is to describe the experience acquired after two incursions of three weeks in the Republic of Benin, Africa, between 2009 and 2010: The first one, with a Brazilian photographer from Maranhão; and the other, with a musician from São Paulo; all of them received prizes later, from the Brazilian culture ministry and other institutions of the country. They won prizes of photography and documental videos on afroamerican dialogue. IN the present proposal will be discussed strategies of restitution of autochthonous and endogenous knowledge in both sides of Atlantic sea, from conferences, expositions and exhibition of videos. Memory, experience and narratives are three important topics. Questions such as exchange of experiences, data preservation and transference of important knowledge, constitute great challenges for an anthropological vision based on ethics. a

OP 076 – ETHICAL AND METHODOLOGICAL CHALLENGES OF ANTHROPOLOGY IN VULNERABILITY AND RISK CONTEXTS

This panel discusses research experiences in medical anthropology, focusing on methodological and ethical challenges of ethnography in situations of risk and vulnerability: homeless people, drug users, people living with HIV/AIDS, and also people in environmental risks and living in polluted areas. We are interested in discussing strategies for entering the field, social mediations, ethical and methodological challenges, political responsibilities and social agencies. Risk and vulnerabilities encompass economic, social, legal, institutional and physical dimensions. These are situations that reveal stigma and discrimination, which are expressed especially in control strategies. On one hand, researching vulnerable and risk situations makes the anthropologist into a witness of situations of suffering, injustice and social inequality. On the other hand, it requires to overcome the deterministic view, revealing agencies, strategies, reactions, resistances and reorganizations that subjects undertake individually and collectively. Suffering, fears, discrimination, risks, guilts and losses, but also desires, pleasures and transgressions, learnings and achievements are at the core of the panel.

Convenor:

Mónica Franch

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(University of Barcelona) – Spain

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, Spanish, English

Keywords: Medical anthropology; Risk; Vulnerabilities; Methodology; Ethics

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

TOXIC EXPOSURE

NAVIGATING THE “GREY ZONE”: LIVING THROUGH CONTAMINATION IN CHINA AND JAPAN

Peter Wynn Kirby

(University of Oxford) – United Kingdom

Ethnographic fieldwork in vulnerable communities torn by risk and uncertainty--for example those plagued by severe environmental defilement--requires appropriately sensitive and efficacious field methodology. In this paper, I discuss the challenges of such fieldwork in parlous zones in Japan and China. Both in scavenging communities and in irradiated Fukushima, attempts to rationalize, formalize, and sanitize waste operations coexisted awkwardly with residents' and workers' sharp concerns over health ramifications. Toxic exposure became fraught with ambivalence due to the extent that participants or relatives profited from conversion work, and for this reason, my and my collaborators' research on “the making of e-waste subjects” in notable scavenging hotspots in East Asia required carefully calibrated ‘ethical trespass’. This paper also explores the registers of attunement (or gradual insensitivity) to toxic exposure in miasmatic precincts and the ways that locals groped their way through environmental risk and uncertainty in zones where technoscientific expertise wasn't always available or legitimized. This analysis draws on my years of work in Japan on toxic waste controversies, whaling milieux, and the country's problematic nuclear waste apparatus.

THE ETHICS OF FIELD WORK WITH EXPOSED PEOPLE BY ATOMIC BOMB

Satoe Nakahara

(Chukyo University) – Japan

This study considers the ethics of field work by developed countries in the Marshall Islands suffered from the after effects of radiation exposure by the nuclear testing of the US and having economic and political difficulties. When I arrived at the Marshall Islands in 2004, I handed money which was included in research grant as cost of staying to my Marshallese mother who costumly adopted me in the Marshall Islands, which made her mad. To bigin with, anyone can stay at relative's house for long period without pay in the Marshall Islands. There is no custom of paying money for expence such as meel and electricity. On the contrary, I am imposed as a ethical code on the fair use obligation of the research grant from Japanese government. In this presentation, I argue how Japanese researchers who colonized the Marshall Islands once should behave during firld work in the Marshall Islands where radiation damage and the missile experiment still continues with clue of my experience that occurred between my mother and me.

DESAFÍOS ÉTICOS Y METODOLÓGICOS EN LA INVESTIGACIÓN CUALITATIVA Y ETNOGRÁFICA CON MUJERES EMBARAZADAS Y LACTANTES: EL PROBLEMA DE LOS RIESGOS QUÍMICOS EN EL CONSUMO ALIMENTARIO EN ESPAÑA

Cristina Larrea Killinger

(University of Barcelona) – Spain

Araceli Muñoz

(Observatorio de la Alimentación (ODELA) – Universitat de Barcelona) – Spain

Diversos desafíos éticos y metodológicos aparecen cuando se lleva a cabo una investigación cualitativa y etnográfica con mujeres embarazadas y lactantes.

Primero, porque en el contexto etnográfico que nos ocupa, el Estado Español, el proceso de atención al ciclo reproductivo está fuertemente medicalizado, a través del control y seguimiento del embarazo, la salud de la madre y la del bebé. Por ser el embarazo y la lactancia una etapa de mayor vulnerabilidad para las mujeres, así como de mayor control sanitario, las investigadoras sociales se ven impelidas a extremar las condiciones según los requerimientos éticos previstos por los comités de investigación biomédica. Segundo, porque a nivel metodológico las investigadoras se encuentran con un colectivo, las mujeres embarazadas y lactantes, especialmente preocupado por temas relacionados con su estado, la salud y la alimentación, por lo que interpelean y solicitan información a dichas investigadoras, así como reclaman el acceso a los resultados finales.

En la investigación cualitativa y etnográfica llevada a cabo por un equipo interdisciplinar que ha centrado el estudio en la percepción social del riesgo químico en el consumo de alimentos, por parte de mujeres embarazadas y lactantes, la naturaleza de la propia investigación ha implicado diversos desafíos para el equipo. Por un lado, la falta de información médica sobre los riesgos de la presencia de compuestos químicos persistentes en determinados alimentos y su potencial efecto en la salud ha generado mayor preocupación entre las mujeres entrevistadas. Por el otro, porque sensibles a cualquier cuestión que pudiera llegar a afectar su estado de salud, el del feto o el bebé, preguntar por el tema generaba tal nivel de preocupación que las investigadoras tuvieron que afrontar el hecho con explicaciones adicionales.

Por ello, nuestra reflexión girará en torno a los desafíos éticos y metodológicos de una investigación en un grupo social vulnerable, pero fuertemente medicalizado, con escasa información biomédica sobre los riesgos de los compuestos químicos en la producción y manipulación de los alimentos en la salud, que ha implicado saber dar respuesta a la preocupación de las mujeres ante la incertidumbre de un problema de salud pública que se presenta para los científicos como asunto de gran magnitud futura.

GOING SOCIAL: RISK BEHAVIOR PREVENTION IN FRANCE

Tiago Hyra Rodrigues

(Centro Brasileiro de Análise e Planejamento) – Brazil

The concept of risk (as well as that of prevention) has undergone important transformations over the years, with theoretical and practical implications. One of them is the application of these concepts in social issues, beyond the already “traditional” environmental, economic and epidemiological risks. Within this framework, we are allowed to think about “people in social risk situations”, “at-risk populations” and “risk behaviors” as risk’s new social frontiers, in which new techniques and methods of prevention (against substance abuse, prostitution, delinquency and participation in illegal markets as drug trafficking, for example) are generated. How this social-directed changes affect the concept of risk itself, and which are their practical consequences for the elaboration and implementation of preventive public policies? This paper intends to offer a glimpse of these new aspects of social risk and risk behavior prevention. Based on ethnographic fieldwork carried out in the Paris (France) region, in six NGOs and in the “Mission Métropolitaine de Prévention des Conduites à Risques” (joint public structure of Paris prefecture and Seine-Saint Denis departmental council), this presentation aims to describe these institution’s actions, their target populations, the problems they face, and the interventions and solutions they put in practice.

GENDER AND SEXUALITY

VIOLENCE, RISK AND THE OTHER: TRANSGENDER EXPERIENCES AT THE URBAN MARGINS

Silvana Nascimento

(Universidade de São Paulo) – Brasil

This paper seeks to reflect, based on ethnographic research in two regions of Brazil, São Paulo, in the Southeast, and Paraíba, in the Northeast, how travestites and transsexuals women (MTF – male to female) are present in different urban spaces and how they make forms of resistance among the multiple forms of violence of which they are victims, including access to health and prevention of AIDS. Their presence on streets, avenues, sidewalks and squares in urban environments contests not only heteronormative rules but notions of embodiment, body care, public space, sexual practices, corporality and gender. From diverse urban experiences, there is a common project of corporal transformation and social mobility that subscribes an intensive imbrication between trans body and city. Thus, this paper propose an analysis of individual and collective life possibilities that take place at the edges of urban spaces. What kind of trans life is possible in a city like São Paulo? And in a small border city like Tabatinga, in the north of Brazil? Do the scales between major and minor cities determine the degree of vulnerability when victims are travesti or trans women?

A CONSTRUÇÃO DA VULNERABILIDADE DE MULHERES COM FÍSTULA OBSTÉTRICA EM MOÇAMBIQUE

Lucia Helena Guerra

(Universidade Federal de Pernambuco) – Brasil

Este artigo é uma reflexão a partir de minha experiência de campo em Moçambique junto a mulheres com a Fístula Obstétrica. Uma doença crônica e incapacitante, decorrente do trabalho de parto obstruído ou arrastado, e que provoca a perda constante de urina e/ou fezes pela vagina. Trata-se de uma etnografia realizada no Hospital Central de Maputo, referência no tratamento da doença. A coleta de informações ocorreu com 162 participantes, utilizando técnicas de questionários, entrevistas semiestruturadas e conversas informais, onde emergiram as categorias estigma, vergonha e sofrimento. A busca de uma intersecção demonstra que o componente da vulnerabilidade possui reflexos na constituição do microsistema da Fístula Obstétrica, o que reafirma a importância de se visualizar estas mulheres como constructo do ambiente onde transcorre sua existência.

A construção social do gênero em Moçambique está baseada na submissão das mulheres, o que acaba influenciando a vulnerabilidade feminina à infecção pelo HIV, a carência no uso de métodos contraceptivos e a falta de poder de decisão em relação à maternidade segura. Nessa perspectiva, este estudo tem como objetivo analisar, não tanto as questões biomédicas da doença, mas com o desejo de compreendermos se, e em que medida, o ambiente hospitalar se constitui como um espaço social caracterizado pelas relações de poder e que reproduz as relações de gênero e o controle sob os corpos femininos presentes na sociedade moçambicana.

ETHICAL AND METHODOLOGICAL CHALLENGES OF ANTHROPOLOGICAL RESEARCH ON HIV/AIDS SERODISCORDANT COUPLES

Mónica Franch

(Universidade Federal da Paraíba) – Brasil

This presentation aims to discuss ethical and methodological aspects of anthropological research with people living and living with HIV / AIDS, based on research experiences with serodiscordant couples in João Pessoa, Brazil. Serodiscordance is a conjugal situation in which one person has HIV and the other does not. From a biomedical and epidemiological point of view, serodiscordance is understood as a “double risk” relationship, because of the possibilities of vertical and horizontal transmission of HIV. However, serodiscordance is also a gateway to think about important aspects of living with HIV / AIDS in the present time, a synthesis of permanences and changes in social perception, politics and experiences of seropositivity. Issues such as stigma, risk, sexuality, conjugality and chronification can be approached by studying serodiscordant couples. In this presentation I will focus on the strategies used for entering the field and making contact with heterosexual and homosexual couples, the dilemmas faced and the type of knowledge that can be extracted from different research contexts – hospital, nongovernmental organizations, social networks etc.

DESAFIOS ÉTICOS E METODOLÓGICOS NO FAZER ETNOGRÁFICO EM REDES E MÍDIAS SOCIAIS NO CONTEXTO DO HIV/AIDS

Lucas Melo

(Universidade de São Paulo) – Brasil

Raul Elton Araújo Borges

Mercês

Com base em experiência etnográfica em espaços virtuais de sociabilidade entre pessoas que vivem com HIV/aids, este trabalho tem por objetivo analisar os desafios éticos e metodológicos implicados no trabalho de campo em redes e mídias sociais. Parte-se do pressuposto de que os tensionamentos à clássica noção de campo em antropologia, a saber as interações entre pesquisadores e interlocutores face a face, requerem reflexões de cunho teórico e metodológico sobre o fazer etnográfico em contextos virtuais. Nossa experiência em estudos dessa natureza tem apontado para um conjunto de questões concernentes à entrada em campo (grupos fechados em redes sociais e páginas de domínio público, como blogues); à mediação das relações virtuais com os interlocutores; à dificuldade de caracterizar o pertencimento social desses sujeitos; às autorizações e aos trâmites burocráticos, sobretudo quando envolve campo realizado em redes sociais como o Facebook; à aprovação do projeto em Comitês de Ética em Pesquisa e a obtenção de consentimento e/ou assentimento para participação no estudo; ao emprego de técnicas de coleta de dados próprias da produção de conhecimento em antropologia, como a observação participante e as diversas modalidades de entrevistas; e, por fim, as estratégias de análise do material empírico. Diante disso, espera-se suscitar discussões éticas e metodológicas em etnografia virtual como forma de aprofundar suas bases teórico-metodológicas e ampliar as possibilidades de desenvolvimento desse tipo de pesquisa, sobretudo com grupos sociais socialmente vulnerabilizados, como as pessoas que vivem com HIV/aids.

— Session —

INTERVIEW ON POSTPARTUM DEPRESSION: METHODOLOGICAL CHALLENGES IN A QUALITATIVE RESEARCH WITH WOMEN

Lorena Ferreira Cronemberger

(Universidade Federal da Paraíba) – Brasil

Qualitative health research in social sciences has strongly developed in the few past years in Brazil. In the dialogue with sociology and medical anthropology, the present work seeks to analyze the representation of the experience of women who had postpartum depression in order to understand the social construction of motherhood and the disease involved in biomedical logic and narratives of the interviewees. But how to enter, as a researcher, in the field of postpartum depression? How to listen to this sensitive topic? In dialogue with Wright Mills and Jean-Claude Kauffman, this work in progress (Master degree) seeks to develop a methodology to take account of womens' narratives – and silences – from a comprehensive and 'handmade' approach in order to understand and grasp this social reality with an attentive and sensitive sociological perspective, I try to understand the on-going research on a relationship of empathy and exchange basis.

ANTROPOLOGIA E SAÚDE INDÍGENA: LIMITES E POSSIBILIDADES

Elisângela Henrique

(Universidade Federal de Pernambuco) – Brasil

O presente artigo é uma reflexão a partir das pesquisas sobre desigualdade social e tuberculose, realizadas entre os Guarani – Kaiowá, situados no Estado do Mato Grosso do Sul, região central do Brasil. Há mais de três décadas organizações nacionais e internacionais envolvidas com a saúde, defendem que a implantação/ampliação nos serviços de saúde pública contribuiria para se aproximar das necessidades sanitárias da população; particularmente dos grupos indígenas, submetidos as vulnerabilidades socioeconômicas e ambientais. A Antropologia tem discutido e apontado os potenciais da aproximação da nossa disciplina com outras áreas de conhecimento. Sabe – se que a compreensão acerca do significado da “doença”, o seu sentido e o que é levado em conta para quem está em estado de sofrimento e/ou “doente”, são aspectos que deveriam fazer parte da competência dos profissionais em saúde. Além disso, a representação da “doença” e mesmo da “saúde” pode ser problematizada a partir das posições/posturas assumidas pelos/as pesquisadores/as em Campo.

Portanto, ampliar o conhecimento e buscar entender o papel da Antropologia, seus limites e possibilidades no desenvolvimento das pesquisas sobre saúde indígena promoverá uma troca de saberes entre o escopo epistemológico da Saúde e da Antropologia, o qual poderá resultar numa ampliação das ações de cuidado a partir de uma visão integral dos indígenas atendidos pelo sistema médico de saúde.

MAS ALLÁ DE LA BACTERIA. ESPACIO Y ENFERMEDAD DE LA TUBERCULOSIS PULMONAR: REPRESENTACIONES, ESPACIO Y LUGARES DEL PADECIMIENTO.

SITUACIÓN EN LA FRONTERA NORTE DE MÉXICO

Evangelina Anahi Bidegain

(Centro de Investigaciones y Estudios en Antropología Social) – México

La frontera norte de México tiene la mayor tasa de notificación de casos nuevos de tuberculosis pulmonar (TBp) del país. Se ha relacionado esta situación epidemiológica a la migración sur – norte. Las representaciones de la enfermedad por parte de personal de salud y la prensa, consideran la importancia del contagio in door, el hacinamiento y el consumo de los enfermos como causa de enfermar. Desde una perspectiva relacional, me propuse indagar en las representaciones de la TBp de personal de salud, prensa y personas diagnosticadas con esta enfermedad, y seguir casos para indagar qué hacían los pacientes bajo tratamiento en el nivel de autoatención tomando en cuenta los lugares en los que se mueven: el asistencial biomédico, el doméstico y el social. Además, en otra escala espacial macro, relacionar la vida cotidiana en estos lugares con el acceso al agua, la exposición laboral y ambiental a tóxicos, en una cartografía que toma en cuenta la movilidad de los pacientes y los lugares en que se constata contaminación del suelo, agua y aire.

De esta manera, propongo una manera de repensar el padecimiento y el proceso de salud-enfermedad-atención de la TBP desde una perspectiva que considera el espacio de vida, como una variable de indagación que considera la enfermedad más allá de la bacteria en la prevención, atención y tratamiento de la enfermedad.

CARE AND PALLIATIVE

ETHICAL AND METHODOLOGICAL CHALLENGES IN FIELD SURVEY WITH YOUNG FANS FOR ILLEGAL RACES

Leila Jeolás

(Universidade Estadual de Londrina) – Brasil

How do we face the ethical challenges in an ethnographic survey with young fans of illegal car and motorcycle races? How may we go through paths with them, become interested in their radical maneuvers and participate in meetings with them without going beyond the limits of research ethics? For six years, accompanying young “races drivers” in their practices, I tried to follow the measures to guarantee the respect to research’s participants, concerning professional conducts besides the ethics code from the anthropology area. Accompanying a researcher, guide and interpreter of this universe, I went through various meeting places, car workshops, gas stations, squares. The present work intends to focus on some ethical and methodological questions of this research. The “races drivers”, from the low social class, give meaning to danger and adventure and find in their practices ways of responding to social and economic impotence through a technological and cultural status that allows them to be recognized by their partners and get social visibility. The imponderables of the field survey have always been part of anthropological experience and knowledge, implying risks for the studied group, for the researcher, for the relation that is produced and/or for the research itself. I intend to address some challenges faced the research cited at a time when the ethical guidelines for research in the Human and Social Sciences (CHS) are defended in the context of the National Health Council’ CEP/Conep System.

RESEARCH FIELD DILEMMAS: ME, THE ANTHROPOLOGIST AND THE VOLUNTEER

Selma Santos

(Universidade Federal de Goiás) – Brasil

My aim is to reflect about “being in research field”. My focus is about palliative care and my research field is at hospital Araújo Jorge, in Goiânia city (Goiás, Brasil) where I observe group of palliative care (GAPPO) of oncologic patients and their family. I have been a volunteer since many years, but now as a researcher, I am experiencing complex situations between these different roles, that sets me in conflict and in some very difficult situations. I want to discuss the limits of the anthropology research and the observation and field, when the anthropologist is in front of someone who is suffering pain and dying, and needs to do her/his job in order to get the doctorate degree.

WHO I AM? THE ETHNOGRAPHER'S ROLE IN THE FIELD THE CONNECTIONS BETWEEN POWER AND VULNERABILITY IN THE FIELD OF PALLIATIVE CARE RESEARCH

Andrea Züger

(Graduate Centre for the Study of Culture) – Germany

When I started my field research at a palliative care unit my contact person, a psychiatrist specialized in palliative care, gave me the following advice: Always work with a professional distance. This will help you to deal with the emotional challenges. While we were walking to her office I only had one thought in my mind: What is my profession?

My PhD-project analyses the moments of transformation in Dignity Therapy. The basis of this special psychotherapy treatment is a patient-related catalogue of questions, encouraging not only the sharing of life-stories but also leading to positive effects on the patient's sense of dignity. In this context, the subsequent narration is recorded on tape, transcribed and edited to a final written document that can be shared with the patient's relatives and loved ones.

Based on my field experiences this paper examines on a methodological level the relationship between vulnerability, power and the understanding of roles in ethnographic research within the field. I will discuss this issue in three steps: First by bringing the vulnerability of my research partners into dialog with my own vulnerability. Second by analyzing the relationship between vulnerability and the understanding of roles. And third by bringing together vulnerability, understanding of roles and questions of power.

To make my considerations more concrete I will arrange the raised themes around the following concrete experienced uncertainty: How should I, as a cultural scientist, react when the chief physician asks me due to staff shortage If I could conduct the therapy on my own knowing that the patients days are counted?

“ÉTICA TAMBÉM É MÉTODO”: UMA ANÁLISE DOS DESAFIOS ÉTICOS E METODOLÓGICOS DO FAZER ETNOGRÁFICO EM COMITÊS DE ÉTICA EM PESQUISA (CEP)

Hully Guedes Falcão

(Universidade Federal Fluminense) – UFF/Brasil

Este trabalho tem como objetivo analisar as variadas formas utilizadas na construção de uma pesquisa etnográfica em dois Comitês de Ética em Pesquisa (CEP) e as questões éticas dela suscitadas. Para pautar esta discussão, partirei de duas situações relacionadas à governança ética da prática de pesquisa. A primeira situação se refere à abertura de um Comitê de Ética em Pesquisa (CEP) em ciências humanas e sociais na Universidade Federal Fluminense (Niterói-RJ), processo este que envolve a Comissão Nacional de Ética em Pesquisa (CONEP), instância ligada ao Ministério da Saúde, responsável por referendar e fiscalizar os CEP, e também a avaliação ética da pesquisa no Brasil. A segunda diz respeito aos rituais de avaliação ética de projetos de pesquisa num Comitê de Ética em Pesquisa já constituído em outra universidade do mesmo estado. Neste caso, ao mesmo tempo em que se intenta traçar a rede formada pelos atores envolvidos na avaliação ética, e também científica, da prática da pesquisa, o trabalho também busca analisar as estratégias e desafios éticos implicados neste fazer etnográfico. As lógicas elucidadas nestes processos, tais como: tutela, burocracia, controle e poder, do mesmo modo, se mostram importantes para empreender a discussão teórico-metodológica aqui proposta. Neste sentido, de uma maneira mais ampla, este trabalho busca compreender os conflitos engendrados na regulação ética da pesquisa no Brasil, principalmente nas ciências humanas e sociais.

OP 077 – ETHNOGRAPHIC COLLECTIONS, MUSEUMS AND UNIVERSITIES

Over the years, anthropologists have been responsible for the collection, documentation and research of Ethnographic Collections. Many of these collections constitute ethnographic or anthropological museum heritage, as well as university museums or universities. However, these collections need to be “revisited” by researchers or interested social groups to remain “alive” in the institutions where they are, either in the form of exhibitions, in the form of research on the first collection agents, or under the form of dialogues with the descendants of the “peoples collected” and the different cultural dimensions involved in the remaining objects, whether in the form of seminars, theses, books, films. This panel aims to reflect on the transit between agents of museums and universities around “ethnographic collections”. We also aim to understand the role of these “collections” as agents of new museal and patrimonial possibilities, as well as the role of anthropologists, museologists and educators as mediators between “collections” and contemporary cultural dynamics. Special emphasis will be given to the role of universities in dialogue with museums and collections.

We will present different experiences of transits between universities, museums and ethnographic collections, and we will also add the narratives of indigenous peoples, natives or descendants of the “peoples collected” as actors in these processes.

Convenor:

Regina Abreu

(Universidade Federal do Estado do Rio de Janeiro) – Brazil

Benoît de L'Estoile

(Centre national de la recherche scientifique/Ecole normale supérieure/ PSL) – FRANCE

Comissão/Comission: (Not informed)

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Thematic lines: 26. Museums/Museus

— Session —

A VIDA DA CERÂMICA KADIWÉU NOS MUSEUS EUROPEUS: UM ESTUDO DAS COLEÇÕES DE BOGGIANI E LEVI-STRAUSS E SUAS REPATRIAÇÕES VIRTUAIS PARA A ALDEIA ALVES DE BARROS

Maria Raquel da Cruz Duran

(Universidade Estadual do Mato Grosso do Sul) – Brasil

O presente trabalho tem como objetivo investigar os percursos trilhados pelos corpos cerâmicos kadiwéu em museus europeus, especificamente de peças coletadas por Guido Boggiani e distribuídas por ele em diversos países do continente, entre os quais Alemanha, Áustria e Itália, bem como a coleção de Claude e Dina Lévi-Strauss, situada no Musée du Quai Branly (Paris, França). Além disso, pretende-se realizar uma recontextualização destes objetos, a partir do encontro entre histórias familiares, memórias étnicas, e o levantamento do percurso destas cerâmicas nos países supracitados, por meio de uma exposição fotográfica destas peças museais na aldeia Alves de Barros (Porto Murtinho/MS). Justificamos esta proposta tanto pelo interesse que os Kadiwéu demonstram ter pelas cerâmicas antigas, seus desenhos e suas histórias, em saber por onde transita sua arte e qual sua potência no mundo, quanto para trazer à tona notícias sobre estas coleções, esquecidas pela etnografia brasileira. O método de realização deste estudo será o de pesquisa bibliográfica e etnográfica: das coleções e do encontro entre os Kadiwéu e as peças museais fotografadas. Esperamos como resultado o reestabelecimento de uma conexão perdida entre o passado, a priori compreendido como do âmbito museológico, e o presente, observado nas relações sociais cotidianas dos Kadiwéu.

AMAZONIAN COLLECTIONS: ARTIFACTS, PLANTS AND NARRATIVES

Pascale de Robert

(Institut de Recherche pour le Développement)

Lucia Hussak van Velthem

(Museu Paraense Emilio Goeldi) – Brasil

Collections of cultural goods are often considered only in their museum form. We propose an approach with multidisciplinary and multicultural perspectives, for a broader exploratory reflection. Choosing examples in two sets of objects – plants and artifacts from the Xingu and Negro rivers- we discuss constitution, meanings, modes of circulation and patrimonialisation, narratives and senses of collection to them aggregated in local terms, as well as their trajectories in museums institutions in France or in Brazil. Forms of documentation and changes in status and/or value that such trajectories induce will be considered in light of the renewal of studies on collections and associated knowledge. We'll give a special attention to the development of new forms and research ethics for a better dialogue between indigenous peoples and museums, research or teaching institutions.

MEMORY AND PHOTOGRAPHY IN THE FOLKLORE OF THE STATE OF ALAGOAS: PRACTICES OF RESTITUTION AND SHARING OF IMAGES IN THE THÉO BRANDÃO MUSEUM OF ANTHROPOLOGY AND FOLKLORE

Fernanda Rechenberg

(Universidade Federal de Alagoas) – Brasil

Iara Souza

(Universidade Federal de Alagoas) – Brasil

Tayná Almeida de Paula

(Universidade Federal de Alagoas) – Brasil

Tamara Roque Caetano

(Universidade Federal de Alagoas) – Brasil

This research draws on the restitution practices in the museum institutions based on the work of sharing a set of photographs from the collection of Théo Brandão Museum of Anthropology and Folklore of the Federal University of Alagoas (MTB/UFAL). From the sum of the compilation of pictures, which consists of approximately 4500 photographs, we selected the subsection “Research”, produced and collected by the anthropologist and folklorist Théo Brandão about the Folguedos Populares in Alagoas, particularly the Reisado and Guerreiro. We understand that the debate around a more inclusive analysis of memory is particularly relevant in the context of Alagoas, specially regarding the centrality of the expertsspeech’s place, academic or not, but nonetheless, not participants, when the subject is the Folguedos Populares. Recognizing the relations between power and discourse engendered in the formation and access to the collections organized in museums, this paper proposes the realization of restitution experiments with the purpose of amplifying the interpretative communities around the documents and their memories. As part of the documentary status of this collection, such experiments are situated in two contexts of restitution: the virtual availability of pictures in websites and social networks and face-to-face showing of images to masters, players and its descendants, considering that a large part of this photographs were produced between the decades of 1940 to 1960.

— Session —

ANTROPÓLOGOS, COLEÇÕES E POVOS INDÍGENAS: DE PRÁTICAS DE REPRESENTAÇÃO DOS “OUTROS” À PRÁTICAS DE REPRESENTAÇÃO COM OS “OUTROS” OS MUSEUS ETNOGRÁFICOS DESEMPENHAM IMPORTANTE PAPEL NA PRESERVAÇÃO DOS PATRIMÔNIOS MATERIAIS DESDE FINS DO SÉCULO XIX

Adriana Russi

(Universidade Federal Fluminense) – Brasil

Os museus etnográficos desempenham importante papel na preservação dos patrimônios materiais desde fins do século XIX. Os antropólogos, desde então, contribuem na coleta, documentação e pesquisa dos objetos e também na curadoria de exposições sobre os chamados “povos colecionados”. Entretanto, apenas encerradas nos museus tais coleções pouco contribuem na solução dos problemas contemporâneos destes povos. No caso dos povos indígenas, por exemplo, a partir dos anos de 1980, antropólogos agiram criticamente, provocando uma mudança epistemológica nos processos museais. Antropólogos como Michael Ames e James Clifford, o primeiro no Canadá no Museu de Antropologia de Vancouver e o segundo nos EUA no Museu de “revisitaram” as coleções destas instituições. Em equipes multidisciplinares eles trabalharam com povos indígenas que, então, tiveram protagonismo frente às coleções. Ao colocarem em marcha práticas museológicas “colaborativas”, contribuíram para o debate sobre o papel dos povos indígenas nos museus. Esse debate ecoou também no Brasil. Nas últimas décadas observamos o envolvimento principalmente de antropólogas que colocam em diálogo povos indígenas, museus etnográficos e, por vezes, universidades. Dessa maneira, as coleções se tornam um pretexto para discursos polifônicos e não apenas uma finalidade em si mesmo. São experiências diversas que enfrentam diferentes desafios, mas que se constroem a partir da efetiva participação dos indígenas.

TRADIÇÃO COMO HISTÓRIA: ETNOGRAFIA E MEDIAÇÕES DO CONHECIMENTO EM CABINDA, ANGOLA

Paulo Muller

(Universidade Federal da Fronteira Sul) – Brasil

A partir de observações etnográficas produzidas ao longo de um trabalho de campo na província angolana de Cabinda, busco, nesta comunicação, perscrutar o modo como conhecimentos considerados “tradicionais” transitam entre os grupos sociais onde são coletados, museus e universidades. Mais especificamente analiso o papel desempenhado pelo reconhecido historiador oral e tradicionalista cabinda João Claudio do Nascimento Gime, que atua como consultor do Museu de Cabinda para questões relativas a seu acervo de objetos tradicionais, é solicitado como fonte oral para trabalhos acadêmicos, especialmente trabalhos de conclusão do curso de história da Universidade Onze de Novembro, e faz parte da sociedade de máscaras dos Bakama, entidades mágicas reconhecidas como guardiãs espirituais das tradições cabindas. O objetivo desta análise é mostrar como o conceito de tradição é agenciado e ressignificado nas interações entre estas diferentes instâncias, refletindo, ao mesmo tempo, sobre sua relevância para a compreensão do processo de construção da contemporaneidade angolana.

THE BASOTHO BLANKET: A SYMBOL OF NATIONAL IDENTITY AND GLOBAL TREND

Amy Goitsemodimo

(National Museum) – South Africa

Blankets have been an important part of the cultural and national identity of the Basotho for more than 150 years. They are an integral part of the culture as reflected in the sayings “bochaba ba Mosotho ke kobo” (direct translation: the nationality of a Mosotho is the blanket) and “kobo ke bophelo” (the blanket is life). The Sotho people have successfully adopted this colonial concept and incorporated it into their way of life. They assigned important traditional meanings to the blankets, which represent different milestones and stages of life. In recent years, however, the blankets have become widely known outside the Sotho culture as a result of their appearance in the fashion scene, both locally (Lesotho and South Africa) and globally. In Lesotho (their place of origin) they are promoted to young people through the royal fashion fair that takes place annually. South African designer, Thabo Makhetha, created a fashion line called Kobo (blanket) that features dresses, coats and jackets made from the blanket. She describes her designs as “a modern take on the traditional Basotho blanket” and showcases her cultural heritage as a Sotho woman. International fashion brand, Louis Vuitton, also joined the trend with their Basotho plaid menswear collection. This range, which came a few years after their first Basotho blanket-inspired collection, includes shirts and blankets with patterns similar to blanket motifs. The blanket also appeared in the Black Panther movie as traditional clothing of one of the tribes.

The National Museum in Bloemfontein, South Africa, has a beautiful collection of Basotho blankets. The first blankets were acquired in 1991 as part of expanding the Basotho material culture in the Anthropology collection. More blankets, 39 in total, were later given to the museum on loan for 25 years by the Robertson family. The Robertson collection includes a variety of blankets such as the Batho ba Roma that was made to commemorate Pope John Paul’s visit to Lesotho in 1988, Badges of the Brave made to honour those who fought in World War II and Seanamarena blanket. This paper looks at the blanket tradition within the Sotho culture and how it is interpreted in modern times. The release of the Basotho blanket-inspired collection by Louis Vuitton sparked a lot of debate on social media. Some local designer regarded this as cultural (mis)appropriation and exploitation of an African culture. I will, therefore, discuss this issue of “cultural misappropriation” by comparing it with “cultural diffusion”. Reference will be made to the Basotho blanket collection of the National Museum in Bloemfontein as an illustration of the role of museums in preserving and educating about material culture.

— Session —

MUSEUS E PERIFERIAS: SOBRE A POLÍTICA CULTURAL BRASILEIRA DOS PONTOS DE MEMÓRIA

Camila Moura

(Universidade Federal do Pará) – Brasil

A prática museológica tem sofrido alterações significativas ao longo do último século. Os “novos” museus não necessitam de um espaço físico consolidado, tornam-se espaços que convocam a ação dentro do território musealizado ao se preocuparem em atender as expectativas da comunidade representada, valorizando e preservando o que essa reconhece como patrimônio. Ao analisar o Programa Pontos de Memória, idealização e realização do Instituto Brasileiro de Museus (Ibram), procura-se desvendar as transformações significativas sobre as novas práticas de museus, instituída no século XX dentro de comunidades periféricas pelo Brasil. Por meio da teoria antropológica e do fazer etnográfico frente às diferentes formas de atuação do Ponto de Memória da Terra Firme em Belém do Pará, Norte do Brasil, se propõe perceber essas iniciativas como meios de empoderamento social, de aprendizado e troca, de objetos e recortes diferentes, que possibilitam a construção de alteridades.

COLECIONANDO COLECIONADORES. POLÍTICAS INSTITUCIONAIS DE ACOLHIMENTO PARA COLEÇÕES E SEUS COLETORES. O CASO DA UNIVERSIDADE DE AVEIRO, PORTUGAL

Susana Sardo

(Universidade de Aveiro – INET-md) – Portugal

Desde 1995 a Universidade de Aveiro tem vindo a acolher um conjunto de coleções doadas ou aí depositadas por diferentes colecionadores. Trata-se de indivíduos que dedicaram parte das suas vidas a compilar objetos pelos quais nutrem um particular interesse e sobre os quais constituíram um saber único construído em torno dos objetos colecionados. No que à música diz respeito destaca-se na Universidade de Aveiro três grandes coleções: a coleção José Duarte (2005), inteiramente dedicada ao Jazz, a coleção de instrumentos musicais Joaquim Domingos Capela (2013) e a coleção José Moças constituída por 6500 de discos de goma-laca gravados entre 1900 e 1949 em Portugal e no Brasil.

O modo como a Universidade de Aveiro domicilia estas coleções ultrapassa em muito o que seriam as regras institucionais de centralização e “despersonalização” das mesmas. Na verdade, a identidade das coleções é entendida como um retrato dos seus colecionadores sendo que elas replicam, de alguma forma, a sua biografia, os seus interesses e sobretudo o seu saber. Acolher as coleções implica, portanto – e no caso da Universidade de Aveiro – acolher também os seus colecionadores.

Nesta comunicação vou procurar discorrer sobre este processo e trazer para o debate as políticas institucionais de acolhimento de coleções e acervos quando estes são depositados em Universidades Públicas. Aspectos como deslocalização e recontextualização de acervos, salvaguarda e revivificação, ou ainda construção partilhada de conhecimento entre investigadores e colecionadores, serão matéria de discussão.

O MUSEO DE LAS CULTURAS DEL MUNDO DE BARCELONA: RECLASSIFICAÇÕES ENTRE ANTROPOLOGIA E ARTE

Renata Montechiare

(Faculdade Latino Americana de Ciências Sociais) – Brasil

O presente estudo pretende contribuir com o debate sobre os museus de antropologia e suas coleções no século XXI. Trata da disputa em torno de uma coleção privada de objetos exibida no recém criado Museo de las Culturas del Mundo de Barcelona, inaugurado em 2015. Antropólogos, historiadores da arte e museólogos, professores universitários, gestores públicos, colecionadores, políticos e funcionários de museus participaram da criação da instituição e curadoria das peças, posicionando-se de forma heterogênea ao longo do processo. A controvérsia se instaura no momento da reclassificação dos objetos “etnográficos” quando “transformados em obra de arte” a partir da interpretação oferecida pelo museu. Através de um manifesto assinado por 80 professores da Universitat de Barcelona esta opção é posta em questão, opondo antropólogos e historiadores da arte, e desafiando os limites e usos das classificações adotadas. revisitando objetos coletados em meados do século XX de modo a dar novos sentidos a sua condição de patrimônio, no caso estudado, implicou em considerar aspirações sobre algumas “obras primas”, sobre a própria coleção, sobre o projeto de museu e também sobre a cidade que o abriga. Inspirados por James Clifford ao transformar etnógrafos modernos em “nativos”, tomamos os personagens envolvidos nas disputas de interpretação da Coleção Folch em seus pontos de vista divergentes. E investigamos se e em que medida os “representados” através dos objetos aparecem como interlocutores.

— Session —

THE CONTRIBUTION OF THE UNIVERSITY MUSEUM ON THE CONSTRUCTION OF THE COLLECTIVE MEMORY

Cristina Cortês

(University of Aveiro) – Portugal

The MusA – Museum of the University of Aveiro is a centre of excellence in the support of teaching and research. The MusA collections are essentially private donations. There are currently eleven (11) collections that make up thousands of museum objects. From all the collections there is one that highlights from its singularity, the collection with more than 4000 shellac discs of essential Portuguese music from the earliest past century. The MusA, according to international standards, is converting all these discs from analogue into digital format and adding them into the museum platform, available at <http://museu.ua.pt>.

This paper aims to present the procedures and the contributions made to support the conservation and access of this collection and its role on the construction of the collective memory.

REQUALIFICAÇÃO DE COLEÇÕES – PROCESSOS COLABORATIVOS EM MUSEU UNIVERSITÁRIO E PROTAGONISMO INDÍGENA: UMA EXPERIÊNCIA NO MUSEU DE ARQUEOLOGIA E ETNOLOGIA – MAE-USP

Marília Xavier Cury

(Museu de Arqueologia e Etnologia da USP) – Brasil

As coleções etnográficas do MAE-USP remontam há 100 anos, parte delas procede do MP-USP – Museu Paulista. Num dos museus mais antigos do Brasil, o MP-USP, entraram coleções de várias partes do território brasileiro desde a criação em 1895. Em 1946 foi criada a “Seção de Etnologia” com Herbert Baldus. Dentro das discussões atuais sobre descolonização e indigenização dos museus, para citar 2 linhas que podem se associar, a comunicação versará sobre um processo colaborativo de requalificação de coleções. O Trabalho se realizou com indígenas no Centro Oeste de São Paulo. As coleções se formaram no fim do séc. XIX e início do XX (Kaingang), destacando-se as doações da Comissão Geográfica e Geológica de SP, e 1947 (Kaingang, Nhandewa e Terena) por H. Baldus, H. Schultz e E. Schaden. O processo foi iniciado com objetivos mútuos entre o MAE-USP e os indígenas: dar acesso aos indígenas dos objetos de ancestrais/conhecer os objetos dos ancestrais; dar retorno sobre as coleções e pesquisas/saber o que aconteceu com os objetos; (re)significar as coleções/trazer os objetos para a atualidade, interligando passado-presente-futuro; apoiar o fortalecimento cultural/fortalecer as tradições e gerações; gerar no museu o protagonismo indígena/apropriar-se do museu; tornar o museu um espaço participativo/exercer a autonarrativa; desenvolver novas formas de pesquisa/pesquisar os mais antigos. A comunicação discutirá o método, o processo e os resultados à luz do museu e seu papel contemporâneo.

THE STRATEGIES OF SOCIAL CONSECRATION OF “GERMAN” BUSINESS ELITES IN BRAZIL THROUGH THE CONSTRUCTION OF “LIEUX DE MEMÓIRE”: AN INTERDISCIPLINARY APPROACH

Lucas Voigt

(Universidade Federal do Rio Grande do Sul) – Brasil

This PhD research, at a development stage, aims to analyze the strategies of social consecration of “German” elites families in Brazil through the construction of “memory spaces”, with emphasis on museums and memory centers. As studies on elites have highlighted, self-assertion, self-legitimation and social consecration of elites in the most varied social spheres depends on specific strategies and a consequent investment by the ruling groups. In this context, the social uses of memory gain projection and centrality. Thus, this research proposes an analysis of the strategies of consecration and self-assertion of business elites of “German” origin, through the investment in the spheres of culture, memory and history, by the institutionalization of the trajectory and the “legacy” of “pioneers” businessmen in branches of commerce and industry, through the establishment of memory spaces destined to the consecration of such agents. The research, of an interdisciplinary nature, is based on the fields of the sociology of elites and memory, combining reflections from the fields of anthropology and history, notably discussions about the anthropology of things / objects, material culture and ethnographic museums. For the empirical analysis, three memory institutions located in the state of Santa Catarina are analyzed: the Carl Hoepcke Institute, the Hermann Hering Foundation and the Malwee Museum / Park.

The discussion allows, so far, to draw some conclusions: the discursive emphasis on the “pioneering” and “entrepreneurship” of the patrons of the memory institutions; the imbrications between family and business memory and the experience of “Germanity” or “German-brasility”; and the markedly female role in the management of historical patrimony and family memory.

OP 078 – ETHNOGRAPHY OF THE RELATIONSHIP BETWEEN CITIZEN AND STATE IN THE CONTEXT OF ZIKA AND OTHER ARBOVIRUSES

The Zika virus epidemic, as well as other arboviruses, strained the relationship between citizen and state, in so far as governance models were questioned in their responses of disease prevention and control. The increase in the number of births of babies with microcephaly associated with the virus, mainly in the Brazilian northeast, led the World Health Organization to declare a state of emergency in international public health in 2016, pressing the states to invest in public health and care policies to meet the demands of the population. Citizens, mostly women who had children with SCZ, organized themselves politically to collect more effective measures from the state. Zika has potentiated historical social inequalities both in its prevalence and in the distribution of the burden of dealing with its consequences. It is precisely poor, black, peripheral women who bear the social weight of zika. This panel contemplates ethnographic works that approach this relation from some axes: 1 – care in the private and public field; 2 – health policies around zika and other arboviruses; 3-social rights, gender and sexuality; 4-collective organizations of support to the people effected; 5 – production of knowledge in the scientific and popular field. The objective is to think how anthropology contributes to understanding of illnesses in extreme situations caused by contexts of crisis and emergency in public health.

Convenor:

Marion Teodosio de Quadros

(Universidade Federal de Pernambuco) – Brasil

Hayley MacGregor

(Institute of Development Studies, University of Sussex) – UK

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese and Spanish

Keywords: Zika virus; microcephaly; care; crisis and emergency in public health services; ethnography in health

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

— Session —

ZIKA MODELS AND EPIDEMICS OF THE IMAGINARY

Rebecca R. Henderson

(University of Florida) – United States

Kevin Bardosh

(PhD, University of Florida) – United States

Increasingly, epidemiology has embraced the field of disease modeling as an opportunity to not only combat but to predict and prevent pandemics. This paper examines publications related to predictive modeling of the ongoing epidemic of Zika in Latin America in order to explore the social and political consequences of disease models, and to trace uncertainty inherent to this enterprise. First, this paper describes the ways that Zika models obfuscate significant uncertainty within their presentation of statistical representations of reality. It explores how this veneer of objectivity can conceal problems with imperfect scientific knowledge and interdisciplinary communication, as well as health ideologies. Finally, it explores assumptions about the nature of disease that are produced and replicated by disease modelers attempting to examine and predict the spread of Zika. It contends that in their representations of Zika through models, scientists shape ideas of what can “count,” a process that promotes some solutions while obstructing or deprioritizing others.

HOW CAN ANTHROPOLOGY WORK? DIALOGUE BETWEEN RESEARCH AND CARE IN THE CASE OF THE CONGENITAL SYNDROME OF THE ZIKA VIRUS IN PERNAMBUCO / BRAZIL

Silvana Sobreira de Matos

(Universidade Federal de Pernambuco) – Brasil

Ana Claudia Rodrigues

(Universidade Federal de Pernambuco) – Brasil

Marion Teodosio de Quadros

(Universidade Federal de Pernambuco) – Brasil

The emergency in public health due to the Zika virus epidemic in Brazil, specifically in the northeast region, Pernambuco, mobilized the health system and the scientific field in a joint effort to give effective responses about the birth of children with the Congenital Syndrome of the Zika Virus (SCZ) to the population and the international agencies. Some actions such as the incentive to research, the creation of emergency protocols, notifications, assistance efforts were responsible for rapid and positive responses in the academic and care field. This dialogue involves various forms of cooperation that are not exempt from tensions, conflicts, influence groups and information control, which are exacerbated when the prestige and novelties of research are at stake, and the need for healthcare services. Our research “Etnografando cuidados” based on an anthropological approach has been working in the follow-up of these two spheres since 2016, which made it possible to observe, follow the actions developed and perceive the points of tensions and collaborations. By looking at the set of actions of the people involved (researchers, physicians, mothers, managers), Anthropology can contribute in a unique way to foster a more effective dialogue between users, workers, managers and researchers of public health services, to improve the care for people affected by the SCZ, through effective and adequate public policies.

MARKING APPOINTMENTS, COLLECTIVE EFFORTS, MEDICAL DISMISSALS, AND FAMILY TRAINING: READINGS OF COMMUNICATIONAL ENCOUNTERS BY CARETAKERS IN THE CONTEXT OF THE ZIKA CONGENITAL SYNDROME EPIDEMIC

Parry Scott

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Four communicational moments between service providers and users experienced along the therapeutic itineraries followed by mothers, other caretakers and children stricken with the Congenital Syndrome of Zika (SCZ) in Pernambuco are examined. Focus is on the interpretation of the communication of information in these events as a manifestation of encounters and disencounters between the objectives of caretakers and the objectives of promoters of the events. It demonstrates how, during the process of marking appointments, participating in collective efforts, receiving news of dismissal from treatment, and meetings to train families in skills, the caretakers do a dense reading of power domains and divergent and convergent objectives of those who promote the events according to their own power domain and priority objectives. The declaration of an emergency condition that was provoked by the discovery of the SCZ epidemic formed a context of increased attention to the search for understanding, treatment, prevention and cure of the effects of the illnesses caused by arboviruses. The multiplication of agentes involved in these searches is organized in groups with objectives that are only partially convergent, creating an atmosphere which is simultaneously collaborative and competitive in order to reach their specific objectives, being recognized positively in relation to their work toward understanding, treating, preventing and curing. For those who are caring for children with a positive diagnosis for Zika, a field of privileged interaction with this multiplicity of agents was opened. Using authors such as Foucault, Herzfeld, Adams, Bourdieu, Souza Lima and Goffman, our ethnographic study of care shows how the (dis) encounters concerning the communication of meanings of certain practices of providers and administrators of health and social services reveal power relations associated to a governance which delineates various technical moralities which report to different priorities of objectives sought by the promoters of the activities. This results both in eventual gains and in disillusion concerning the expectations of conditions for caring for children affected by the virus and concerning the importance given to acts of care by different agentes in their different power domains.

OP 079 – EXILES, REFUGES, REMOVALS AND EXPULSIONS: SUBJECTS AND PROCESSES IN/OF FORCED DISPLACEMENTS

This panel's objective is to gather works reflecting on different exile, forced displacement, detentions and expulsion processes. The proposal aims to provide an analysis and dialogue space focused on how people submitted and involved in these processes of mobilities, (re)configure their daily lives resisting and managing relationships in the midst of ruptures and discontinuities. Expulsions, exiles and displacements are linked necessarily to the several social categories of differences: ethnical, racial, of gender, nationality and trajectories. Therefore, they're governmentality practices that force populations to displace or to be in contention, determining processes of subjectivation. The horror and the expulsion or removal threat, appear as large and imperceptible motors of forced displacements, affecting the ways of organization in whole everyday live. We are interested in research produced with refugees, irregular immigrants, people involved in occupations and housing movements, subjects in exile, but also ethnographies produced in State institutions. Research that evidences the produced tactics in the middle of complex calculations, taken into account government technics of the territory and of those who may or may not occupy it.

Convenor:

Anelise Gutterres

(Museu Nacional) – Brasil

Angela Facundo Navia

(Universidade Federal do Rio Grande do Norte) – Brasil

Natália Corazza Padovani

(Universidade Estadual de Campinas) – Brasil

Natalia Quiceno Toro

(Universidad de Antioquia) – Colombia

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Spanish, Portuguese, English

Keywords: Forced Displacement; mobilities; Territories; Populations; Social Categorizations of Differences

Thematic lines: 25. Migration and Displacements/Migração e Pessoas Nômades

REFÚGIO NO BRASIL

Session chair:

Angela Facundo Navia
(UFRN)

O ESPAÇO DO HUMANITÁRIO E AS PRÁTICAS DO REFÚGIO POR ELEGIBILIDADE: UM OLHAR A PARTIR DA CÁRITAS DO RIO DE JANEIRO

Flavia Rodrigues

(Pontifícia Universidade Católica do Rio de Janeiro) – Brasil

Esse estudo parte da minha experiência de engajamento como voluntária e pesquisadora na Cáritas Arquidiocesana do Rio de Janeiro e, portanto, do lugar de privilégio e desconforto de uma acadêmica engajada. O objetivo é analisar as ambivalências de um processo que almeja fundamentalmente a igualdade entre sujeitos, mas atua como perpetuador das desigualdades com a seleção de vidas a serem incluídas e excluídas do ordenamento jurídico-político brasileiro e com a reprodução de práticas de criação e manutenção de fronteiras.

This study is based on my personal experience as a volunteer and researcher at the Cáritas Arquidiocesana do Rio de Janeiro. Thence, it expresses a privileged point of view and the discomfort of an engaged academician. My aim is to analyze the ambivalences of a process that, in theory, seeks equality between individuals but, in practice, acts as a perpetuator of inequalities by the selection of which individual can or cannot be included in the Brazilian legal-political order. Therefore, I stand for the argument that this process reinforces practices of borders creation.

PROJETOS PARA REFUGIADAS E A PEDAGOGIA DO EMPODERAMENTO NA INTERSECÇÃO ENTRE GÊNERO E REFÚGIO

Jullyane Ribeiro

(Universidade Estadual de Campinas) – Brazil

O objetivo desta proposta é analisar um conjunto de enunciados sobre gênero que, entrelaçados à categoria do refúgio, vão constituir uma narrativa específica articulada pelos organismos integrados aos regimes transnacionais de direitos humanos. Esses enunciados vão direcionar, em grande medida, os projetos e as políticas para refugiados no contexto brasileiro. Tomo o projeto Empoderando Refugiadas, encabeçado pelo Pacto Global da ONU, como referência na análise dessas narrativas e da articulação entre as ações e programas em que se engajam organismos internacionais, empresas nacionais, multinacionais e instituições humanitárias. Foco também nos efeitos do projeto nas vidas de duas mulheres que participaram da ação e foram afetadas por ela de maneiras diferentes: Samira, modelo de empoderamento apresentado publicamente; e Jana, também participante do projeto, mas que não se tornou uma voz pública de seus resultados. Farei o exercício de relacionar essas narrativas aos modos de gestão do refúgio e à produção de sujeitos refugiados, a partir da atualização de categorias como empoderamento, autonomia, assistencialismo e ajuda, em diálogo com a literatura que trata das ações humanitárias como produtoras de sujeitos vitimados. Analiso ainda os modos de exclusão de outras narrativas e formas de vivenciar o refúgio em uma pedagogia do empoderamento reforçada por processos tutelares.

REFÚGIO NO BRASIL – O TRABALHO DO COMITÊ NACIONAL PARA REFUGIADOS

Júlia de Capdeville

(Universidade de Brasília)

Entre 2015 e 2016 refúgio foi um assunto amplamente discutido, especialmente devido à larga visibilidade midiática que vem recebendo os conflitos na Síria.

O mundo se alarma com a situação do país e passamos a observar países do mundo inteiro (especialmente os europeus) declarando se acolheriam ou não os refugiados “prima facie”.

De acordo com a ACNUR (Alto Comissariado das Nações Unidas para os Refugiados) são refugiados as pessoas “que se encontram fora do seu país por causa de fundado temor de perseguição por motivos de raça, religião, nacionalidade, opinião política ou participação em grupos sociais, e que não possa (ou não queira) voltar para casa” e também pessoas “obrigadas a deixar seu país devido a conflitos armados, violência generalizada e violação massiva dos direitos humanos”. Apesar da ACNUR trazer diretrizes para auxiliar na identificação de quem se enquadra na categoria de refugiado, a decisão de quem deve ou não ser considerado um refugiado cabe a cada país.

Segundo dados da ACNUR o Brasil asilou até o fim de 2016 9.552 refugiados. No país, o órgão responsável pela análise dos pedidos de refúgio é a CONARE/MJ – Comitê Nacional para Refugiados vinculado ao Ministério da Justiça. Esse artigo discutir, a partir de uma etnografia da CONARE no MJ, trazer o discurso estatal sobre o que é ser refugiado em contraste à categoria de imigrante econômico, assim como analisar as práticas assumidas pelo Brasil em relação ao refúgio, visto humanitário e outras formas de acolhimento de estrangeiros em situação de risco.

EXPERIENCES OF REFUGEE CHILDREN IN BRAZIL: COUPLING GOVERNMENT TECHNOLOGIES WITH FORMS OF SUBJECTIVATION

Fernanda Rifiotis

(Universidade Federal do Rio Grande do Sul) – Brasil

I propose to analyze the experiences of refugee children in Brazil based on the theoretical-methodological articulation between government technologies, forms of subjectivation and international migration. I question the ways in which these children construct themselves as subjects by taking into account how the government technologies work for refugees in the country, above all the tension between child protection and migration management. As minors in danger, it is first and foremost the legal regulations related to child protection that should prevail. However, sometimes the status of foreigner overrides that of minor in danger and these children are subjected strictly to the policies of immigration generally intended for adults. In such a scenario, I try to highlight the potential of these children's experiences to reveal what is not usually approached by migration studies. I seek to reflect on the rights and protection of children on the move, but also on the "subjects of these rights" and their "social protagonism", in the ways of managing the so-called migratory crisis. I propose to think how the situation of refugee children in Brazil also paradoxically challenges us: between the desire for protection and the temptation of rejection.

NAS MARGENS DOS DISPOSITIVOS LEGAIS / IN THE MARGINS OF LEGAL REGULATIONS

Session chair:

Adriana de Rezende Barreto Vianna
(MN/UFRJ)

A SENSE OF HOSPITALITY? OR THE POLITICAL AMBIVALENCE OF THE “WILLKOMMENSKULTUR”

Mazouz Sarah

(Centre national de la recherche scientifique) – France

In 2015, Germany welcomed one billion asylum seekers. The shift in the asylum policy was produced in August 2015 as the speech of Chancellor Angela Merkel recalled the humanist values of Europe and underlined that the Germany was able to give hospitality. These words resonated with a wide movement of solidarity in the German society and their impact was even stronger after the photographs of Aylan Kurdi had been published.

However this context of compassion was from the beginning rather ambivalent. First, the opening of German borders did not last beyond the end of September 2015 and, in October 2015, the German Parliament voted a new law introducing more severe conditions in the regulation of asylum. Secondly, the idea of “Willkommenskulture” (“Welcoming culture”) was mostly based on a moral frame, where asylum seekers or refugees were considered in several cases as obligated to their supporters.

Drawing on a fieldwork led in Berlin between August 2015 and July 2016 among several organizations, I would like to examine both public policies and subjectivities. After presenting the main evolution of the German asylum policy, I will address the relationship between asylum seekers or refugees and their supporters to figure out how the posture and expectations of the latter may design the place let to the former and how asylum seekers or refugees lean on their lived experience of constraint and ascription to define new modes of subjectification.

IMIGRAÇÃO HAITIANA: PROCESSO DE DESLOCAMENTO AO BRASIL

Günter Bayerl Padilha

(Universidade Federal de Santa Catarina) – Brasil

Os fatos políticos, as catástrofes naturais e o fechamento das fronteiras dos países desenvolvidos forçaram a “massas de estranhos” a iniciar um deslocamento na direção “Sul”. Neste caso, tendo o Pós-colonialismo como referencial teórico se analisa quais são as razões pelas quais uma parcela da população do Haiti decide realizar o seu deslocamento para o Brasil. Sendo que os haitianos são a maior população estrangeira no país. Portanto, se conclui que neste mundo póscolonial de capitalismo global e de defesa dos Direitos Humanos as imigrações continuam sendo fortemente motivadas por fatores econômicos e políticos e os Estados-nação as tratam com problema de segurança nacional. Portanto, a questão deslocamentos forçados está baseada no paradoxo da abertura de fronteiras ou seu fechamento e a reestruturação da divisão internacional do trabalho.

NATIONAL REGISTER OF CITIZENS IN ASSAM: UNDERSTANDING CITIZENSHIP AND HOMELAND

Rukshana Zaman

(Indira Gandhi National Open University) – India

The influx of the Muslim migrants popularly known as Miya, from Bangladesh (earlier known as East Pakistan) separated from Pakistan in 1971 has been a matter of political concern for Assam in particular and its neighbouring states like Tripura. The infiltration had become so severe that it led to widespread unrest and insecurity among the Assamese population leading to the Assam Movement (1979-85) popularly known as the bidexi (anti-foreigner) movement that had demanded measures to stop the illegal influx of migrants from Bangladesh. As the movement gained momentum the slogan that took stead was to outer all Ali, Kuli, Bangali, Nak Sepata Nepali, Ali implying the Muslim peasants from East Pakistan (Bangladesh), Kulis' the labourers of the Tea Plantations of Assam brought in by the British Raj from the states of Bengal, Bihar and Orissa when tea plants were discovered in Assam around the year 1837, Bengalis included the Bengali speaking Hindu babu's (clerks and supervisors) appointed by the British administration around 1836, after Assam was annexed to the British Raj in 1826, nak sepeta Nepalis comprised of the 'flat nosed' Nepalis whose migration has been recorded throughout the twentieth century and also under the colonial rule. The Assam Accord signed in 1985 between the Indian State and the Assamese leadership saw an end to the Assam Movement. Among the many clauses of the agreement one was to identify the immigrants and thus, the NRC process was listed.

Almost after three decades of the signing of the Assam Accord, the state of Assam under the directives of the Supreme Court has initiated the process of compiling the National Register of Citizens and the first draft was published on 31st December, 2017. This paper is a humble attempt to present the issues that the migrant populations had to undergo in the state of Assam during the identification process under the National Register of Citizens. The implications of the National Register of Citizens once published would have in their lives of the illegal immigrant mostly from Bangladesh living in Assam is a serious question that remains unanswered. The paper seeks to understand the process repulsion of voting rights that many of the illegal immigrants 'if identified' would go through once the National Register of Citizens is completed. This would render many homeless and stateless, posing a question of citizenship, nationality and identity after staying in the state for more than three decades. The paper would try to post the question of human rights and social justice that seeks intervention of the state while identifying the illegal migrants in Assam and their expulsion from the state.

“MY BIPOLARITY OF DOCUMENTS”: GENDER AND SOCIAL LOCATIONS THROUGH PRISONS, EXPULSIONS AND TRANSNATIONAL BORDER CONTROL DEVICES

Natália Corazza Padovani

(Universidade Estadual de Campinas) – Brasil

Through an ethnographic research on foreign women egresses from São Paulo prison systems, this paper aims to analyze how gender, articulated with other differences, operates in the entanglements between prison and transnational population flows. The proposal is to analyze the juxtapositions produced by prisons and other state border control devices, mainly the legal dispositive of “expulsion”. All foreigners imprisoned in Brazilian territory and accused of committing a crime under Brazilian law, respond, in addition to criminal charges – for “international drug trafficking” for example – to an administrative process for expulsion moved by the Ministry of Justice. The ethnographic work is centered on the flows of women who leave (return) from (to) prisons in Brazil, remaining in this country as irregular migrants, since they respond expulsions processes. As fieldwork, I follow a significant number of women trajectories with whom I have established interlocution since my doctoral (2015) and postdoctoral (2017) researches: women from countries such as Spain, South Africa and Philippines, who spent years in São Paulo prisons and who currently live at the margins (and at the peripheries) of the city. Living at the borders of regular and irregular migration situation, trying to escape from the “expulsion dispositive”, my interlocutors call themselves “bipolar of documents”.

EXÍLIOS, REFÚGIOS, REMOÇÕES E EXPULSÕES (ORGANIZAÇÃO DO PAINEL)

Session chair:

Angela Facundo Navia

(UFRN)

Anelise Gutterres

(MN/UFRJ)

Natália Corazza Padovani

(Pagu/UNICAMP)

DISCUSSION EXILES, REFUGES, REMOVALS AND EXPULSIONS

Adriana Piscitelli

(Universidade Estadual de Campinas) – Brazil

EXÍLIOS, REFÚGIOS, REMOÇÕES E EXPULSÕES: DEBATENDO AS QUESTÕES POR MEIO DA TRAJETÓRIA DE PESQUISA SOBRE ECONOMIAS SEXUAIS, TRÁFICO DE PESSOAS E OS NOVOS DISPOSITIVOS LEGAIS

Resumo: Para os objetivos do painel aberto “Exílios, refúgios, remoções e expulsões: sujeitos e processos em/de deslocamentos forçamentos”, proponho promover o debate dos artigos apresentados, levando em conta a agenda contemporânea dos estudos sobre economias sexuais, fluxos transnacionais, tráfico de pessoas, seus dispositivos legais bem como a relação estabelecida entre essas problemáticas.

Abstract: To the objectives of the open panel “Exiles, refuges, removals and expulsions: subjects and processes in/of forced displacements”, I propose to promote the debate on the papers presented, taking account the contemporary discussions about sexual economies, transnational flows, human trafficking, legal devices to borders control and the relationship between these problematics.

FAZER MUNDOS: A CONFECÇÃO DE ESPAÇOS, AFETOS E TRAJETOS EM SITUAÇÕES LIMITE

Adriana Vianna

(Museu Nacional/UFRJ) – Brasil

A partir da análise de diferentes situações etnográficas que tematizam o trabalho de refazer-se pessoal e coletivamente em mundos experimentados como temporariamente inviáveis, essa apresentação busca refletir sobre a interconexão entre espacialidades, afetividades e percursos ou trajetos. Entendendo que um mundo habitável é aquele que de algum modo pode ser material e éticamente cartografado pelos sujeitos que nele se inscrevem, pretende-se elencar estratégias para compreensão desses processos. Situações de deslocamento, mas também de aprisionamento de diferentes ordens, oferecem-se como especialmente relevantes para refletir sobre agência, limites e imaginações que permitem aos sujeitos (re)fazerem-se socialmente ao longo de processos marcados pela obrigação ou pela impossibilidade de se moverem.

MULHERES CONGOLESAS REFUGIADAS NO RIO DE JANEIRO: OS DESAFIOS DE UMA HISTÓRIA ÚNICA

Lumena de Aleluia S

Este trabalho discute os condicionantes acerca das experiências de mulheres congolesas solicitantes de refúgio no RJ, visto que a experiência de refugiar-se enquanto mulheres evidencia uma série de especificidades frente às relações de gênero, raça e território. Segundo a ACNUR o Brasil é atualmente um dos principais países com solicitações de refúgio no nível da América Latina, cuja maioria de solicitações são da Síria e República Democrática do Congo, países que vivenciam conflitos internos, produzindo distintas consequências para as dinâmicas subjetivas e sociais da sua população. Esse legado produz um grande fluxo de pessoas em processo de deslocamento. Em relação às mulheres congolesas refugiadas, um dos destaques é a produção constante de narrativas correlacionadas ao tema da violência sexual, bem como a ênfase na reprodução massiva sobre a violência sexual enquanto um ato institucionalizado no país RDC como arma de guerra durante os conflitos. Reconhecidamente a guerra produziu distintas violências, entre elas o deslocamento forçado em busca de novos projetos de vida, mas essas mulheres têm suas próprias narrativas, conteúdos constantemente velados pela mídia e agentes do refúgio. Histórias que tem complexidade, mas que não dão audiência. Nesse sentido este trabalho intenta problematizar quais outros indicadores compõe a experiência dessas mulheres para além do lugar de vítimas da guerra de modo a identificar os pontos críticos presentes e suas relações inerentes.

SUBJETIVIDADES, TERRITÓRIOS E MEMÓRIA / SUBJECTIVITIES, TERRITORIES AND MEMORY

Session chair:

Anelise Gutterres

(MN/UFRJ)

Natália Corazza Padovani

(Pagu/UNICAMP)

THE SUBJECTIVATION POSING POTENTIAL RISKS: A CASE STUDY OF HOMELESS PEOPLE IN JAPAN

Shu Nimonjiya

(Waseda University) – Japan

The aim of this paper is to examine the process of subjectivation posing potential risks, especially focusing on oidashi (forced displacement), through a case study of homeless people in Tokyo, Japan.

An existence of homeless people has been regarded as a social problem in the contemporary Japan. According to a governmental survey in 2017, 5,534 people are homeless in Japan, 1,397 of whom live in Tokyo. Most of them are living in public spaces like parks, underground streets, river locations. While, as many Japanese sociologists have discussed, some specific aspects of them are due to the social structure of the society, they are always threatened by various potential risks due to their living environment and the social discrimination; for instance, they sometimes face oidashi – nobody knows when they are forcibly removed to somewhere by the authorities. On the other hand, they are also socially excluded or displaced to a periphery by the society or “home people”. It is also practically difficult that they achieve economic self-reliance, they sometimes suffer physical violence. In such condition, how they have been experienced exclusion through their daily life, how their subjectivities are produced posing potential risks, and how they make their own place in “non-places” (Augé’s word)? This paper will explore these issues through an ethnographic case of homeless people in a megacity of Japan, Tokyo.

BARÇA OR BARSAK: THE MIGRATIONS OF SENEGALESE FROM AN ETHNOGRAPHIC LOOK LOCATED IN FLORIANÓPOLIS

Janaina Santos

(Universidade Federal de Santa Catarina) – Brasil

We seek to understand the recent migrations of Senegalese to Florianópolis through their performances and narratives. From a context of origin often defined as expulsion, Senegalese travel to other countries, forming transnational networks of people, goods, ideas, knowledge, images and affections. Its mobility can be understood historically and culturally and is constantly updated. But, unlike the hegemonic discourses on Africa as a ‘continent in motion’, it is important not to reify the unsustainable idea that African migration is essentially driven to Europe and driven by despair. Despite the apparent scenario of expulsion, we highlight the agency of migrant subjects, including the contemporary migration of men and women from Senegal through a perspective of social transformation and broadening horizons. The expression *barça* or *barsak*, common in Senegal, indicates that migrating is a way of life, an option that decides between life and death, in social or physical form. *Barça* means Barcelona and *barsak* refers to a person who no longer exists on Earth, has died. Originally the term referred to the migrants who tried to enter undocumented in Spain, embarked in boats from Senegal. Nowadays the sense has spread to other migratory destinations and no longer includes so many dangers, but they still refer to a fundamental choice in their lives.

"BLURRED GENRES" AND RE-CONFIGURED RETURNS: INDONESIAN MIGRANTS' AND VISA-OVER-STAYERS' HOME-COMING EXPERIENCES IN THE TOURISTIC REALM

Kathleen M. Adams

(Loyola University Chicago) – USA

Almost forty years ago, Clifford Geertz (1980) famously declared that social thought had moved into an era of genre-blurring, wherein scholars were freeing themselves from the restraints of classic taxonomies and conventions of interpretation, reimagining and reconfiguring received ideas about the nature, boundaries and aims of our studies. This paper draws on Geertz's notion of "blurred genres" to underscore what can be gained by blurring the classically-separated academic genres of tourist studies, migration studies, and refugee studies. As a growing number of scholars are recognizing, these forms of mobility share overlapping terrain, this paper however, seeks to explore how individuals move betwixt and between these labels (sometimes from moment to moment), and how their experiences in one of these categories can negatively and positively inform and structure their experiences in the other categories. I highlight these issues by drawing on several fine-grained case studies of migrant Indonesians, including visa-over-stayers, who have returned home for visits and find themselves navigating these varied categories and official, legal statuses. Drawing on linguistic and cultural capital culled abroad, some returnees toil in the Indonesian tourist sector, presenting, curating and experiencing their homeland with new eyes. Ultimately, the paper highlights how these over-lapping identities (tourist, migrant, visa-over-stayer) intersect in varied ways with social agency and resilience.

MEMORY RECONSTRUCTION AND GENDERED CITIZENRY: TESTIMONIAL NARRATIVES OF IRANIAN LESBIAN, GAY, AND TRANSGENDER TRANSIT ASYLUM SEEKERS IN TURKEY

Navid Fozi

(Bridgewater State University) – United States

This paper draws on interviews that I have conducted with Iranian gender and sexual asylum seekers and refugees over two years of fieldwork research in Turkey. The labeling of alternative sexual orientations as a disease has left sex reassignment surgery as the only legally available recourse to claim full citizenship rights in the Islamic Republic of Iran. In their struggle for legal recognition, the commitment of the state to uphold principles of heteronormativity is socioculturally legitimized by its familial and religious constituents. Nevertheless, dissemination of scientific findings that recognize the fluidity of gender and sexual identities, spread of universalized legal concepts that define and defend fundamental human rights, as well as global movements that offer models for resistance, have all become resources for and of social organizations and meanings that increasingly challenge gender identities of Iranian public ideology.

As I address, before, during, and after the transitory period in Turkey, Iranian LGBTQ who exit Iran to seek asylum, employ such ideas, ideals, and practices in order to sustain counter gender communities.

DESLOCAMENTOS FORÇADOS E GUERRAS

Session chair:

Adriana Gracia Piscitelli

(Pagu/UNICAMP)

MOBILIDADE, SEDENTARIZAÇÃO E A POSSIBILIDADE DE FICAR

Angela Facundo Navia

(Universidade Federal do Rio Grande do Norte) – Brasil

A proposta apresentada, baseada em algumas pesquisas realizadas com refugiados e reassentados no Brasil, busca tensionar a abordagem antropológica sobre os deslocamentos que tem privilegiado a análise do seu componente de mobilidade e tem oferecido menos atenção aos desejos de permanência e às lutas empreendidas pelas pessoas para conseguir ficar em determinados locais (não sempre aqueles dos quais foram expulsos). A ideia é discutir os desejos das pessoas que são expressos em termos de pertencimento e permanência junto com as tentativas dos estados nacionais de sedentarizar alguns grupos e, simultaneamente, de expulsá-los, removê-los ou deslocá-los. Quer dizer, pretendemos discutir ao mesmo tempo a necessidade de migrar e a impossibilidade de ficar como duas fases de um mesmo fenômeno. Com essa proposta pretende-se identificar pontos de união entre os estudos chamados migratórios e os estudos que se encarregam de analisar as lutas por moradia, as reformas rural e urbana e, ainda, as burocracias locais e o papel dos especialistas na vinculação de territórios e populações.

ENMONTADOS. CONFINAMIENTO, QUIETUD Y DESPOJO EN BOJAYÁ CHOCÓ. COLOMBIA

Natalia Quiceno Toro

(Universidad de Antioquia) – Colombia

Para las comunidades ribereñas de la región del Medio Atrato, el conflicto armado se expresó en sus vidas y territorio principalmente como una forma de “cerrar el río”. Las dinámicas de movimiento, fundamentales en los modos de hacer la vida cotidiana en la región, se han visto alteradas hasta el presente, después de la re-configuración de los actores armados, el inicio de la implementación de los acuerdos de paz pactados con la guerrilla de las FARC y la experiencia de varios programas del Estado para re establecer las condiciones de vida “después de la guerra”. Así, la imposibilidad de moverse, embarcarse, la transformación espacial de su pueblo re ubicado y la relación con el río ha devenido en nuevas formas de despojo y confinamiento que atentan contra la autonomía y posibilidad de hacer una “vida sabrosa”.

WAR, FORCED DISPLACEMENT AND ASYLUM IN FAIRY TALES INVENTED BY REFUGEE CHILDREN

Debora de Pina Castiglione

(Instituto de Migraciones, Universidad de Granada) – Spain

This communication will present and analyze the content of eight original stories invented by refugee children from Syria and Kurdistan, living in and around Thessaloniki (Greece). Stories were invented by the children through workshops during the months of 10-11/2016, and compiled in the “Travelling Tales” book (ISBN 978-1540870698). All stories invented by the children represent a disruption from the traditional structure and content of fairy tales. We compare the children’s stories with the concept of “The Hero’s Journey”/”Monomyth”, a common story telling template first described by anthropologist Edward Taylor in 1871. In the “Monomyth”, a story develops in a standart pattern in which a hero starts an adventure, faces a decisive crisis, wins a victory, and returns home transformed. The stories invented by refugee children represent a significant break with the “Monomyth” structure, and can be grouped in three categories: a) Stories containing a perpetrator of unfair acts who becomes accountable for its actions through principles similar to those of restorative justice; b) Stories without a villain, or with a marginal villain not central to the story; c) One story with a collective villain and a collective hero. We discuss elements in the stories that refer to the childrens’ experiences with war, forced displacement and asylum, and contrast the narratives invented by children with cultural representations of the “Other” identified in Middle Eastern migrants/refugees.

MINING AND DEVELOPMENT IN MOZAMBIQUE: LARGE PROJECTS AND COMPULSORY DISPLACEMENT OF LOCAL POPULATIONS

Albino José Eusébio

(Universidade Federal do Pará) – Brasil

This oral communication proposal aims to discuss some preliminary results of my in progress doctoral research, which analyzes the process of populations compulsory displacement caused by the implantation of “Moatize project of mine exploration” (operated by the Brazilian multinational Vale) as well as the reality of everyday life in Cateme Community. The research was methodologically inspired in the “sociology of everyday life” exploiting, in addition to observation, the narratives (appreciating memories and experiences) of the populations affected by the displacement process and the current reality of everyday life in the so-called “new places”. Furthermore, this research was inspired in the development anthropology and denounces the indifference regarding to the human issues and social injustice, which characterizes the implantation of large projects in Mozambique. By exploiting the current reality of everyday life of the compulsorily displaced populations and other affected social groups, I will also give priority to the local collective actions of resistance against a violent development based on the prevalence of a logic of “appropriation and violence”, as well as the social claiming actions in the defense of their rights. As I have emphasized in the previous works, these actions present “other narratives” for a critical reflection on the practices of multinational companies, as well as the current development logic based on the exploration and exportation of commodities

OP 080 – EXPLORING THE MARGINS: (DIS)ABILITY, GENDER, SEXUALITY AND DIFFERENCE

This panel proposes to bring together research around the concept of disability, its senses and meanings, its forms of contemporary management, the articulation of these aspects with dynamics of sexuality, rights, and the production differences. Therefore, it is important to consider the relational configurations, both contingent and transformative, working in ways to recognize and classify impairments, as well as the process of production and disputes over versions, views, settings, social rights and reparatory policies in this field.

In addition, this proposal has the intention to discuss a variety of agents that compose this field, keeping in mind the impact, influence, and connection with others subjects, such as the religious field, health, linguistics, ethnology, pedagogy/education, feminist studies, studies on race and ethnicity, science and technology studies and around the definitions of gender, sexualities and assumed sexual difference. Therefore this panel's scope includes, comparative prospects, transnational thought on disabilities, ethical aspects, and methodological challenges of conducting research in this field.

Convenor:

Carolina Branco Ferreira

(Universidade Estadual de Campinas) – Brasil

Nilika Mehrotra

(Jawaharlal Nehru University, New Delhi) – India

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, Spanish

Keywords: disability, gender, sexualities, intersectionalities, difference

Thematic lines: 22. Intersectionalities/Interseccionalidades

— Session —

THE MULTIPLICITY OF CARE IN THE EXPERIENCE OF DISABILITY

Helena Fietz

(Universidade Federal do Rio Grande do Sul) – Brasil

Anahi Guedes de Mello

(Federal University of Santa Catarina) – Brazil

“Care” is a key category in disability feminist theory. Yet, as an emic and also an analytical term, care has been an object of dispute among activists and scholars in the field of disabilities. Here, we aim to, first, trace the trajectory of the category in both the disability rights movement and the theories that support the social model of disability in order to identify conflicts that are inherent to this dialogue. Then, drawing on research conducted with mothers/caretakers of adults with cognitive disability and women with physical disabilities with a history of violence in the cities of Porto Alegre and Belo Horizonte, Brazil, respectively, as well as on secondary sources, we will problematize four parallels regularly faced by our interlocutors in their everyday lives: care as “overprotection”, care as “lack”, care as “violence”, and care as “to educate”. The goal is to reflect on the opposition commonly made between the concepts of “care”, “autonomy”, and “independence”. With the support of feminist care theories, especially Eva Kittay’s work, we will analyze care not only as a social and emotional practice and a moral category but also as an “ethnographic entry” for our reflections on the way by which disability is coproduced in the everyday lives of our interlocutors. This will enable a better understanding of the experience of disability itself.

SENSORIAL EMBODIMENT AND DISABILITY IDENTITY

Nilika Mehrotra

(Jawaharlal Nehru University, New Delhi) – India

The question of identity when situated in the context of disability is often a product of a negotiated understanding of self and sensory embodiments in relation to others. Projection of self, its articulation, maintenance and assertion finds expression through sensorial mechanisms which themselves are graded in a culturally specific hierarchical orders. Disability rights groups have not been able to transcend the culturally imposed barriers while creating political communities of the disabled. On the contrary, disabled community exercises new mechanisms of exclusion and inclusion guided by a hierarchy of senses and associated ableism and disableism. This paper argues that Disability rights movements need to take cognizance of internal hierarchies while trying to fight with the ableist attitudes and social discrimination. Focussing on centripetal energy and identifying marginalised within, hold promises for new bondings and greater solidarity having implications for disability identity.

THE GOVERNMENT OF CARE: BODIES, DISABILITIES, SEXUALITY AND POLIOMYELITIS IN BRASIL

Carolina Branco Ferreira

(Universidade Estadual de Campinas) – Brasil

The present research aims to undertake a study on the meanings and significances of the category of disability, its forms of contemporary management, and the articulation of these aspects with dynamics in the sphere of sexuality, the production of erotic conventions and care, and especially in the exercise of rights. Specifically, I intend to look at how the interaction of these aspects are moderated in the production of subjects and in the formation of networks and grammars around body notions, health and ethics considering the specificity of the Brazilian context in relation to disability, human rights and global health in the context of the polio epidemic in the country.

OP 081 – FEMINIST ANTHROPOLOGY IN AFRICAN PORTUGUESE-SPEAKING COUNTRIES

This Panel proposes a reflection on the development of a Feminist Anthropology in the Portuguese-speaking African countries, focusing on the following aspects: (1) processes of constitution and institutionalization of this field of study in the different countries; (2) epistemological contributions to the Social Sciences; (3) interfaces between academic research, consultancies, social movements and public policies; (4) relationship and tensions between transnational and endogenous research agendas; (5) process of production of rights and gender public policies; and (6) specificities of gender studies in the urban and rural contexts of these countries. Ethnographies that contribute to the debate on feminisms, family dynamics, gender violence, maternity and paternity, sexual diversity, work and migration will be welcome.

Convenor:

Miriam Steffen Vieira

(Universidade do Vale do Rio dos Sinos) – Brasil

Carmelita Silva

(Universidade pública de Cabo Verde) – Cabo Verde

Eufémia Vicente Rocha

(Universidade de Cabo Verde) – UniCV – Cabo Verde

Comissão/Comission: no

Languages accepted for paper presentations: English, Portuguese, Spanish and French

Keywords: Cape Verde; Africa; Feminist Anthropology; Genre

Thematic lines: 02. Anthropology of Africa and Afro-Diasporic Populations/Antropologia da África e das populações afro-diaspóricas

— Session —

EPISTEMOLOGIAS INSUBMISSAS

Angela Figueiredo

(Universidade Federal do Recôncavo da Bahia) – Brasil

A inserção de sujeitos subalternizados nas universidades públicas através do sistema de reservas de vagas, principalmente das mulheres negras, têm sido marcada pela busca de novas formas de produção acadêmica, notadamente, aquelas que buscam estabelecer uma relação mais estreita entre a produção acadêmica e os problemas sociais efetivos que atingem a maioria da população pobre e negra. Conhecer para intervir tem sido a característica mais importante desta pesquisas. Este momento coincide e/ou reflete dois importantes fatores: o crescente aumento do movimento feminista negro no Brasil e b-uma mudança de perspectiva epistemológica iniciada pela pesquisas feminista que destacam a posição/posicionalidade dos sujeit@s na produção do conhecimento, problematizando e/ou descartando a neutralidade axiológica na produção do conhecimento. Em que pese os esforços na busca de respostas para as históricas desigualdades raciais e de gênero, precisamos urgentemente refletir sobre algumas questões presente nestas perspectivas, refiro-me principalmente as questões epistemológicas e metodológicas relacionadas da pesquisa empírica e da sistematização e análise de dados, bem como a relação direta, estreita e bem vinda entre estas pesquisas e seu diálogo intenso com os movimentos sociais. O objetivo deste texto é criar um espaço de diálogo sobre os resultados empíricos, teóricos e metodológicos produzidos entre os pesquisadores ativistas e pesquisadores e ativistas nos âmbito dos estudos sobre as desigualdades raciais, de gênero e de classe.

INTERCULTURALITY, HUMAN RIGHTS AND GENDER: REFLECTIONS AND PRACTICES IN THE CONTEXT OF SOUTH-SOUTH SOLIDARITY COOPERATION

Violeta Holanda

(Universidade da Integração Internacional da Lusofonia Afro-brasileira) – Brasil

The project aims the anthropological research in the area of Education in Human Rights, Interculturality and Gender in the context of South-South solidarity cooperation. Interculturality, in its critical bias, is constituted as a political, social, ethical and epistemic project that questions the processes of exclusion, naturalization and inferiorization.

It problematizes the differences and inequalities built throughout history between different socio-cultural, ethnic-racial, gender, sexual orientation groups, among others (Rivera, 1999, Candau, 2009, and Quinoz, 2005; Mignolo, 2008; Walsh, 2009). The human rights education contextualized through interculturality will aid Unilab's strategic role in the implementation of human rights education in Baturité / Ceará and in the countries of the International Integration, since serious violations still persist in the areas covered by the institution such as: racism, political persecution and attacks against democracy, youth slaughter, violence against women (domestic and family, sexual, genital mutilation, etc.), homophobia and murder against the LGBT population, extermination of children with disabilities in some ethnicities, extermination of indigenous populations, quilombolas, traditional and street situations, religious intolerances, violence against the elderly, among others. It proposes, therefore, an Intercultural Education in Human Rights and Gender, capable of theoretically and methodologically reflect on the access (or not) to justice in different cultures, processes of human rights violations, socio-cultural factors that hinder the exercise of citizenship, as well as attempts to overcome inequalities in the context of international integration.

"CAPE VERDEAN WOMEN HAVE MORE FIGHTING SPIRIT" – CONSIDERATIONS ABOUT COMMERCE, FAMILIES AND GENDER IN SÃO VICENTE, CABO VERDE

Vinícius Venancio

(Brasil)

The local commerce in Mindelo, a small city on the island of São Vicente, Cape Verde, is marked by the strong presence of women in the heads of business.

However, this work is not carried out in an individual way, counting, in most cases, with the support of family members, either through by distance, sending products to resale, or by face-to-face, with occasional or daily support.

The objective of this study is to understand, in the light of the ethnographic data obtained through the fieldwork carried out in the city at the beginning of 2017, the family and commercial dynamics developed by Cape Verdean women who live in Mindelo, as well as illustrate the importance of this economic activity for their family group and the justifications presented by them to explain their insertion and choice for the commercial life. For this, in support of the ethnographic material, I will make use of the bibliography about the archipelago that deals with female centrality in the domestic sphere, reflecting on the applicability of this notion to the commercial sphere, as well as the plasticity and rigidity that mark the conceptions of family, paternity and maternity, which echo directly in the professional life of these women.

— Session —

FROM THE UTOPIA OF EQUALITY TO THE TYRANNY OF THE GENRE – THE SILENCING OF OTHER DISSONANT VOICES

Segone Ndangalila Cossa

(Universidade Técnica de Moçambique)

the present article aims through ethnographic research on the importance of rites of female initiation in the construction of provinces of empathic relations and of bodies conceived and understood as collectives (mainly of bodies considered as feminine), to discuss how the discourses and policies that advocate gender equality and equity in Mozambique, when they do not take into consideration the sociocultural context of the subjects surveyed, tend to simplify complex ontologies and cosmologies to the old ways of reproduction of structures of male domination and female subordination. In line with the main objective, the aim is to understand the complex network of relationships sewn around gestures of solidarity, envy, and competition between women initiated and uninitiated in Unyago, N'goma, and Muwali (institutions responsible for the rites of female initiation in the peoples Yao, Makonde, and Macua). The exercise of showing relationships of (dis) affect between initiated and uninitiated women, in different Mozambican ethnolinguistic groups, aims not only, but mainly, to emphasize the differences between them. I argue that there is an epistemic paradox in gender studies in Mozambique in assuming, on one hand, that the category of woman is a social and historical construct in a constant metamorphosis, consequently being locally reworked and defined (COSSA, 2014), but on the other hand, tracing specific claims to specific rights of women, not infrequently, taken as a singular subject, emphasizing similarities rather than differences (establishing identities), silencing voices demanding particular conditions to be or recognize themselves as “woman”.

SEXUALITY AS POWER? DISCUSSIONS ON THE FEMALE INITIATION RITES IN NORTHERN MOZAMBIQUE

Helena Santos Assunção

(Museu Nacional – Universidade Federal do Rio de Janeiro) – Brasil

The aim of this paper is to reflect on limits, possibilities and transformations in gender studies and in feminist agendas in northern Mozambique contexts, based on Signe Arfred's works (2011; 2015) and my own experience with makhuwa women in Nampula and Ilha de Moçambique during seven months, between 2015 and 2017. I intend to discuss how the female initiation rites practices and local matriline dynamics complexify the views on patriarchy as a universal system of oppression. Based on Arfred's proposition (2015) of taking her interlocutors seriously, and thinking female sexuality as power and not only as a sphere of oppression, I intend to put into dialogue some situations on my fieldwork which touch on sexuality subjects (female initiation rites, marriage, sexual relations and pregnancy), but also involve actions from the "spirits" (majine). In this sense, I would like to initiate a discussion for further field research during my doctorate degree, raising the following question: what might happen with gender analysis on relations between men and women when we take into account the effects and interactions of spirits, ancestors or the yet unborn in women's lives?

PROCESSO DE CONSTRUÇÃO SOCIAL DA DOMINAÇÃO: UMA ANÁLISE A PARTIR DAS HIERARQUIAS DE PODER QUE MARCARAM AS RELAÇÕES SOCIAIS E DE GÊNERO ENTRE O PERÍODO COLONIAL E A PRIMEIRA REPÚBLICA

Carmelita Silva

(Universidade pública de Cabo Verde) – Cabo Verde

A dominação, particularmente aquela exercida pelos homens sobre as mulheres, ganhou relevância social e teórica em decorrência das reivindicações do movimento feminista, cujos efeitos se fizeram sentir um pouco por todo o mundo, e Cabo Verde não foi uma exceção. No país, além dos efeitos da “pressão” internacional, e, portanto, da influência das agendas políticas globais, trabalhos desenvolvidos por SILVA, 2009, 2015; ROSABAL, 2011; FERNANDES, 2012; VIEIRA, 2014) destacam o engajamento das Organizações Não Governamentais (ONGs) de promoção de igualdade de gênero nos processos sociais de produção de legalidades e de políticas públicas, que conduziram à construção da violência de gênero como um problema social e político no território nacional.

Para os propósitos deste trabalho proponho focalizar no contexto, em detrimento de uma perspectiva normativa pautada na ideia de progresso contínuo e focalizada na racionalidade do pensamento em um processo que leva ao presente (STOCKING, 1968). Entendo, portanto, que não se trata simplesmente de seguir autores que, desde uma perspectiva sociológica, histórica e antropológica, buscam dar conta das relações de dominação em Cabo Verde e como se foram produzindo legalidades e políticas para fazer face à tais relações, mas, de questionar seus pressupostos.

Para o efeito, além de apoiar as minhas reflexões em autores que partem de uma perspectiva da judicialização dos conflitos conjugais (BANDEIRA, 2011; RIFIOTIS, 2014), que se filiam na perspectiva relacional (FOUCAULT, 1979; GROSSI, 1994, 2000; GIDDENS, 2000; BOURDIEU, 2009) farei recursos a autoras pós-coloniais que refletem sobre as relações do poder, a partir da perspectiva da interseccionalidade (MOHANTY, 2002; SPIVAK, 1988 e LUGONES, 2007, 2014).

GENDER VIOLENCE AND ACCESS TO JUSTICE ON THE ISLAND OF SANTIAGO / CAPE VERDE

Miriam Steffen Vieira

(Universidade do Vale do Rio dos Sinos) – Brasil

Starting from Law 84 / VII / 11, of January 10, 2011, this text aims to present preliminary reflections from the fieldwork conducted at the Terra Branca Law House, Santiago Island, in the period between July 2014 and July 2015, with interruptions, totaling nine months of participant observation and documentary research in the records of attendance records. The mediations, as well as established interactions with the techniques and among the users, were followed in the waiting room, as well as informal conversations and semi-structured interviews with the researchers. The objective of the text is to focus on the practices of justice, with attention to the demand of women in cases of gender violence.

OP 082 – FOOD MATTERS IN ANTHROPOLOGY: DEBATES, LIMITS AND CHALLENGES

The Commission on the Anthropology of Food and Nutrition (ICAF), a section of the IUAES, proposes consideration of the subject *Food and the Anthropological Knowledge: Past, Present and Future *within the framework of this 18th IUAES World Congress: *World of Encounters: The Past, Present and Future of Anthropological Knowledge. *We believe this topic provides stimulating opportunities to consider the involvement of food as a main concept regarding the anthropological knowledge, as well as epistemological limits, methodological aspects and perspectives on socioeconomic or political situations, hygiene, health, beliefs, etc. In our contemporary societies, food security questions, malnutrition problems and other concerns linked with the necessity of nutrition are themes of public interest. In some parts of the world, societies are still preoccupied with problems, such as the consequences of radical changes in traditional food systems. The anthropologists who work on these themes frequently also connect the search for knowledge with educational or technological actions.

Even if they do not, they must be prepared to be involved in the public debates that the media demand. Food anthropologists can also be invited to contribute to economic development of a society, based on local products, which in turn requires deontological considerations.

Convenor:

Maria Eunice de Souza Maciel

(Universidade Federal do Rio Grande do Sul) – Brasil

Maria Isabel Gracia Arnaiz

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Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Português, Espanhol, Inglês, Francês.

Keywords: Anthropology; Food; Culture; Social Changes; Anthropological Knowledge

Thematic lines: 17. Food and Nutrition/Antropologia dos Alimentos e Nutrição

— Session —

ANALYSIS OF THE CURRENT CONCEPT OF HEALTHY EATING IN PORTUGUESE ONLINE MEDIA

Carolina Gheller Miguens

(Instituto Federal de Educação Ciência e Tecnologia do Rio Grande do Sul – Universidade de Coimbra) – Brasil – Portugal

Feeding is a basic necessity that the human being turns into a social rite, being closely linked to the cultural traditions and related with the terroir, the seasons of the year and the local products. With the globalization and the practicalities of modern life, we are able to find an ever-increasing variety of products at any time of the year on supermarket shelves. These lifestyle changes end up directly influencing food traditions.

With the era of uncontrolled obesity gone, caused by the dazzle with the large and varied supply of low-priced and ultra-processed industrial products, people are nowadays increasingly worried about maintaining a healthy diet in the quest for a good shape and longevity. However, these goals are often at the cost of flavor of and love for food. Recently, the medicalization of food in our society has become so present in our daily life that almost without realizing we make food choices conditioned to the properties of these foods.

Starting from a theoretical basis, this study means to do an exploratory research in online media in Portugal, in order to make a critical analysis on the current situation of the healthy eating concept in the country. Because this is a current issue and a trend in the online media (blogs, magazines and web journals, social networks, etc.), this is an interesting source of material for this research, since it is frequently updated and expresses what the population in general reads and thinks about this subject.

AGRICULTURAL AND EATING PRACTICES OF FAMILY FARMERS FROM THE SEMI-ARID DRYLANDS OF BRAZIL AND ITS RELATIONSHIP WITH “HEALTHY EATING AND ADEQUATE FOOD” BRAZILIAN INSTITUTIONAL PROPOSITION

Janaína Braga de Paiva

(Universidade Federal da Bahia) – Brasil

Leny Alves Bomfim Trad

(Universidade Federal da Bahia) – Brasil

Lígia Amparo da Silva Santos

(Universidade Federal da Bahia) – Brasil

The production of food by family farmers has been highlighted as a strategy in order to promote healthy eating and adequate food. This study sought to analyse agricultural and eating practices of family farmers in the semi-arid drylands of Bahia to reflect on the scope and possibilities, as well as the tensions and controversies, in the production of adequate and healthy food. Two data production strategies were used. The first dealt with narratives produced from nine focal groups held between 2011-12 with 97 family farmers from a Rural Extension Project. The second consisted of an ethnographic work carried out in 2015 in one of the communities from this Project. Although considered as “external” to family farming, the products of agribusiness and the technological innovations inherent to this field are not distant and are consumed in the daily lives of families. Knowledge generated from the technological innovations is well accepted and new skills are acquired simultaneously to the transformations of food and tools. Even if family farming participates predominantly in the short production chains, it integrates the hegemonic food system and the global supply chains. However, it also has the possibility of producing food based on principles of agroecology. It is questioned whether the ideal of healthy eating and adequate food as proposed institutionally is possible to be achieved, since practices of family farmers show that the most diverse food systems are intertwined.

“PARA VOCÊ, O QUE É UM ALIMENTO SAUDÁVEL?”: NORMAS E REPRESENTAÇÕES SOCIAIS DE NUTRICIONISTAS E MULHERES LEIGAS BRASILEIRAS, ESPANHOLAS E FRANCESAS

Maria Clara Prata Gaspar

(CERTOP – UNiversité de Toulouse Jean-Jaurès / INSA – Odela – Universidad de Barcelona) – France/Spain

Nas últimas décadas, a medicalização da alimentação se intensificou, a racionalidade científica nutricional consolidada e normas dietéticas sobre o comer “saudável” globalmente difundidas. Contudo, as associações entre alimentação e saúde não se baseiam somente em conhecimentos nutricionais “objetivados”, mas também em representações sociais e simbólicas e cada sociedade desenvolve concepções do que é saudável. Através de uma metodologia comparativa e qualitativa, buscamos compreender as representações da noção “alimento saudável” entre nutricionistas e mulheres sem formação em Nutrição brasileiras, francesas e espanholas, observando a articulação entre diferentes sistemas normativos. A análise dos seus discursos revela que a categoria “alimento saudável” é ambígua. Embora as participantes dos três países possam dizer que não existe um alimento saudável, elas separam alimentos “saudáveis” e “não saudáveis”. Esta separação não é tão delimitada, pois diferentes critérios são utilizados para a análise do alimento. Duas concepções de “alimento saudável” foram identificadas: uma concepção fisiológica e nutricional, segundo a racionalidade científica nutricional, forjando a ideia de um alimento-medicamento; uma concepção holística, relacionada a percepção dos métodos de produção e distribuição dos alimentos, considerando aspectos éticos, socioeconômicos e políticos. Estas concepções existem nos três países, mas cada nacionalidade apresenta particularidades. A definição de um “alimento saudável” não se faz somente a partir de conhecimentos técnicos-nutricionais e existe uma influência do sistema normativo sociocultural de cada realidade social.

FROM “TRADITIONS” AND “RESCUES”: INDIGENOUS PEOPLES, FOOD AND PUBLIC POLICIES IN BRAZIL

Maurício Soares Leite

(Santa Catarina Federal University) – Brasil

Adriana Athila

If they seem undeniable and of great magnitude, especially since the first contacts with non-Indians, the changes in indigenous food practices bring immense challenges to Brazilian public health, food and nutrition policies.

The official health system consider those changes as an issue with serious consequences to the native health profiles. The solution seems to lie in the return to so-called “traditional” or, as usually appear in official documents, in their “rescue” and encouragement. Food is seen in this kind of proposal as a set of decontextualizable itens, apart from the native cosmologies and historical backgrounds. It can be manipulated by external managers, guided by biomedical principles.

The interventions do not recognize their target populations as holders of their own knowledge about food and the well-being of their bodies, which may even include biomedical ideas.

Based on an ethnography of Wari’ food practices, from an indigenous village of Western Amazon, we point out the importance of deepening the reflections about the dynamics of changes in native food practices. The Wari’ ethnography reveals the central role of their cosmology in the modulation of changes and the native agency. It also points out to the structural violence that permeates the social relationship between indigenous peoples and outsiders since the first contacts. A violence that contemporaneously is reproduced and updated even within the scope of health policies and actions.

— Session —

“MULTIPLICAR PEIXES E PÃES”: RELAÇÕES ENTRE DESENVOLVIMENTO E CATOLICISMO NO COMBATE À “DESNUTRIÇÃO” E À “OBESIDADE” INFANTIL NO BRASIL

Uliana Esteves

(Museu Nacional – UFRJ) – Brasil

“O que ações particulares (ou comidas particulares) envolvendo a comida dizem? A quem? Em qual contexto? Com quais consequências sociais imediatas?

Para qual fim estrutural?”. Inspirado por essas questões colocadas por Arjun Appadurai ao discutir sua noção de “gastro-política”, este trabalho analisa os sentidos de ações voltadas ao combate à mortalidade infantil no Brasil. Trata, especificamente, das “ações básicas de saúde” implementadas pela Pastoral da Criança – organismo de “ação social” da Conferência Nacional dos Bispos do Brasil (CNBB) ligada à Igreja Católica – e por suas voluntárias, configurando uma forma de governo da infância e da maternidade. Na primeira parte do trabalho, discuto como a “mortalidade infantil” foi produzida como um “indicador social” que entrou na agenda para o “desenvolvimento” do Fundo das Nações Unidas para a Infância nos anos 1980; como essa agenda foi implementada no Brasil por meio da CNBB; como o “problema” deixou de ser a “desnutrição” e passou a ser a “obesidade” infantil. Na segunda parte, apresento uma etnografia desde as cozinhas – de paróquias, casas e escritórios – relacionadas à uma Pastoral da Criança no Rio de Janeiro, para analisar como os alimentos são constituídos enquanto uma materialidade da ajuda que: objetiva produzir corpos infantis e maternos saudáveis; demarca relações entre as voluntárias e as mães “cadastradas” pelo organismo; produz sociabilidades entre as voluntárias. Portanto, a cozinha se revela como um espaço de produção de um governo multiescalar da nutrição, um espaço de “nurture”. Assumo o termo na língua inglesa, posto que ele aponta para alguns sentidos dessa forma de governo: alimentar, estimular, criar, educar, fazer crescer, dar alento, treinar, adestrar, cuidar de.

MEASURES, PURIFICATIONS AND THE 'NON-PLACE': REFLECTING ON INDIGENOUS PEOPLES, THE STATE AND INSTRUMENTS FOR ASSESSING AND IMPLEMENTING PUBLIC DIETARY AND HEALTH POLICIES IN BRAZIL

Adriana Athila

Maurício Soares Leite

(Santa Catarina Federal University) – Brasil

This paper discusses the validation process and epistemology of the 'Food security measurement scale among the Guarani' and its potential for wider application by the Brazilian state to other indigenous peoples in the country. A methodology originally developed in the EUA, its central notions concern the 'permanent production of food' and even the 'production of a surplus.' By contrast, the sociocultural particularities and specific existential conditions deemed relevant by the indigenous peoples themselves in relation to their diets, modes of existence – beyond 'yes' or 'no' questions – and other such 'inconsistencies' are considered 'redundancies,' expunged from the final, purified version of the scale.

Data on indigenous health point to the coexistence of malnutrition and obesity, with illnesses and deaths related to pneumonia, tuberculosis, iron deficiency, diarrhoea and dehydration, all in a tautological relation to malnutrition. Such conditions also affect peoples who fish, hunt and still live in recognized and relatively sustainable Indigenous Lands. Part of the problem seems to lie beyond the 'production' or 'availability' of food, therefore, which would thus imply the need to adopt, at least concomitantly, different kinds of actions.

The refusal of the State to think about the/A place for indigenous peoples within the nation and in the elaboration of particular public policies leads to their scapegoating and stigmatization. Programs for demographic sectors in Brazil and internationally have included them in an undifferentiated mass of 'poor' and 'hungry' people, ignoring their own diverse forms of understanding. These are equivocal formulations of problems and solutions for their sufferings, taken as universal.

MASSA SOVADA – DOCE FESTIVO NAS ILHAS DOS AÇORES – DA PROMESSA À PARTILHA

Teresa Perdigão

(Instituto de Estudos de Literatura e Tradição – Universidade Nova de Lisboa) – Portugal

O arquipélago dos Açores, é constituído por 9 ilhas, onde o culto ao Espírito Santo mobiliza as comunidades, anualmente. Estas festividades poderão prolongar-se por vários fins-de-semana, dependendo das promessas existentes, envolvendo a comunidade na preparação de manjares comuns, na partilha de alimentos e em oferendas à divindade.

Embora cada ilha tenha a sua forma tradicional de festejar, há, em todas elas, alimentos comuns – carne de vaca, pão e massa sovada. Este último é uma massa de pão enriquecida. Adquire formatos e composição diferentes em cada ilha, mas é o único doce comum a todas. Embora cada ilha tenha características culturais e hábitos alimentares próprios, a massa sovada abrange todas.

Resultado de mais de uma década de trabalho de campo nestas ilhas, este trabalho analisa o percurso do pão, alimento primordial, como oferta à divindade e partilha entre familiares e vizinhos, durante as festas do Espírito Santo, e a sua simbólica. Regista o envolvimento das comunidades na oferta solidária dos ingredientes necessários à feitura de muitas centenas ou mesmo milhares de massas; a distribuição deste alimento a toda a comunidade, tendo em conta os mais desvalidos, como os doentes e os presos; a simbólica associada a este alimento e a sua função como elemento identitário das ilhas dos Açores. Explicita também como as comunidades se identificam com ele, em torno do qual se unem, tanto nas ilhas, como na diáspora, apropriando-se de um saber-fazer único e exclusivo.

"A MAGREZA COMO NORMAL, O NORMAL COMO GORDO": REFLEXÕES ANTROPOLÓGICAS SOBRE OS IDEAIS CORPORAIS

Fernanda Penaforte

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O corpo é fruto de uma elaboração social, e para ser considerado “bonito” deve se encaixar em atributos que são, em grande medida, moldados pelos padrões de beleza de cada sociedade, que são dinâmicos e variam nos diferentes contextos socioculturais e históricos. O presente trabalho faz algumas reflexões relacionadas ao corpo e aos padrões de beleza na contemporaneidade, discorrendo sobre a atual concepção de corpo ideal e a participação da mídia nesse processo. Percebe-se que, a partir de mudanças no contexto sócio-histórico, o corpo magro- antes símbolo de fraqueza e escassez, é hoje supervalorizado e visto como algo que deve ser buscado por todos, independentemente da classe, etnia ou geração, ao mesmo tempo em que o corpo gordo é estigmatizado e visto como um desvio moral. O desejo, quase unânime, de ser detentor do corpo perfeito revela o quanto estamos aprisionados a um modelo físico considerado ideal e hegemônico. A exposição excessiva a corpos cada vez mais magros tem gerado um fenômeno no qual se interioriza a magreza como algo normal e sinônimo de saúde. Assim, cria-se um novo entendimento no qual corpos que até pouco tempo eram considerados perigosamente magros- no limite entre a saúde e a doença, são agora vistos como “normais”, e aqueles avaliados como “normais” passam a ser vistos como “grandes e volumosos”. Nessa encruzilhada entre o biológico e o simbólico, parece que mais importante que do ter saúde é ter um corpo magro, especialmente aos olhos dos outros.

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DIEUREUDIEUF SERIGNE TOUBA! FOOD AND RELIGIOSITY AMONG A SENEGALESE COMMUNITY IN PORTO ALEGRE

Evelize

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The objective of this work is to bring a clipping of my field work among senegalese migrants in Porto Alegre, which began in July 2017, for the development of my master's thesis. Considering food as an aspect that goes beyond biological, but mainly, which translates much of our cultural elements, I bring an account of the celebration of the Grand Magal of Touba, held in the capital of the state of Rio Grande do Sul on November 8, 2017. The event is the largest and most traditional of the Islamic branch practiced by the Senegalese migrants in the city. As we shall see, the space of this celebration through food decodes and communicates various aspects of Senegalese society. Being a party totally tied to resistance and service, the need to feed people (regardless of who they are) is almost like a flagship of the celebration. In contact with senegalese migrants in Porto Alegre, I have noticed, in addition to other characteristics, a striking feature among the community: the notion of *teranga*, which is configured as a hospitable force that moves the senegalese nation. What has been perceived is that the Senegalese *teranga* is closely linked to religion and manifests through food and concern to feed the brothers and sisters, not only those of blood. Thus, from the look on food and food practices like culture, I will bring some elements on food and religiosity among the Senegalese community in the celebration of the Grand Magal of Touba.

FOOD, TERRITORY AND ETHNICITY: CONNECTIONS THROUGH FOOD SOVEREIGNTY

Thais Tartalha Lombardi

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Links between food and territory is not a new issue on the anthropological debate, neither is the relation of both with ethnicity. However, most of works and researchers that have brought together those concepts have mainly focused on topics as religion or social organization and little have been done on relating to political agency and resistance of traditional and indigenous people and that is the main concern here. Therefore, this work intends to look to practices and experiences of some groups in Brazil that organize their political discourse, attitudes and resistance around a cosmology of what is food and how it structures the whole life of the community and gives foundation to their demands of territorial and ethnic recognition from the perspective of food sovereignty. This concept has been developed as a summary of characteristics that would allow a group to access their sovereignty of decide what to eat and how, highlighting the close relation between the territory, food production, cultural traits, traditional practices, autonomy and freedom. Therefore, although at the beginning developed and applied to small farmers producers and their process of resistance for continue on land it turns to encompass demands for recognition of ethnic rights once many of them have ethnic identity. Thus, finding on food sovereignty a way to develop practices of political discourse and resistance that can effectively dialogue with the State and the overall society.

TO EAT OR NOT TO EAT: FOOD DEBATES ABOUT LACTOSE INTOLERANCE

Tatiana Neis

(Universidade Federal de Pelotas)

Nicole Weber Benemann

The human food is biosocial, so it links the native and the social thing. However, all that is biologically eatable is not culturally edible, so what, when and with whom he eats up they are characteristic attributed by different cultural systems. But, when an allergy or intolerance is discovered to determined food, it is necessary to put the body under diet, wrapping a control of the wishes and reconstruction of the taste, specially in case of the food allergies.

For his time, the intolerance to the lactose is the incompetence of the organism of digesting it, while the allergy to the protein of the cow's milk is the reaction of the immune system to the casein (protein of the milk). To understand the changes of the food habits in the daily life and in whose social life has the intolerance, as well as the difficulties and strategies to eat out of house, the care with the tags of the foods, and the use or does not give enzyme (a powder to put on top of the food, canceling the intolerance), there were carried out interviews structured in the city of Pelotas, in Rio Grande do Sul, with a child's mother with allergy to the protein of the cow's milk, and three intolerant women to the lactose.

There are questions made a list of the adaptation, redetermination and in the constitution of new food habits, as well as aspects of the social and daily life and of the relation with the body that this article develops.

FORBIDDEN FRUIT AND THE BREAD – AN ETHNOGRAPHY OF THE CONTESTADO SETTLEMENT OF PARANA STATE

Lana Magaly Pires

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This is a study of the Forbidden Fruit and the Bread meanings known by the Landless Rural Workers of the Contestado Settlement, City of Lapa, State of Parana – members of the Landless Rural Workers Movement (MST) – which aims to comprehend such meanings as from the experiences of the social actors and actresses in the context of struggling for the land and its production. An ethnography that argues about the history of the Landless Rural Workers interpreted under the GEERTZ's point of view. It presents these actors and actresses' meanings under the ethnography understanding, as well as the interpretations of MST's national and state theologians and leaderships, that give testimonies to the meanings related to the Forbidden Fruit and the Bread, the land work, the land bread and the fight for the land. From the interpretations of the LANDLESS rural workers' words emerge several meanings about the Forbidden Fruit and the Bread. In the middle of such polyphony as built by them, in which scenario the extremely strong religiosity is revealed, emerges the metaphorical sense of "Forbidden Fruit/Bread" as the fight for the land. Thus revealing the existence of a single discourse in the Landless Rural Workers Movement: to grow, which involves the continued journey toward the social justice, the preoccupation of being healthy and the conception of the body/land as ONE.

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ESTRATEGIAS Y ACCIONES PARA LA REDUCCIÓN DE LAS EXCLUSIONES DE MUJERES USUARIAS DE SERVICIOS ASISTENCIALES DE ALIMENTACIÓN

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Maria Clara Prata Gaspar

(CERTOP – UNiversité de Toulouse Jean-Jaurès / INSA – Odela – Universidad de Barcelona) – France/Spain

Este estudio se desarrolla en un contexto de crisis económica que afecta a Europa, y consecuentemente al Estado español, desde el año 2008. El proceso de precarización cualitativo y cuantitativo que surge como consecuencia de esta situación socioeconómica ha transformado las prácticas de consumo y los modos de vida de tal forma que, en los últimos años, los servicios asistenciales han visto como ha aumentado la demanda (en número de personas) de su utilización así como se ha ampliado el perfil de sus usuarios.

A partir de estudio etnográfico (Verthein, 2017) se han identificado situaciones de exclusión que sufren las mujeres usuarias de servicios asistenciales, en general y de comedores sociales, en particular. Según trabajadoras/es y usuarias del servicio, estas exclusiones se concretan, por ejemplo, en que la predominancia de usuarios hombres en los comedores sociales genera problemáticas específicas a las mujeres que utilizan estos centros, determinadas por las “dinámicas masculinas” en el planteamiento y en las acciones cotidianas del servicio. Según estas, el espacio se construye a partir de la existencia de un perfil mayoritariamente formado por hombres, tanto en relación a las actividades propuestas, “al ambiente” en el interior de las instalaciones, como en la construcción de la identidad social del grupo que se reproduce dentro y fuera del comedor social.

Diversos sesgos de género dificultan, así, la participación de mujeres en situación de pobreza alimentaria en los servicios asistenciales públicos y en aquellos gestionados por organizaciones de la sociedad civil. Consideramos, por lo tanto, que es necesario identificarlos y difundir información sobre cómo se expresan en la realidad cotidiana de los comedores sociales; especialmente entre las y los profesionales que trabajan en estos servicios, para que sea posible crear herramientas efectivas para solucionarlos.

De este modo, la profundización del diagnóstico de estas problemáticas y la realización de intervenciones que se dirigen a la alimentación de las mujeres en servicios asistenciales como los comedores sociales son necesarias para promocionar una buena salud, el bienestar y calidad de vida de las mismas; así como reducir desigualdades de género, garantizar sus derechos y su participación como sujetos políticos que actúan en la realidad cotidiana de los servicios asistenciales que utilizan.

IMAGINARIES AND PRACTICES ON HEALTHY EATING IN THE BRAZILIAN MARKET: THE CASE OF ORGANIC FOOD

Marília Luz David

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The present work will analyze the imaginaries and practices on healthy eating in the Brazilian market, focusing on organic food. The field research will be carried out with companies that sell organic food at a national and at the local level in the cities of Florianópolis, Rio de Janeiro and São Paulo. Primary and secondary sources for the research will be interviews with executives of these companies and organic food certifiers in Brazil, advertising material (printed, available on online platforms and social media: Facebook and Instagram), market reports and national newspaper articles on the Brazilian food market. The analysis will highlight the “real food” imaginary associated with fresh and/or minimally processed food, which presupposes (by a virtual opposition) a criticism to highly processed products that should not be considered “food”, as well as strategies that aim to make consumers politically/ethically sensitive to issues related to food consumption. We will also see that there is a hybridity-fluidity in the market, in the sense that the imagery and practices associated with “real food” intertwine and incorporate other healthy food trends such as gluten/lactose free and clean label products.

CONCEPTIONS ABOUT FEEDING AND FEEDING PRACTICES OF CHILDREN IN PUBLIC SCHOOLS OF OSÓRIO/ RS IN THE CONTEXT OF THE NATIONAL SCHOOL FEEDING PROGRAM (PNAE)

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In constant transformation, human food as a practice that is situated both in the sphere of nature, because it is a biological act indispensable to the maintenance of life, and in the sphere of culture, because it presents cultural meanings depending on the society in which it occurs, receives attention from several areas of knowledge. The anthropology of food seeks to understand such meanings considering that this search can tell a lot about the society in which we live. What, how, when and with whom we eat are guiding questions and attempting to answer them can reveal a whole classification system in a society, in which food occupies a very important role in the daily practices. Reflecting on how children 's eating practices, their conceptions and representations about school meals occur in the context of the National School Feeding Program (PNAE) in Osório, city on the north coast of Rio Grande do Sul – Brazil is the objective of this work. The PNAE is the oldest and largest school feeding program in the world (1955), assuring the right for all students in the Brazilian public education network to regular and permanent access to food, prioritizing local purchases. Thus, I reflect on these processes from the concept of food social space in POULAIN and PROEÇA to situate such practices and understand, through school feeding, the meanings that feeding has for the actors, primarily children, with whom I dialogue in my research.

ALIMENTOS E BEBIDAS ULTRAPROCESSADOS EM COMUNIDADES AFRODESCENDENTES (QUILOMBOLAS) NA AMAZÔNIA: TENDÊNCIAS E IMPLICAÇÕES NA SEGURANÇA ALIMENTAR E NUTRICIONAL

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Os debates internacionais sobre segurança alimentar e nutricional tem como protagonista a má nutrição como um dos problemas mais graves na contemporaneidade. O nível de consumo de alimentos e bebidas ultraprocessados está relacionado estritamente com a situação dos hábitos alimentares modernos de forma geral. A preocupação com as populações afrodescendentes e quilombolas é maior uma vez que a má nutrição está associada a fatores relacionados com ameaças ao domínio e preservação dos seus territórios, ao precário acesso às políticas públicas, à exclusão social associada ao racismo, e aos atentados ao direito à vida e à integridade física, psicológica e social. Diante das mudanças recorrentes à realidade dos diferentes grupos sociais na Amazônia, este estudo buscou entender as práticas alimentares, e a segurança alimentar e nutricional de consumidores de cestas básicas em Umarizal, comunidade rural Quilombola, no Pará, Brasil. Os esforços analíticos caminharam para revelar a influência dos fatores sociais, econômicos e ambientais sobre o comportamento e hábitos alimentares deste grupo. Concluiu-se que houve uma grande expansão do consumo de alimentos e bebidas ultraprocessados entre as famílias de Umarizal, à partir da consolidação de uma rede de fornecimento de mercadorias “pronta entrega”, que facilita o acesso das famílias, em grande parte, dependentes de mercados locais para aquisição de alimentos.

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A QUE SABE A COMIDA? CONSTRUÇÕES ALIMENTARES ENTRE ESTUDANTES ESTRANGEIROS EM COIMBRA-PORTUGAL

Ana Rosa Santos

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A alimentação ocupa um papel central na existência humana, tanto como imperativo da manutenção da vida, quanto por seus efeitos sociais, físicos e simbólicos. Os hábitos alimentares manifestam dimensões da vida coletiva, e permitem compreender aspectos a sociedade da qual emergem e a qual lhes dá sentido, de modo que se configuram como símbolos particularmente poderosos de identidade pessoal e coletiva. Paradoxalmente, são também fluidos e mutáveis, uma vez que receitas, dietas e cozinhas – e até mesmo a própria disponibilidade dos alimentos – não são estáticas, configurando-se numa dinâmica de mudança constante na qual podem assumir distintos significados, de acordo com o contexto em que transcorrem. Este trabalho buscará discutir como se organizam e se constroem as práticas alimentares de estudantes estrangeiros residentes em Coimbra – Portugal, identificando processos de acomodação e resistência, confronto e diferenciação, que refletem e (re)atualizam as identidades culturais dos universos pesquisados e das suas manifestações.

ENTRE A TRADIÇÃO E A SEGURANÇA SANITÁRIA NA FABRICAÇÃO DO QUEIJO MINAS FRESCAL

Belisa Lamas Gaudereto

O presente resumo baseia-se em dados de uma pesquisa qualitativa, realizada com fabricantes clandestinos de Queijo Minas Artesanal, Patrimônio Imaterial Brasileiro, residentes na Zona da Mata de Minas Gerais – Brasil. O objetivo da pesquisa era analisar os processos de construção do saber-fazer o Queijo, de modo que o foco das observações e entrevistas estava na rotina e cotidiano desses produtores. Com a pesquisa de campo pude perceber que imerso neste universo das práticas, memórias, gostos, gestos e saberes encontra-se também o medo, por parte dos produtores de queijo, de serem “pegos” por fiscais sanitários. Com este resumo pretendo refletir acerca dos impasses presentes na fabricação e consumo do Queijo Minas Artesanal, que possui diversos entraves frente às legislações sanitárias, pois é feito a partir do leite cru – não pasteurizado – e com práticas consideradas “não seguras”, ou “anti-higiênicas”. Entretanto, para os grupos que produzem este queijo há gerações, o leite cru é a principal matéria prima e as práticas correspondem ao saber-fazer tradicional.

Os impasses entre as leis sanitárias e a fabricação do Queijo Minas remetem a uma parte da história da alimentação, que se mescla à história das preocupações dos seres humanos com a preservação da saúde. Além de fundamental para a manutenção da vida humana a alimentação foi e ainda é um elemento central de preocupações sanitárias, por ser uma transmissora direta de agentes patogênicos. O que uma sociedade concebe como higienicamente permitido na alimentação é um pensamento construído e modificado constantemente, na medida em que nosso estado de conhecimento sobre o assunto também se modifica. Compreende-se aqui que as medidas sanitárias são elaboradas pensando em benefícios à saúde pública, no entanto elas incidem diretamente em uma estrutura cultural complexa. Nessas estruturas encontram-se produtores e consumidores associados a um quadro gastronômico específico, que é construído de acordo com aspectos culturais e tradicionais regionais. Por fim, cabe considerar que enquanto houver impasses não solucionados entre a cultura alimentar e as legislações sanitárias, produtores artesanais de queijo – não só da Zona da Mata, mas também de todo o Brasil – irão continuar com suas produções informais e os consumidores continuarão a comprar os mesmos produtos sem a inspeção sanitária.

LES PALMIPÈDES À FOIE GRAS DU SUD-OUEST. DES OISEAUX BONS À PENSER

Frédéric Duhart

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Sources d'aliments traditionnels, objets de patrimonialisation ou enjeux socio-économiques régionaux, les oies et les canards à foie gras du Sud-Ouest invitent le chercheur à se confronter à de nombreuses problématiques fondamentales dans le monde contemporain: construction et évolution de la relation homme-animal, dynamique des identités territoriales, protection de l'origine des produits agricoles, devenir des souverainetés alimentaires dans le contexte de la mondialisation, etc. Nous verrons ici comment des réflexions sur une culture alimentaire régionale et son devenir conduisent à une anthropologie plus générale, mais aussi comment elles peuvent alimenter une anthropologie en action sur d'autres terrains. En outre, nous discuterons les thèmes de l'engagement de l'anthropologue dans la société et de son positionnement dans les débats citoyens.

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AN ETHNOGRAPHY IN COMMUNITY VEGETABLE GARDENS AND IN POPULAR RESTAURANT: PUBLIC POLICIES FROM THE PERSPECTIVE OF RIGHTS HOLDERS

Stefany Feniman

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This article deals with the implementation of the National Public Policy of Food and Nutrition Security to local daily practice. The object of analysis of this paper was the perceptions, symbolisms and values expressed by right holders in two social programs implemented in the Maringá/PR/Brasil: Community Vegetable Garden and Popular Restaurant. Ethnography was the procedure that described the empirical research as a methodology and textual production. The considerations were based on the narratives of 20 research interlocutors, of whom eight were interviewed in the popular restaurant and twelve in the community vegetable gardens. It can be seen that the social representations formulated about the popular restaurant focus on proportionality between the quality of the food offered and the value charged by meeting the basic expectations, fulfilling the expectations of the proposal. Already formulated social representation of community vegetable gardens is full of positives aspects, also do your calculations on the negatives, permeated by conflicts between one and the other; however, prevail the benefits associated with improve quality of life in the cosmo vision of both interlocutors.

AS'EN TUNTUN: SEPARATION, RITUAL FOOD AND PRAYERS FOR THE DEADS AMONG THE FON FROM BENIN REPUBLIC, AFRICA

Hippolyte Brice Sogbossi

(Universidade Federal de Sergipe) – Brasil

Tatiana Aigba

(Universidade Federal do Amazonas) – Brasil

A recent incursion to the Republic of Benin, a West African country by familiar motives, despites my attention on december 3, 2017, with annual rites called Asên nuđuđu ‘foods of Asên, a species of pendentif in form of an umbrella, with symbolic objects that serve as ornaments in the superior part of the metal; and Asên tuntun, ‘fixation of asên’. The asên, as a representation of the dead consecrates the definitive separation of this from his family, without forgetting that this separation is desired. The dead also receives every year, in communion with others, appropriated foods (including sacrificed animals’ blood), fruits and drinks, amidst prayers. So, in return, the dead protects the survivants and ensures their long existence on the earth. The objective of this work is to describe and analyze, on the base of images, all the process of fixation of the representation of my late mother Albertine Sodokpa, 6 years after her disappearance. The ceremony is compulsory, so we will analyze, anthropologically, aspects related with the quality of food, fruits and drinks, symbols and kinship relations, with the objective of provoking debates, and discuss limits and challenges on auto ethnographic procedures, and the sociocultural function of the ceremony object of study.

NO CALORIES, NO CHEMICALS: THE CONSUMER CULTURE OF BOTTLED WATER AND ITS EFFECTS ON LOCAL COMMUNITIES

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The paper reviews recent contributions to the study of the consumer culture of bottled water in Western industrialized societies, relating it to basic concepts of globalization within social and cultural anthropology theorizing, and its influence on the present debate on anthropology of food. The consumption of bottled water, as a life-style drink, not only touches on our Nature/water imaginary, involving health concerns and body practices, but is also a marker of social distinction, once branded water has been promoted as a status symbol. Currently, as the fastest growing segment of non-alcoholic beverage industry, bottled water has become a global commodity, with large-scale production, that is marketed by multinational corporations. Local communities are particularly vulnerable to the risks linked to water extraction for bottling, due to the damaging effects on local watersheds. The controversy over bottled water production is related to the use of water sources for private profits, and raises questions about who should have the right to access this nonrenewable natural resource, which is essential in the human diet for survival. The paper also reports some current examples of bottled water conflicts as the cases of Caxambu and São Lourenço, towns of the “Water Circuit”, a region of high concentration of mineral water springs, in the state of Minas Gerais, Brazil.

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IDENTIDADE, RECONHECIMENTO E POLÍTICAS PÚBLICAS: O QUE NOS TEM A REVELAR UM CARDÁPIO DE ALIMENTAÇÃO ESCOLAR NO CONTEXTO INDÍGENA

Helisa Canfield de Castro

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Esta comunicação pretende analisar os desafios para a aplicação de políticas públicas de alimentação escolar no contexto indígena. Parto de dois referenciais para tal esforço: identidade – enquanto sua dimensão reacional e enfocando a perspectiva étnica e – reconhecimento – enquanto uma condição para a identificação a qual implica componentes éticos e morais exprimindo o fato de que um “outro” seja considerado como detentor de um “valor” social. As reflexões se dão em torno de um fato etnográfico pontual. A saber: os cardápios orientados pela Secretaria Estadual de Educação para a escola indígena Karai Arandu na comunidade Mbya Guarani (RS-Brasil). Tais documentos são elaborados por uma equipe de nutricionistas da secretaria e enviados anualmente às escolas. Sob a perspectiva formal é orientado “o emprego da alimentação que compreenda o uso de alimentos variados, seguros, que respeitem a cultura, as tradições e os hábitos alimentares saudáveis, contribuindo para o crescimento e o desenvolvimento dos alunos...” Em que medida esses documentos cristalizam os desafios e as lacunas referentes a uma política pública de alimentação para os povos indígenas? De que modo eles contemplam ou não as diferenças sociais e culturais dentro de um cenário nacional envolvente? Por fim quais as dinâmicas locais se desenvolvem no cotidiano da escola escola de forma a assimilar, reinterpretar e dar sentido a tais diretrizes alimentares? São questões base para esse trabalho analítico.

IMPACTOS DA TRANSPOSIÇÃO DO RIO SÃO FRANCISCO SOBRE O MODO DE VIDA E A ALIMENTAÇÃO DE AGRICULTORES RIBEIRINHOS NO MUNICÍPIO DE SÃO JOSÉ DAS PIRANHAS (PB)

Marilda Checcucci

(Universidade Regional de Blumenau) – Blumenau/Brasil

O artigo descreve e analisa os impactos gerados pelo projeto de integração do rio São Francisco com as bacias hidrográficas do nordeste setentrional sobre as populações de agricultores familiares do município de São José de Piranhas (PB), descrevendo em especial a maneira como isto irá se refletir sobre o modo de vida e a alimentação dos agricultores ribeirinhos “desterrados” e realocados em projetos de “Vilas Produtivas”, a partir de pesquisa etnográfica que vem sendo realizada junto a estes agricultores. Esses impactos têm levado à destruição de todo um conjunto de saberes ligado ao modo de vida e ao patrimônio alimentar desenvolvido por esses agricultores, na relação estabelecida com o território, que incluía a produção para a subsistência e o comércio dos excedentes, milho e feijão, tendo garantida a sua segurança alimentar. Na atual situação em que foram inseridos, o sistema de Vilas Produtivas, eles estão impedidos de plantar até mesmo para o autoconsumo, pois não dispõem de condições para tal, faltando-lhes além de terra adequada para isso a própria água, ainda que em suas falas expressem esse desejo, pois segundo eles foi o que sempre souberam fazer. O estudo revela por parte de gestores e executores do projeto o total descaso pelo contexto sócio-cultural e econômico da população, gerando situações de conflitos e contradições.

PHENOMENOLOGY OF TOURIST WINE DRINKING IN DOURO REGION, PORTUGAL

Octávio Sacramento

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The consumption of food and drink constitute deeply embodied experiences that go far beyond the satisfaction of physiological needs, expressing identity dispositions, relational practices and ways of perceiving and being in the world. Based on this premise, the communication focuses on wine consumption practices among tourists visiting the territory of Douro (northern Portugal), where is located the oldest demarcated wine region in the world, with about two and a half centuries. The main objectives of the analysis are (i) elucidate as the wine and the act of drinking are subjective and collectively experienced; (ii) understand how the consumption is, at the same time, product and producer of meanings; and (iii) identify the role of wine drinking in the perception and touristic experiences of the place.

SOMOS O QUE COMEMOS? CONSUMO, CULTURA E HÁBITOS ALIMENTARES DE JOVENS ALAGOANOS

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Carlos Alexandro

(Universidade Federal de Sergipe) – Universidade Federal de Sergipe, Brasil

Este trabalho objetiva conhecer quais são e como se formam os hábitos alimentares dos jovens alagoanos, identificando suas percepções sobre alimentação e os fatores que interferem em suas escolhas alimentares. Para tal pesquisa foram aplicados questionários com alunos do Instituto Federal de Alagoas.

Percebeu-se que a maior parte dos jovens vê a alimentação a partir da função biológica, no entanto ressaltam outras dimensões do ato de comer, como trazer prazer e felicidade ou acalmar e aliviar o estresse. Os jovens fazem outras coisas enquanto comem, mas costumam fazer as refeições na mesa e com a família.

A grande maioria costuma almoçar e jantar todos os dias, mas pouco mais da metade janta ou consome lanches diariamente. Grande parte ressaltou que sua alimentação mudou ao longo do tempo e que o enfrentamento de problemas afeta diretamente na sua alimentação. Notou-se, ainda, que existe preocupação com a procedência do alimento que consome, tanto é que a maioria dos jovens considera sua alimentação como regular.

— Session —

THE CONTEMPORARY PRACTICE OF COOKING IN HOMES IN THE CITY OF LA PLATA, ARGENTINA

Dardo Miguel Arbide

(Facultad de Diseño y Comunicación) – Universidad del Este

Marta Alicia Crivos

(Laboratorio de Investigaciones en Etnografía Aplicada de la Facultad de Ciencias Naturales y Museo de la Universidad Nacional de La Plata; Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

Current knowledge of foods and diets is vast thanks to basic research and technological development. However, the inquiry of domestic kitchen practices as regards daily cooking and eating continues to be scarce, as also is the sociability that this practice generates among the members of the domestic unit. In fact, eating habits of society constitute a complex phenomenon not yet fully understood. Therefore, we believe that understanding domestic routines is key, since the meaning and effect of food is not built at the level of basic components, techniques and procedures, but in the process of its transformation and consumption.

In this work, we intend to describe the contemporary kitchen activity present in the city of La Plata, Argentina. More precisely, we will focus on space availability and equipment distribution in the kitchen, and on how the members of the domestic unit are involved in the daily practice of cooking and eating in these same kitchens. In these practices, some problems are observed to arise from aligning kitchen activities with the space available.

THE KITCHEN IS AGENCY PLACE: THE RECIPE NOTEBOOK AS WOMEN RESILIENCE

Sarah Cardoso Affonso

(Universidade Federal de Juiz de Fora) – Brazil

This article proposes to discuss the recipe books and how they are sources of the more specific knowledge of each woman behind these, keeping much of the stories lived, linking their recipes with events, milestones and holidays. The culinary language is usually reproduced within oral tradition, so it is developed based on creativity and everyday practice. Gestures, measures and procedures are passed down through generations, women passing their knowledge onto other women, and it is a domain that one learns by watching and doing. The authorship of these recipes are collective, transmitting references supported in the life story of every woman who apprehends and teaches her recipes. The practical experience that had determined the uses in kitchen, the measures, for example, are far from being precise mathematically, the utensils complement the cooking, translating the material culture of the daily culinary. In the recipe books are the voices of the cooks, women generally excluded from the public space. They are talking silences, acting only inside the home, leaving their vestiges in their writings and materials in which they put their dreams and fantasies, their practices of knowledge and their life metaphors in the paper along with the measures of sugar and eggs.

WEED THAT NOURISH, HEAL AND BUILD

Ana Karina Martínez

(National University of Patagonia) – Argentina

Research on the consumption of seawater that we started in 2013 changed our way of seeing things, for example the plants that grow on the urban routes we walked, we began to ask ourselves, why not eat them? why only consume those that cultivated in gardens? or sold dried in herbal shop, or processed at the pharmacy? and more importantly, why do we not know these common plants? most of them impossible to get in the mentioned places.

To answer these questions we embarked on a path, wich was forked in several others, which we continue to go through.

One way of getting closer to the world of weeds was observation, wich allowed us to learn about the more complex uses and processes.

After investigating, reading, listening, understanding and, off course, tasting the weeds, we decided to keep on searching deeper and share what we discovered.

Today we are building, deconstructing theories that transformed some plants in weeds, to construct a wide and diverse knowledge, from practice, from which we not only learn about plants but also their complex environment.

Some of the tasks we perform are the identification of plants, cultivated in our homes and other spaces, like the University, and incorporating the benefits of plants to our daily life, as food, to treat health issues and even as construction materials.

We believe that having more knowledge about the plants we call weeds, and sharing it we will be helping them us to live together in harmony, healthier, united.

OP 083 – FORMS OF COLLABORATION BETWEEN ANTHROPOLOGISTS, FILMMAKERS AND INDIGENOUS GROUPS THROUGH AUDIOVISUAL PRODUCTION

In the late 1980s, indigenous activism through audiovisual production in Brazil began deeply related to visual anthropology: it was enabled by the independent initiative of anthropologists prompted by the encounters and long-term relations they developed with Brazilian indigenous groups. This interest in providing indigenous groups with audiovisual equipment was anchored in the reflexivity triggered by a critical perspective on the asymmetrical power-relations inscribed in ethnographic films. In this aspect, indigenous audiovisual production in Brazil developed linked to a new anthropological methodology, based on a dialogue -not only established with indigenous informants, but whose terms were created in partnership with them.

How does this new compass for coining relations in the fieldwork set the tone for an engaged anthropological practice seeking, on the one hand, to serve academic research and, on the other hand, to tackle the sociopolitical oppression faced by indigenous groups in Brazil, such as the Guarani and the Kaiowá of Mato Grosso do Sul, for example? How do contemporary collaborations between anthropologists, filmmakers and indigenous groups take shape in our increasingly interconnected world? How do such collaborations open new horizons for anthropological practice at the intersection of ethnography and visual media?

Convenor:

Marta Castilho da Silva

(York University) – Canada

Fabiana Assis Fernandes

(Universidade Federal da Grande Dourados) – Brasil

Laura R. Graham

(University of Iowa) – USA

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese and Spanish

Keywords: collaboration; indigenous groups; audiovisual production

Thematic lines: 22. Intersectionalities/Interseccionalidades

► OP 083 – MONDAY JULY 16, 2018 8:30 A.M. – 10:00 A.M.

► OP 083 – MONDAY JULY 16, 2018 2:00 P.M. – 3:30 P.M.

AUDIOVISUAL PRACTICES AS ARENAS FOR COLLABORATIONS BETWEEN ANTHROPOLOGISTS AND INDIGENOUS GROUPS IN BRAZIL

PERSISTENCE AND PERSEVERANCE IN INDIGENOUS VIDEO: THE COLLABORATIVE WORK OF CAIMI WAIASSÉ XAVANTE

Laura R. Graham

(University of Iowa) – USA

In a “cultural collaboration” with the Xavante community of Eténhiritipa-Pimentel Barbosa located in eastern Mato Grosso, Brazil, I introduced the first video camera and playback equipment in July 1991. In this presentation, I explore the ways this and other collaborations have impacted the life and work of Xavante filmmaker Caimi Waiassé. The paper traces Waiassé’s trajectory as a media maker, from his introduction to the camera in July 1991, to his first trip to São Paulo where he met Vincent Carelli and Virginia Valadão and became familiar with Video nas Aldeias, through various international trips, workshops and collaborations with both Indigenous and non-indigenous groups and individuals. It discusses Waiassé’s role as a vector for discussions concerning the politics of representation in his community and as an “ambassador” of Xavante and Brazilian Indigenous Peoples generally to international film festivals, meetings and conferences. The paper also points to challenges Xavante media makers face in their work and lives, including those related to maintaining equipment, curating and archiving. Waiassé’s example illustrates that dedication, persistence, creativity and adaptability are essential assets for responding to challenges media projects present to local efforts to achieve greater representational sovereignty.

WEDERÃ LAB: AUDIOVISUAL PRACTICES AS BOUNDARY SPACES AND INTER-ETHNIC RELATIONS MEDIATION

Samuel Leal

(Universidade Federal Fluminense) – Brasil

Francisco Caminati

(Universidade Estadual Paulista) – Brasil

Since first contacts with Brazilian State in 1946, the Xavante learned to take into account the non-indigenous as relevant political element. During the second half of 20th century they mastered the ways of dealing with the agencies responsible for indigenous issues, which became way of resources and source of political power and dispute between leaderships.

More recently, anthropologist and artists interested in working with indigenous people also became part of the Xavante political landscape. The most noticeable form of these new ways of dealing with the waradzú is the almost mandatory need of a “project” that implies some benefit for the community, in exchange for developing research among them.

This proposal will present with one of these “projects”, named Wederã Lab. It is a laboratory for audiovisual production located in the Wederã village, at the Pimentel Barbosa Reserve. Its existence is due to a network established during the creation of a “Ponto de Cultura” (a community state funded cultural center) in the village. We propose to think how the laboratory works as a place for modulating local contact with foreign practices and techniques such as anthropology and cinema, in order to minimize its danger and undesirable impact, namely among younger generations. We argue that places such as indigenous cultural centers and schools work as “boundary spaces” that favor local controlled inter-ethnic relations through circulation of people, techniques and knowledge.

BIFOCAL ANTHROPOLOGY THROUGH AUDIOVISUAL PRODUCTION: COLLABORATIVE PRACTICES WITH INDIGENOUS GROUPS IN BRAZIL

Marta Castilho da Silva

(York University) – Canada

During the Third International Festival of Ethnographic Film, in 1992, anthropologist Terence Turner declared that indigenous media in Brazil was unique because it had not begun with government subsidy like in other countries. In fact, the first project in Brazil introducing indigenous peoples to filmmaking, the Video in the Villages, was created in 1986, headed by filmmaker Vincent Carelli and anthropologist Virgínia Valadão and emerged from the Indigenist Work Center (CTI), an NGO conceived by Carelli, Valadão and anthropologists Gilberto Azanha and Maria Elisa Ladeira. Subsequently, with the support of the CTI, Turner started in 1990 the Kayapo Video Project, while anthropologist Laura Graham introduced in 1991 audiovisual production to a Xavante community in Mato Grosso, with whom she had interacted since 1982.

These initiatives were aligned with a perception of anthropology critically aware of the asymmetric power relations permeating the fieldwork and which sought to establish relationships with informants grounded in a dialogue whose terms were coined in partnership with them. This perspective is akin to what Ginsburg, Abu-Lughod and Larkin (2002) designate as “bifocal” work, which seeks to serve both the academic structures and the agency and circumstances of the people researched. In my paper, I analyze collaborations between anthropologists, filmmakers and indigenous groups in Brazil and highlight ways they can set the tone for an engaged anthropological practice.

**COLLABORATIVE PRACTICES IN INDIGENOUS
RESISTANCE: PARTNERSHIPS AND DIALOGUES
THROUGH AUDIOVISUAL PRODUCTION**

**FILMING CONFLICT AT THE OTHER SIDE OF THE EXCLUSIVITY ZONE:
WE MUST BE DREAMING (BE, 2016, 61')**

David Bert Joris Dhert

(Independent researcher) – Belgium

For communities in conflict situations, films have become an important tool for change. They can provide protection, proof and solutions. For the filmmaker, to film communities in conflict is an engagement towards these outcomes which demands alignment with the community's urgencies. Doing so, ethnographic filmmaking can take a further step away from being one society's private notes about the other, towards becoming a dialogue, where the filmmaker functions as a tool for the community. The ethnographic film *We Must Be Dreaming* (BE, 2016, 61', trailer: <https://youtu.be/IrxkzHJD44U>) narrates the rising pressure on an urban indigenous occupation in Rio de Janeiro ahead of the 2014 FIFA World Cup and the 2016 Rio Olympic Games, which eventually resulted in the military eviction of the community on March 22, 2013. Drawing from the experience of making this film, I highlight the merits of partnership and dialogue in film and present a list of considerations to make as fieldworkers, anthropologists, filmmakers, confidants, engaged with people in conflict situations.

COLLABORATIVE PRACTICES OF AUDIOVISUAL TRAINING AND PRODUCTION AMONG KAIOWÁ AND GUARANI WOMEN

Fabiana Assis Fernandes

(Universidade Federal da Grande Dourados) – Brasil

In the field of anthropology, audiovisual language has been considered an important tool to enable new expressions, dialogues and the sharing of worldviews between many different societies and cultures. In the critical and documentary production of indigenous peoples in Brazil, the use of these resources has also become popular and has gained increasingly more space in indigenous communities such as the Kaiowá and Guarani ethnic groups in the southern region of Mato Grosso do Sul, where several indigenous and non-indigenous people use audiovisual tools to join efforts in promoting initiatives to register their cultures and to raise awareness on their circumstances.

However, the participation of indigenous women and their histories in these registers is still too small. Therefore, it is in this gap still open in the visual ethnography of these peoples that I would like to highlight, in this article, the indigenous practices of formation and audiovisual production carried out by Kaiowá and Guarani women. In addition, I will discuss the collaborative processes and intercultural dialogues between these women and non-indigenous filmmakers in the elaboration and production of the documentary “Kuña Porã: Kaiowá and Guarani Matriarchs “. What is the contribution of such materials to the recognition of the processes of empowerment and feminine alterity of Kaiowá and Guarani women in the spaces that make up the social imagery of their villages and camps in the southern region of Mato Grosso do Sul?

AUDIOVISUAL INDÍGENA PARA JOVENS KAIOWÁ, ÑANDEVA E ARUAK

Jaqueline Gonçalves Porto

(Associação dos Jovens Indígenas de Dourados) – Brasil

É muito importante a nossa formação, o nosso olhar para a mídia indígena. Vivemos na Reserva Indígena de Dourados (RID), localizada no Mato Grosso Do Sul e habitada por cerca de 18 mil indígenas das etnias guarani -kaiowá e ñandeva- e aruak/terena. Em 2018, a fome e a sede ainda são problemas graves na RID, assim como as demarcações de nossas terras. Em meio a avanços e desafios, tentamos com nossos pequenos esforços reverter a história que data desde os tempos da colonização. Por meio da comunicação, fazemos a difusão das atividades da Associação dos Jovens Indígenas de Dourados (AJI) que dialoga com os mais diversos setores da sociedade: desde oficinairos não indígenas que habitam os mais variados lugares até os especialistas, que quando chegam na AJI/GAPK, tentam criar um olhar e, portanto, um diálogo simétrico conosco, jovens indígenas.

A nossa formação é completa: fotografia, filmagem, edição, produção de programa de rádio, internet, informática, website, blog e jornal: é a comunicação indígena partindo do olhar de um jovem indígena. Hoje, não pretendemos nos ater somente às questões indígenas, mas às populações que estão passando pelos mesmos problemas que nós, isto é, as populações afro-brasileiras, as populações que habitam as áreas pobres das periferias urbanas, o que chamam de “minorias”, mas que na verdade, somando, somos a maioria. É somente por meio da criação dos mais variados diálogos culturais que poderemos ser sujeitos de nossas histórias.

VISUAL EXPRESSION AS A TOOL FOR EMPOWERMENT AND CONNECTEDNESS BETWEEN INDIGENOUS COMMUNITIES

FROM ARCHIVING TO VISUAL EXPRESSION IN CINEMA: THE POWER OF IMAGE FOR THE EMPOWERMENT OF INDIVIDUALS AND INDIGENOUS COMMUNITIES

François-Mathieu Hotte

(La Boîte Rouge VIF Université du Québec à Chicoutimi) – Canada

Boîte Rouge VIF, an indigenous cultural organization at Université du Québec at Chicoutimi, has worked for several years with indigenous communities in Canada and Brazil. Its researchers hold a master's degree in art (design, photography, digital technologies, cinema) and they often collaborate in partnership with anthropologists. The work with image and sound is revelatory for cultural transmission and the stages of archiving and documentation offer not only a potential for research, but also a perceptive and sensitive value, essential for achieving a more articulated and committed visual expression. The training in video and cinema does not rely on a recipe or a simple question of technical processes, it is above all a relational space. Filming engages the whole community and is a tool of transmission of knowledge and memory. The training becomes therefore an in-between-space that captures cultural views of participants and opens through creativity a visual thinking specific to the individuals and their communities. This creativity comes from both trainers and participants in a continual process of participation, collaboration, and concertation -term that we describe as action-research through creation. In this presentation, we demonstrate the various stages of creation in cinema, including the ones pertaining to the Regards Croisés project, in which four indigenous filmmakers, two Guarani from Brazil and two Innu from Quebec, lived a cinema experience while filming together at Ekuanitshit in Quebec and at Tekoa Ko'enju in Brazil.

INDIGENOUS CINEMA AS A STRENGTHENING TOOL OF OUR WAY OF BEING IN CONTRAST WITH THE NATIONAL CINEMA PRODUCTION

Gilmar Martins Marcos Galache

(ASCURI), Eliel Benites

ASCURI (Cultural Association of Indigenous Filmmakers) is a collective of young men and women from the indigenous peoples Guarani, Kaiowá and Terena, regularized in 2012 with the purpose of building an alternative for strengthening the indigenous peoples of Mato Grosso do Sul and securing their territories. The main reference and source of inspiration of the collective is the Bolivian Front of Audiovisual Production, which had its heyday in the 1960s with the creation of CineSocial, led by the Group Ukamau, whose director, Jorge Sanjinés, a filmmaker who implemented collaborative film methods with Andean indigenous communities, had a major role.

Since then, the Quéchuá Ivan Molina, heading the School of Cinema and Art of La Paz (ECA – Bolivia), has honed this method of filmmaking, with the indigenous eye behind the camera, but without overriding what had been created before. In 2008, ASCURI and ECA met in the desert of Pacajes, in Bolivia, and for 45 days, a new indigenous cinema was reflected and sown from there to Mato Grosso do Sul. This paper aims to discuss some of the paths taken by Brazilian indigenous cinema (produced by both indigenous and non-indigenous persons), in parallel with the productions and concerns of ASCURI.

THE MULTIPLICITY OF VIEWPOINTS: THE STRENGTH OF OUR TIMES FOR LIVING

Juan Iván Molina Velasquez

The selection of the narrator implies the determination of a lens, a perspective from which stories will be told. The first objective of this presentation is to reflect critically on the importance of a multiplicity of points of view: indigenous narratives should not be evaluated with any hegemonic or alien filter to be validated. The deconstruction of hegemonic discourses through audiovisual works is an urgent task.

Next, I explain the importance of learning cinema by “doing” following a methodology of immersion in our cultures. To feel and to live the experience of audiovisual production are the main characteristics: it is important to make mistakes, to correct them, to do exercises again, to improve them and to repeat the cycle to achieve the objectives of the project. Then, the idea is to move from the practical to the theoretical and conceptual level: to build concepts and find meanings through the analysis of the audiovisual production experience, which includes answering certain questions that will guide the construction of knowledge.

Finally, I present how community-participatory immersion methodologies are applied to the audiovisual production of indigenous peoples and original nations. Essential characteristics include the fact that experiences should be playful, interactive, creative, flexible, committed and compromising.

RECIPROCITY, COSMOPOLITICS AND IMAGES KAIOWÁ AND MBYA: THE CONVIVIALITY BETWEEN VISUALITY AND NON-VISUALITY

Iulik Lomba de Farias

(Universidade Federal da Grande Dourados) – Brasil

In this presentation we intend to think of cosmopolitical reciprocity within the Mbya and Kaiowá cinema, from the point of view of internal relations to the systems of exchanges triggered when filming an indigenous context or a specific village. The logics of the economy of the gift, place the need of retribution to the groups involved in processes of production / capture of images, in a fundamentally cosmopolitical scope. The act of capturing the ta'anga (images) involves agencies interconnected between the worlds experienced by humans and nonhumans, and therefore reciprocal rewards must be offered in the sense of contemplating the multiple intentionalities, visual and non-visual, imbricated in these worlds.

A ready-made film, as a finished product in itself, and previously designated to perform a communicative, expository and/or descriptive function, as observed in non-indigenous circuits of circulation/fruition, often lacks satisfactory use in indigenous intellectual and signification regimes. The fact that they are based on an ontology of iconographic and representational language, which in many cases reduces the cosmological and semantic complexity of the notion of image (ta'anga), sustained in the theoretical-epistemological collection of these two ethnicities, makes the films made in this context, to be much more than films; that's because the stabilization of the cosmopolitical reciprocity relations underlying their production demand a greater number of prerequisites.

OP 084 – FROM DISASTER RISK CREATION TO DISASTER POLICIES: SITUATING ETHNOGRAPHY TO UNDERSTAND PROCESSES OF ACCUMULATION, CONFLICT, AND EXPECTATION

Growing research interest in social construction of disaster risks conducted by Social Sciences since 1970s corresponds to a particular conjuncture, namely the rise of neoliberal economy. Disaster risks and catastrophes have become means to economic and political projects of governments that lead to urban renewals and dispossession of especially oppressed people: urban poor, indigenous and riverside communities, quilombola population, mining affected communities etc.

Anthropologists thoroughly analyzed consequences of disasters, political economy of disaster management (prevention, response, recovery), strategies of urban renewals, as well as resilience strategies of populations against dispossession and displacement. The aim of our panel is to contribute these studies by focusing on policy making mechanisms of governments that particularly open ways to development projects/ urban renewal. We especially welcome contributions which situate ethnography to understand policy making processes and highlight environmental, social and cultural conflicts that oppressed people are facing. How can ethnography shed lights on creation of policy ideas and formulations? What can ethnography offer to understanding of entanglement of risk and disaster policies and other policy agendas that are tied to local, national and global institutions and politics? How can we situate locals' responses to policy processes observing how incorporation with and expectations from disaster policies emerge?

Convenor:

Flávia Carolina da Costa

(Universidade Federal de Mato Grosso) – Brasil

Victor Marchezini

(National Early Warning and Monitoring Centre for Natural Disasters – Centro Nacional de Monitoramento e Alertas de Desastres Naturais) – Brazil

Cansu Civelek

(University of Vienna) – Austria

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Ethnography; Disasters; Risks; Sociocultural Impact; Development

Thematic lines: 30. Risk and Disaster/Antropologia do Risco e Desastres

— Session —

THE BACTERIA OF DISTRUST – THE CASE OF LEGIONELLA OUTBREAK OF VILA FRANCA DE XIRA

João Guerra

(Institute of Social Sciences of University of Lisbon) – Portugal

Between 12th October and 4th December 2014, there was an outbreak of legionella in Vila Franca de Xira, Metropolitan Area of Lisbon, Portugal, which was declared to be the deadliest infection in the history of this bacterium. The authorities have officially pointed to ADP, a fertilizer factory, as the main source of the outbreak. Through this case study, we will try to clarify where the interdependence chain of sustainable development – i.e., environmental and social imperatives to be carried out within an engaging and participatory manner – is broken or reinforced. Hence, some results of a participatory workshop – held on October 13, 2016 – will be analyzed, taking account of social groups concerns present there: women, men, affected and non-affected, elderly and active-age citizens. The workshop has been attended by almost four tens of people, who have discussed the crisis management and the different ways to overcome its consequences. Indeed, the results of this deliberative session underlined the role of individual (e.g., health, education, housing...) and collective (e.g., organizational capacity, mobilization, and collective action) means and capacities. After all, environmental and social vulnerabilities emerged together in a physical, social and economic intricate difficult to untangle, within a process where everyone lost something: institutions lost credibility and public acquiescence; citizens lost health, quality of life, trust and interest in public affairs.

THE RISK IN THE/OF THE MARGINS: THE POMAR DO CAFEZAL OCCUPATION IN ITS INTERACTION WITH GOVERNABILITY

Mayara Mattos

(Universidade Federal de Minas Gerais) – Brasil

Through the eyes of a state agent (official of justice), social activist (supporter) and researcher (anthropologist), the proposed ethnography discusses the actions of the state-capital and the various faces of these actions with regard to the discourses on the geomorphological risk situation observed in expert-judicial reports that determined a possible disaster in the Pomar do Cafezal Occupation located in the Aglomerado da Serra, Belo Horizonte/MG. I also try to reflect how the risk and the possible disaster are presented to the research subjects and what conflicts arise from the disputes generated around who can affirm what is a risk situation, the conditions of discursive production on social vulnerability and a whole plot of factors that suggest the evacuation of the occupied area. With no disregard to the multiplicity of actors involved, the narrative-analysis is centred on the technical instruments of state, the category/ notion of risk, the production of the margins and the discursive conflicts between occupiers and public agents.

ACCUMULATION BY EMERGENCY: THE CASE OF TURKEY

Cansu Civelek

(University of Vienna) – Austria

In the aftermath of the 2011 Van Earthquakes that occurred in the Eastern part of Turkey and killed approximately 600 people, the ruling Justice and Development Party (AKP), which imposed profound urban regeneration projects all over Turkey in the last fifteen years, has developed a new rhetoric around the alleged forthcoming fatal earthquakes and vulnerability of towns and cities for the future outcomes of disasters. The AKP, therefore, has been able to instrumentalize the past disasters to further urban regenerations and, despite large oppositions, passed a new law, Law No: 6306 “Regeneration of Zones under Risk of Disasters” which opened a direct way to regenerate public and private lands once they are approved to carry “risk”.

By scrutinizing an urban renewal project applied by the Metropolitan Municipality of Eskişehir, my paper discusses prospects of emergency intersecting with urban policies. Through ethnographic research, I show how wealth and power have been expected to be accumulated through emergency claims that open ways to interfere in urban renewal policies.

BETWEEN WATER, FLOW AND SCARCITY: TRADITIONAL COMMUNITIES AND THE EAST AXIS OF THE TRANSPOSITION OF THE SÃO FRANCISCO RIVER

Carla Souza de Camargo

(Universidade Estadual de Campinas) – Brasil

As the main objective, my research aims to investigate the field of relations between indigenous communities in the Sertão de Itaparica (Pernambuco, Brazil) and the water infrastructure project, popularly known as the São Francisco River Transposition. More specifically, it is an ethnographic research of the processes of negotiation, articulation and indigenous resistance with different agents involved in the process of construction of the East Axis of the Transposition of the São Francisco River, with attention to three dimensions: 1) relations between indigenous peoples implied by the project, focusing in the collective action; 2) relations at the local level, difficulties and risks to the communities' way of life, and 3) the interface of negotiation and circulation of indigenous communities in the institutional spaces and its relations with agents linked to companies and Government. The aim of this research was also to map and describe the ways in which public policies are in a context of mediation and composition with traditional populations and development projects.

These public policies can be done in a variety of ways, through the action of the Government or social basis organizations, they can be seen as solving immediate problems, but can also operate as a conflict reactor when not integrated with the needs and characteristics of the populations involved.

— Session —

DYNAMICS OF RISK CREATION, SOCIAL SUFFERING AND LOCAL RESISTANCE IN DISASTERS: THE CASE OF SÃO LUIZ DO PARAITINGA CITY, BRAZIL

Victor Marchezini

(National Early Warning and Monitoring Centre for Natural Disasters – Centro Nacional de Monitoramento e Alertas de Desastres Naturais) – Brazil

Projects of development, underdevelopment and maldevelopment create, change and/or redistribute unequally the safe and unsafe conditions. Latin America and Caribbean have many examples of disaster risk creation measures in colonial and current times, as does Brazil. Private and public investment, from international and national level, uprooted millions of persons and driven into urban slums or entered the huge armies of migrant labor, or engaged in armed conflicts or fend poor people for themselves. Researchers, practitioners, policymakers and business people should analyze more profound the root causes and dynamic processes (i.e. risk drivers) generated by these development projects, which will require a consideration of “governance and governability concerns, resource exploitation, the organization of production, culture, institutional history, practice and norms, ethical, moral and behavioural aspects” (Oliver-Smith, Alcántara-Ayala, Burton and Lavell, 2016: 29). This paper aims to introduce a framework that encourages a deeper understanding of disaster risk creation in developing countries, focusing on some past and near future risks in Brazilian urban areas. Looking back into Brazil’s history, we briefly point out some root causes, dynamic pressures and unsafe conditions that explained recent disasters, such as the 2010 flood disaster in São Luiz do Paraitinga city. Then, we shed light on social suffering and local resistance expressions during the long-term disaster recovery process. Through the analysis of voices of people in the frontline, the paper aims to contribute to the debate of anthropology of disasters (Oliver-Smith et al, 2016), providing insights about how to take the “naturalness” of “natural” disasters.

OP 085 – FROM EPISTEMIC VIOLENCE TO EPISTEMIC HUMILITY: THE ROLE OF INDIGENOUS LOCAL KNOWLEDGE IN SAFE-GUARDING OUR PLANETARY FUTURE

Anthropologists look at the diversity of human cultures and societies as a vast storehouse of knowledge and skills that humans have accumulated over millennia and across diverse local environments. Indigenous and local knowledge holders nevertheless remain marginal to the making of development politics, despite much lip-service to the need for stakeholder consultation. Demonstrating the value of cultural diversity and plural human ecologies for human survival is thus an important task, especially under today's ecological crisis conditions, and also urgent in view of the steady decline of local cultural knowledge under the onslaught of modernist development. Contributors to this panel are asked to consider the broader relevance of the local knowledge they have encountered in their field research, to link such knowledge to the major ecological concerns of our times, and to re-imagine the role of local communities as stakeholders in the process. This includes but is not limited to local and indigenous technical knowledge about soil care, agriculture, water management, food preparation, nutrition, waste management and recycling, as well as any social knowledge they employ for allocating and sharing resources in a morally responsible manner. Case studies of stakeholder consultation processes that have succeeded or failed to benefit from local knowledge would be of special interest.

Sponsored by IUAES Commission for Anthropology & Environment (CAE) and ABA Environmental.

Commission Convenor:

Thomas Reuter

(University of Melbourne) – Australia

Henyo Trindade Barretto Filho

(Universidade de Brasília) – Brasil

Zhang Jijiao

(Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences) – China

Comissão/Comission: Commission for Anthropology and Environment

Languages accepted for paper presentations: English and Portuguese

Keywords: environment; indigenous and local knowledge; plural ecologies; ecological crisis

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

► OP 085 – THURSDAY JULY 19, 2018 8:30 A.M. – 10:00 A.M.

► OP 085 – THURSDAY JULY 19, 2018 10:30 AM – 12:00

— Session —

MARGENS, INFRAESTRUTURAS E TEMPORALIDADES: O PAPEL DA ÁGUA NA CONSTRUÇÃO PERMACULTURAL E NA LOCOMOÇÃO POR CARONAS, OU SOBRE POSSIBILIDADES DO HABITAR E DO DESLOCAR EM MUNDOS POR VIR

Yur Rosa Neves

(Universidade Federal do Rio Grande do Sul) – Brazil

Renata Hilal

(Universidade Federal do Rio Grande do Sul) – Brasil

Na continuidade do diálogo de nossas etnografias sobre a prática de construção de habitação na permacultura, nas cidades de Pelotas (RS) e Porto Alegre (RS), e sobre a prática de deslocamento de carona na cidade de Florianópolis (SC) (Hilal e Rosa, 2017), buscamos discutir o papel da água na produção de conhecimentos locais e na desnaturalização de categorias de habitação e deslocamento a partir de margens. Ao aprender a gestionar a água junto às técnicas de biofiltro na permacultura, a sua infraestrutura permite suspender a necessidade de ligação com redes públicas de saneamento, visibilizando criatividade e negociações que vem da experiência local com o ambiente. Pegar e dar carona no cotidiano de algumas regiões da Ilha de Florianópolis se articula com a (in)visibilidade da presença do mar e de lagoas, pois afetam a infraestrutura de mobilidade e desenham uma malha viária aberta para a experiência da carona entre a locomoção individual e coletiva típicas das cidades. Ao desnaturalizar itinerários já demarcados e preestabelecidos sob infraestruturas, criam-se novas territorializações, onde a gestão de soluções e incertezas vem na atenção ao tempo. Assim, colocamos a indagação a ser buscada: como o conhecimento local, na relação com percursos e presenças de águas, suspende, alarga, interrompe ou tenciona formas de governamentalidade no controle e regulamentação de infraestruturas de circulação de água na habitação e do deslocamento numa Ilha de ilhas urbanas?

NICHE CONSTRUCTION AS A THEORETICAL TOOL IN THE ETHNOGRAPHIC ANALYSIS FROM A NATURALISTIC PERSPECTIVE

Marta Alicia Crivos

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Susana Gisela Lamas

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In this work, we intend to move discussion forward on the heuristic role of the concept of niche construction for the review of the human/environment dichotomy by considering the interaction between biotic and abiotic components in specific environments. In this sense, we will examine an ethnographic case study which explores the perception of the landscape and its use by different ethnic groups that inhabit a territory with common biophysical features: the Paranaense forest in Northeastern Argentina. Therefore, we will build on a research carried out by one of us which describes and accounts for different forms of domestication of the monte through the narratives of two distinct groups: Mbyá-Guaraní inhabitants and the descendants of European settlers, both currently established in the region of the Cuña Pirú Valley in the Province of Misiones, Argentina. According to these narratives, the consideration of the monte by both groups is closely related to the modes of interaction with the natural environment resulting from their daily subsistence practices. From a comparative ethnographic exploration, it can be clearly seen how the monte is differentially built and valued in the course of this interaction.

Regarding the concept of niche construction, two basic types of subsistence practices can be mentioned: a) the strategy carried out by Guaraní communities, who are linked to the monte through an action of coexistence, namely a non-destructive one, and b) the strategy conducted by the colonos, who build another type of niche by destroying the previous one (deforestation) for crop and livestock production. In both cases, livelihood probabilities of future generations can become predictable.

STATE AND LOCAL POLITICAL ORGANIZATION IN AN INDIGENOUS COMMUNITY ON THE ISLAND OF SERAM (MOLUCCAS), INDONESIA

Tony Rudyansjah

(The University of Indonesia) – Indonesia

State and society are historically constructed. They are the contingent outcomes of cultural, economical, social, political, and physical processes involving the multi-dimensionality of factors, such as value orientations, material interests, organizational structures and inter-groups relations, and environmental conditions. The subject of my study is an indigenous community (called Masihulan) who live on the island of Seram, Moluccas (Indonesia). In this paper, I seek to understand how the fabric of political arrangement of this community in a long-time span underwent its continuity as well as its transformation due to the interplay of the above-mentioned processes. In doing so, I attempt also to understand how this community struggle to overcome humiliation for the political domination that they had experienced, and to find their niche in a globalized world as well as to attain happiness (what they consider matters most) in their live.

SUSTAINABLE FOOD SECURITY FROM BELOW: THE STRUGGLE TO REVITALISE SUSTAINABLE FARMING IN INDONESIA

Thomas Reuter

(University of Melbourne) – Australia

Environmental degradation, climate change, increasing demand and declining yield increases are likely to precipitate a major food crisis in the 21st century.

Developing nations like Indonesia are most at risk.

Small farmers have long been subjected to government interventions to increase agricultural production, backed by a global agro-industrial and agro-research complex that has looked at farmers as ignorant recipients of their superior technological knowledge. The ecological and social consequences of this approach have been devastating, however, and early spectacular rates of yield increase could not be maintained.

An alternative approach, shared by small-farmers organisations, NGOs and ethnographic researchers, is to look for sustainable solutions to food security issues grounded in local knowledge, traditional farming, and local moral economy-based systems of distribution and consumption.

Since the 1990s, local farmers have converted to traditional/organic methods of fertiliser production and pest control and the use of local varieties to reduce production costs and obtain better prices based on quality. Many succeeded in also increasing production and have developed equitable community-based marketing strategies.

This paper explores initiatives integrating modern technologies and indigenous knowledge in order to boost local food sovereignty.

OP 086 – GENDER JUSTICE AND WOMEN EMPOWERMENT IN INDIA

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The status of women in a society is a significant reflection of the level of social justice in that society. India is a multifaceted society where women's status is heavily dependent on many different variables that include geographical location, educational status, social status, etc. Gender equality is enshrined in the Indian Constitution, not only guaranteeing equal rights and opportunities to men and women but also empowers the state to adopt measures of positive discrimination in favour of women. The status of women came into question when practices like Sati, female infanticide, child marriage, etc became prevalent and created a gender imbalance in the society and despite the stringent laws promulgated by the government, it continues to be a troubling issue. Since about 70% population Indians live in rural areas, addressing the plight of rural women is necessary. Many studies have documented the situation of women in tribal and rural societies across India.

This panel proposes to examine the following research topics:

1. To study the key reasons for gender disparities
2. To critically analyze why the relevant laws relating to women empowerment don't have the required outcome
3. To study the situation of LGBT communities
4. To focus on aspects like health care system, education, etc.
5. To discuss the extent of social issues including status of widows and sexual harassment at workplace.
6. To suggest strategies and guidelines for the achievement of gender justice

Convenor:

Sabita Acharya

(Utkal University) – India, Annapurna

Devi Pandey

(University of California, Santa Cruz) – USA

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Women; Law; Justice; Empowerment; LGBTQ

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

— Sessão 1 —

GENDER JUSTICE FOR MUSLIM WOMEN IN THE PERSONAL LAWS DISCOURSE IN INDIA

Huma Ahmed Ghosh

(San Diego State University) – USA

Muslims wrestle with their identities in their national and local socio-political environments too. As a minority community, the legal framework of rights and a rights discourse are also instrumental in contributing to the construction of selfhood. Much has been written and debated about women's rights in Muslim countries by western and Islamic feminists where western and Islamic feminists and other scholars themselves are divided on the "best practices" approach to empower and define Muslim women. Islamic feminists, including Mir-Hosseini (1996) and Hasan (2004), contest a fundamentalist reading of the Quran to claim rights for women, but the prevalence of Sharia law in secular states challenge the demand for women's rights and complicate legal discourses in many countries. Competing laws, such as colonial, customary, Islamic and varied civil laws grounded in competing agendas of the State and other vested interest groups, have been most evident in the arena of family laws with varying impacts on women. Often the secular and the religious rely on each other to reinforce gender norms. I hope to highlight the contradictions of legal pluralism by untangling some of the dilemmas and complexities that these systems pose for young Muslim women's gendered identities in India, especially through their voices and their oral histories, expressing their desires and identities as minorities in the larger society. I am interested in understanding how variances in family laws impact Muslim women's minority status. I will speak from my research in New Delhi and in Goa which is a comparative analysis of above mentioned issues because of the differences in the two states in terms of the Muslim Personal Laws. Muslims in Delhi like most of the country are expected to conform to the Muslim Personal Law (based on Shariat law). Goa is exceptional because it is the only state in India where all people are governed by a Uniform Civil Code (originally based on the Portuguese Civil Code) irrespective of religious affiliations. Recent debates on Triple Talaq (Muslim men pronouncing divorce by repeating I divorce you thrice in one sitting), and challenges to a Uniform Civil Code Bill by majority of the Muslims have added to a sense of the self of young Muslim women's identity formation over the last few decades. Thus, I am interested in presenting my research based on what ways do young Muslim women negotiate their identities in the two contexts.

IMPACT OF EARLY MARRIAGE ON WOMEN'S LIVES – CASE STUDY OF INDIA

Suganda Ramamoorthi

(Lady Doak College) – India

The practice of child marriage, a custom of ancient India, is widely prevalent today also. According to UNICEF 2017 report, 47 percent of girls in India are married off before the age of 18 which is the minimum age at marriage. In 2006, a legislation was passed to curb child marriage yet it is widespread. Child marriage, a human rights and child rights violation, is a complex issue as it is a custom that is mingled with the fabric of Indian tradition, social, religious, and economic life.

There has been an increase in the incidence of child-marriages in recent years especially after the increase in the reporting of sexual assaults on women.

Parents find it safer to pass on the responsibility of safeguarding the honour of their daughter by getting them married off.

They are vulnerable young girls who are not blossomed and developed physically and psychologically to manage the responsibilities and counter the day to day challenges of married life. This study is undertaken mainly to find out the circumstances in which they were married off and to understand their life situation particularly the impact of early marriage on their physiology and psychology.

A sample of 120 women who were married at an early age were identified from the state of Tamil Nadu, India. Snow ball method was used to identify the samples. Qualitative and quantitative methods were applied to understand their life situation. The outcome of the study would identify the reasons for early marriages and the various risks women face. It would help policy makers to design appropriate welfare measures to help and support them.

LEGALITIES INVOLVED IN ACHIEVING GENDER JUSTICE IN INDIA

Varnalee Mishra

(Government Law College, Mumbai)

There are many obstacles in our society but the one which needs to be dealt with on a war-footing is the degree of inequality and disparity between both the genders. India is a diverse country where the ratio of men to women is different in each state. The Constitution of India that guarantees equal protection for women before the law, and institutional support appearing to be progressive, with many laws in place to protect women, the result following it is quite disappointing. The Government has taken a piecemeal approach to tackle such problems relating to women and their position in their household and their workplace. In a country which runs and relies highly on the social laws, which co-exists with all the acts and statutes, balancing a life between the two is an addition to the heap of troubles. In this changing and growing era, one should become mentally equipped to work towards this cause. The following are the aspects and perspectives this paper aims to discuss about:

- the effect of the current law of the land relating to the welfare of women and if there is a requirement of amendment or change in execution of the same,
- the need for a more pro-active system which works towards being more accepting,
- inculcating the severity of the matter in the minds of the public; most of whom don't even recognize this as an issue,
- suggestions for achieving the right stepping stones towards equality.

— Sessão 2 —

MEDIA REPRESENTATIONS OF GENDER POWER RELATIONS IN MATRILINEAL MEGHALAYA

Caroline Wahlang

(The English and Foreign Languages(EFL) University) – India

The state of Meghalaya is one of the seven states that lies to the northeast corner most of India. It is home to the three tribes the Khasi, the Jaintias and the Garos. Often known as the Hynniewtrep people, the Khasis and the Jaintias are also believed to be one of the earliest ethnic group of settlers in the Indian sub-continent belonging to the Proto Austroloid Monkhmer race. They inhabit the central Meghalaya in the Khasi Hills and the eastern Meghalaya in Jaintia Hills. The population of Meghalaya as of 2011 has been estimated at 2,964,007.

The people of Meghalaya follow the matrilineal form of society. The uniqueness of the matrilineal culture of the state has been the subject of interest for many scholars who want to find out the exclusivity of a Khasi female – known as the custodian of culture and race, the successor of ancestral property and on whom the lineage or family name is carried out.

The power, the roles and the functions of women in Meghalaya has been the centre of much research. Women in Meghalaya have been portrayed time and again as strategically powerful and superior than men and enjoy much higher level of equality as compared to the status of other women in other areas.

Women are likely to exercise a greater degree of autonomy in those regions where they enjoy some rights to land (Dyson and Moore, 1983; Boserup, 1970).

The matrilineal system is not free from criticisms. The interplay of power relations has, in most cases been the epicenter of all the matrilineal debates. Subir Bhowmik writing for Aljazeera in 2013 said ‘Matriliney breeds a culture of men who feel useless. As more and more women fight for their rights throughout the country, in the hilly state of Meghalaya the process is being reversed. Here men are asserting their rights – and the age-old matrilineal system followed by the Khasi, Garo and Jaintia tribals (who constitute around 79 per cent of the state’s population) is under siege writes Ramesh Menon for India Today Magazine.

The paper will detail out how gender equity and gender equality play out in the Khasi community. The paper focuses specifically on the interplay of gender roles of power relations (power over, power to, power with and power within) through the understanding of both practical and strategic needs of both men and women. It assesses the factor of access and control of resources to understand the dynamics of gender power relations. The paper will also talk about how the media portrays gender equity, gender equality in the Khasi society; how media create texts and images to portray the clashes of power relations.

PREPARING WOMEN WITH DEVELOPMENTAL DISABILITIES FOR EMPLOYMENT

Priya Winston

(State University of New York) – USA

Background and Purpose: Young adults with developmental disabilities (DD) face several obstacles when they leave the adolescent stage of development (Pandey & Agarwal, 2013). They face challenges with attending college and entering the workforce (Stewart, 2009). Women with DD face specific challenges with employment (Stewart, 2009). The purpose of this paper is to disseminate employment outcomes for women with DD and to examine factors that lead to their career success. **Methods:** Data from the United States Department of Labor, Bureau of Labor Statistics, was utilized to assess the employment rate of women with DD. Information about which fields they chose to enter was utilized as well. This data was compared to the same information for women without DD, men with DD, and men without DD. This research also includes case studies of eight women with DD who attend a post-secondary transition program which prepares them to enter the workforce. They participated in interviews in which they were asked about experiences related to their career. **Results:** Women with disabilities had the lowest employment rate of all participants, earned the lowest wages, and they were less likely to work full-time (U.S Department of Labor, 2014). Only 14.8% of women with DD in the United States were employed (U.S Department of Labor, 2014). The women who were interviewed for case studies all said that internships and career development opportunities that they received through the post-secondary program were beneficial to them for obtaining paid employment. They also all stated that employers must make an effort to ensure that women with DD are treated with respect.

WIDOWHOOD, EMPOWERMENT AND DEVELOPMENT OF HINDU WOMEN IN INDIAN SOCIETY WITH SPECIAL REFERENCE TO ODISHA

Sabita Acharya

(Utkal University) – India

Widowhood is the state of having lost one's spouse to death. It is not merely a situation but it brings a lot of hardship also to women in Indian society. India is home to a traditional and patriarchal society, where the identity of a woman is determined by her husband even in the 21st century. When a woman loses her husband she is looked down as a burden by the entire family and much worse she is forced to lead a life of a recluse. She is stigmatized as a woman who has failed to safeguard her husband's life. Even the mourning of the death of a man lasts only a few days or a few months but the widow is condemned to mourn her husband's death throughout her life. Strict social customs and rituals are imposed on her to wash the sins of being a widow. The notion of "inauspiciousness" attached to Hindu Widow is well known. Women empowerment is closely associated with women's development. As per Stephen in 1997, the concept of empowerment is to be understood from the stand point of psychological, cultural, social, economic, organizational, political behavior of human beings.

The research work has been undertaken in Puri, the sacred centre of pilgrimage where widows from different parts of Odisha and its neighbouring states in India, congregate to perform rituals during the Hindu month of Kartik (falling between October and November). The objectives of the study are to map the socio-economic profiles of the Hindu widows at Puri. Secondly, it is to explore different problems relating to these widows. Thirdly, it is planned to assess the impact of modernization and change amongst these widows. It is found that although there are various acts and laws that are enacted to safeguard the rights of widows in India and protect their life and living, the situation is not encouraging enough. There is so much to do to enhance their socio-economic position.

— Sessão 3 —

WOMEN EMPOWERMENT THROUGH 'KUDUMBSHREE': THE KERALA EXPERIENCE

Gregory Savarimuthu

(Kannur University) – India

Women had traditionally been subjected to the double disadvantage, economically and socially, within and outside the family, as compared to their male counterparts. The Independent India brought a new lease in the life of women, with the constitutional recognition of women's equal status, and other progressive legal measures bringing juridical equality for women. However, there was a realisation in the late 70's that the rural development programmes were not reaching the poorest women. Much of the impetus for rising interest in the role of women in development came from the UN Decade for Women (1975-85) and the events accompanied it. There had been concerted effort to bring the women, especially those belonging to the weaker sections and poor, to the forefront, empower them through specific programmes, and thereby empower the entire family and community. Kudumbasree programme was inaugurated in 1998 with an effort to bring together the women from weaker sections mobilise their strength, utilise their collective energy, build up their capability, and bring about empowerment of women, family and society, as well as enhance the spirit of local self governance. The present paper looks into the evolution of the Kudumbashree programme in the context of Kerala, and assesses its viability and sustainability vis-à-vis the extent of their participation in the development process and its effect on their empowerment, based on some of the specific cases in Kannur district, Kerala.

WOMEN IN DAIRY FARMING IN THE HILL STATE OF UTTARAKHAND IN INDIA- SOME EMERGING ISSUES

Saroj Arora

(Lal Bahadur Shastri National Academy of Administration, Mussoorie) – India

Uttarakhand is one of the hill states. It is located in the Himalayan region where land slide and soil erosion are common. 65% of the land is under forest cover.

Agriculture is the main source of livelihood however, productivity is low. This compels large number of male population to migrate. Women are left back to take care of households, agriculture and allied activities. Large numbers of women are engaged in dairy farm as it is an important source of cash income. But despite significant contribution, women are not recognized as dairy farmers and have no access to several project benefits. The paper emphasizes the need to recognize women as dairy farmers and adopt an inclusive policy approach.

WOMEN IN POLITICS: A CASE OF THE MOUNTAIN PEOPLE, NORTH INDIA

Dr.

(Kyoto University) – Japan

This presentation aims to clarify how the status of women in the Tibetan Buddhist society, North India has been changed. I focus on the status of women in the context of politics, especially elections. Through these analysis, the present situation of women among Tibetan Buddhists who live in the periphery of India will be revealed.

In Spiti, women have not had an enough political power. After the 73rd and 74th Amendment of the Constitution in India, the seats for women were reserved. It is thus thought that the political status of a woman was improved such as standing for a candidate, attending a meeting of Panchayat and managing Panchayat.

However, in fact, there is still a male centered situation. For example, a decision of standing for a candidate is made by a woman's husband or male party members and those who negotiate with voters and try to acquire votes are almost all men.

In recent years, though, women who were educated in the university or are known as having a good personality and a religious mind are becoming active in the context of politics. For example, one low caste woman stood for a candidate and won in the panchayat election although the seat was not for a woman.

The influence of women in the panchayat meeting is also increased.

This presentation shows how the importance of women in the politics have been increased in the mountain area, North India.

OP 087 – GENDER, SEXUALITY AND REPRODUCTIVE HEALTH OF WOMEN (CIS & TRANS) IN THE WORLD NEOCONSERVATIVE CONTEXT: POLITICAL, THEORETICAL AND METHODOLOGICAL CHALLENGES IN/TO ANTHROPOLOGY

We have recently faced conservative trends, which have jeopardized progress in the field of fundamental rights, mainly women sexual and reproductive rights.

Gender inequities intensify along the conservative trend, which challenges the rights achieved by the efforts of different social / feminist movements. These trends are reflected in impassioned discourses about the political effects of the debate on the reproductive autonomy of women, they are articulated on an international ground in the “increase of a neoconservative wave” with special emphasis on moral and religious features (Machado, 2017). The purpose of this panel is to analyze this current process around gender, sexuality and women’s reproductive health (cis and trans), considering the neoconservative context. Papers dealing with issues such as maternity, abortion, reproductive technologies, etc., in their articulations between gender, class, race, and generations are welcome, as well as those focused in their relations and / or conflicts with the State; flows of power and political, moral and / or religious influences. The idea is to reflect on the diversity of situations, identifying new research issues and highlighting both the theoretical and methodological challenges. Besides, the advances and challenges to be faced by anthropological studies on this area of knowledge will be discussed, taking into account the differences between countries.

Convenor:

Rozeli Maria Porto

(Universidade Federal do Rio Grande do Norte) – Brasil

Susana Rostagnol

(Universidad de la República) – Uruguay

Comissão/Comission: Comissão de Antropologia Feminista Latino-americana da ALA (Associação Latino Americana de Antropologia)

Languages accepted for paper presentations: Portuguese, English and Spanish

Keywords: Anthropology, Gender, sexuality, reproductive health, women cis/trans, neoconservatism

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

— Sessão 1 —

“SUSTAINABILITY, CHILDBIRTHS AND FEMINISM: THE MATERNITY HOSPITAL ESTELA DE CARLOTTO CASE IN A NEOCONSERVATIVE POLITICAL SETTING”

Celeste

(Faculty of Philosophy and Liberal Arts of the University of Buenos Aires) – Argentina

Even with the difficult political panorama of adjustment of public policies that we are going through in Argentina, the Maternity Hospital “Estela de Carlotto” achieves the implementation of an organizational culture focused on the sexual and reproductive rights of women and the LGTTBI collective. According to the field work I have done there, which is part of my doctoral research in Anthropological Sciences and in an ongoing UBANEX project, this implementation has to do with the fact that it developed solid bases of a “humanized model” of attention on which to support its practice. With many obstacles and challenges, I understand that the model was achieved thanks to the implementation of four meanings of “sustainable births”. These meanings allow not only to guarantee the sexual and reproductive rights of women and the LGTTBI collective, but also to generate tools to expand the model to other institutions.

In this sense, starting from a feminist perspective within Anthropology, the objective of the present communication is to introduce the concept of “sustainability” for the field of health, describing four possible ways of “sustainable birth” for this scenario. Also, I will focus on the effects that the new neoconservative political latinoamerican context is proposing for our country and, specifically, for this public Maternity of the province of Buenos Aires in Argentina.

BUILDING NEW RELATIONSHIPS WITH CHILDBIRTH AND CHILDCARE AMONG LESBIANS LIVING IN JAPAN

Akitomo Shingae

(Osaka City University)

In Japan, since 2015 several local municipalities including Tokyo's Shibuya-ku and Setagaya-ku have begun issuing Partnership Certificates for same-sex couples who want them, and social awareness of LGBT has been slowly increasing. However, there is not much known about the actual situation of childbirth and childcare among same-sex couples in Japan. This presentation describes the networks created among lesbians who want children, how they receive donated sperm from men (particularly gay men), and how they carry the pregnancy, give birth, and raise their children. Several years earlier, a self-help group was formed primarily by lesbians who want children, and this presenter has performed participant observation there since 2018. This presentation will analyze the various problems brought up in this self-help group and describe how to behave and build relationships with others.

INTERFACE BETWEEN PUBLIC HEALTH AND MENTAL HEALTH FOCUSING ON WOMEN AFFECTED BY ZIKA VIRUS

Deisiane Amorim

(Universidade Federal do Pará)

Érica Quinaglia Silva

(Universidade de Brasília/Universidade Federal do Pará) – Brasil

The present dissertation reflects on the outbreak caused by the Zika virus that affected the Brazilian population, and ended up causing not just physical, but as well as emotional consequences for all involved. There is a group that must deal with the every day difficulties of this new imposed reality: women. The approach of the subject of the dissertation project starts from the presupposition of the need to know, comprehend and learn the psychosocial issues in broader context. Thus, it is necessary, entering a relatively new context that black women in a situation of poverty, with the low educational level, to offer support, especially to mental health of those affected by the new reality. The research main objective, is to understand the perception of women in gestational period about the infection of the Zika virus. We will also know the reality of women who had children with a diagnosis of microcephaly due to the Zika virus. This is a qualitative study, in which the ethnographic method will be adopted. The study places the institutions, Santa Casa de Misericórdia Foundation of Pará and Mother and Child Reference Unit. Thus, a comprehension will be reached through the analysis of the discourses from categories, such as pregnancy, social rights, State, public health policies, among others issues that will emerge on the field processes and interviews analysis.

THE UNFOLDINGS OF REFUSAL TO BIRTH CONTROL PILLS BY THE BRAZILIAN MIDDLE-CLASS WOMEN

Virgínia Squizani Rodrigues

(Universidade Federal de Santa Catarina) – Brasil

The present study focuses on the movement of young women of reproductive age who refuse the use of hormonal contraceptive pills. Currently, it is possible to identify several groups of women, mostly from the urban middle class, aged between 20 and 30 years old, residents of the southern region of Brazil, who are no longer using the birth control pill as a contraceptive method. We can think of the birth control pill as a contraceptive technology that inhabits a field of forces constantly crossed by agencies of diverse actors: pharmaceutical industry, State, and subjects. These trigger the pill either as a dispositive (dispositif) of control, agency, or disagency, according to their respective interests and practices. The adoption, or not, of this medicine raises a series of new debates on control and autonomy of women's bodies; excessive medicalization; women's accountability for reproductive control; prevalent western gynecological medical's discourse; feminist holistic gynecology; new self-care practices; transformations on feminist debates; among others. Thus, the theoretical/ethnographic enterprise of this work focuses on the Brazilian middle-class women's narratives since their initial use of the pill, throughout the motivations that have led them to seek other contraceptive methods and the transformations they are establishing in the relationship with their respective bodies. From such micro-agencies, it is sought to draw a panorama of the current social transformations.

— Sessão 2 —

GRAVIDEZ NA ADOLESCÊNCIA: DESAFIOS E EXPERIÊNCIAS

Vanessa Fonte Oliveira

(Universidade Federal de Goiás) – Brasil

Nos últimos anos a ocorrência da gravidez na adolescência vem sendo considerada em vários países como um problema de saúde, e só a partir da repercussão do fenômeno como um problema social é que se tem aumentado significativamente estudos sobre o tema “Gravidez na adolescência”. Diante desse contexto, pretendo analisar e compreender os processos que decorrem de uma gravidez na adolescência, considerando a pluralidade de causas e motivações. Portanto, desejo realizar um trabalho que ressalte pensar a adolescência como uma fase dinâmica, e que uma gravidez pode vir atribuída de muitos desafios intrínsecos e sociais. A proposta da pesquisa é observar o “Projeto Meninas de Luz”, desenvolvido no Centro Social Dona Gercina Borges, através da Organização das Voluntárias de Goiás (OVG), que atualmente atende adolescentes grávidas (12 a 21 anos). O “Projeto Meninas de Luz” foi iniciado em 1999, localizado no bairro de Campinas, na cidade de Goiânia, seu objetivo é acolher e prestar atendimento social, psicológico, pré-natal, de saúde na gestação, parto e até um ano após o nascimento da criança. A ideia geral de minha pesquisa, é fazer uma etnografia, com observação participante e entrevistas semi-estruturadas, buscando por relatos de vivências, laços sociais, impressões, expectativas e frustrações dessas adolescentes que se movem em busca de apoio e assistência. Dessa forma, pretendo identificar e traçar um marco teórico sobre gravidez na adolescência, a partir de um olhar antropológico, analisando os processos decorrentes de uma gravidez na adolescência como, por exemplo, a condenação das mães e seus familiares na formulação do fenômeno enquanto problema social; Também, busco compreender as experiências socioculturais que marcam as adolescentes participantes do projeto “Meninas de Luz” e descrever de que maneira essas experiências são acionadas para a construção de outros padrões de vida social, como a rede de apoio formada por mulheres, para compartilhar assistências às outras mulheres grávidas. Nesse sentido, este trabalho constitui-se em abranger os transcurso de uma gestação, abordando as experiências, os enfrentamentos e os desafios presentes em uma gravidez na adolescência.

CONTRACEPÇÃO DE EMERGÊNCIA NO BRASIL: A GRAMÁTICA DO RISCO EM UM PAIS DESIGUAL

Elaine Reis Brandão

(Universidade Federal do Rio de Janeiro) – Brasil

O planejamento reprodutivo no Sistema Único de Saúde não abrange as mulheres que dele necessitam, penalizando as mulheres pobres. Em geral, elas compram os métodos hormonais (pílulas ou injeção) nas farmácias, sem passar pelos serviços públicos de saúde. Mesmo entre usuárias de métodos hormonais ou de barreira (condom), a contingência da gravidez é frequente, em razão de esquecimentos, falhas ou interrupções neste uso. A contracepção é um processo relacional, sujeito a condições sociais, de saúde e ciclo de vida, parceria sexual (ocasional ou estável) e hierarquia de gênero. Tal aprendizado e controle estão submetidos a muitos aspectos, sendo recorrente a gravidez imprevista. Assim, não é incomum que as mulheres recorram à contracepção de emergência, acessível nas farmácias, sem prescrição médica. Há uma tensão na disputa pelos significados a ela atribuídos no Brasil, onde o aborto permanece ilegal.

Aborda-se a contracepção de emergência como objeto multidimensional e intrinsecamente conflituoso, envolto em controvérsias sociais e políticas pelo fato de seu estatuto moral em relação à reprodução estar situado entre aborto e contracepção. Isso faz com que seus significados se desloquem incessantemente, sendo socialmente reelaborados, conforme perspectiva que se tome para enquadrá-la. Na via normativa da saúde, o deslizamento ocorre entre prevenção à gravidez e riscos à saúde que tal contraceptivo hormonal poderia aportar. Pela via das questões de gênero, sexualidade e geração, sobressai a capacidade do sujeito de se autocontrolar e se autocuidar, exercitando sua autonomia, com os atributos relativos à (ir) responsabilidade e (in)disciplina sendo frequentemente mobilizados.

ITINERÁRIOS ABORTIVOS DE MULHERES NO RN/BRASIL: AUTONOMIA REPRODUTIVA E HIERARQUIAS DE GÊNERO

Rozeli Maria Porto

(Universidade Federal do Rio Grande do Norte) – Brasil

O trabalho delinea o perfil de 50 mulheres que realizaram aborto inseguro no Rio Grande do Norte, Brasil, levando em consideração elementos como classe, cor/raça, crenças religiosas, situação conjugal, número de abortos, preceitos morais e emoções. Um dos principais pontos de reflexão refere-se às razões e motivações que levaram essas sujeitas a recorrer à interrupção da gravidez. Os resultados refletem a desconstrução do estereótipo da mulher que aborta, reconhecida no senso comum como aquela solteira, jovem, irresponsável, sem filhos e que não mantém relações conjugais estáveis. Além disso, apreende-se que a autonomia individual, subjetiva e/ou hedonista destas sujeitas, acaba por incomodar os mais conservadores acostumados a demarcar diferentemente autonomias e hierarquias de gênero, revelando um recorte de classe que dissemina desigualdades sociais e desrespeita direitos sexuais e reprodutivos. A pesquisa foi realizada em viés qualitativo, com 50 mulheres através de observação participante e entrevistas semiestruturadas entre os anos de 2012/2015, em locais hospitalares e não hospitalares no RN.

OVERCOMING FEAR AND LONELINESS THROUGH LOVE: EXPERIENCING CHILDBIRTH IN AN INTERFERENCE ZONE SCENARIO

Aline de Paula Regitano

(State University of Campinas) – Brazil

Speaking of public health in Upper Xingu means speaking of politics. In the past few years the number of indigenous women's hospital delivery in town had increased substantially. Since there is no context that matches women's own way to experience childbirth in hospitals, where the technocratic practices prevails, they assumed the front line fighting for their rights on reproductive as well as other health issues. This paper aims to explore, by recently four months fieldwork data among Mehinako women, how do they experience childbirth in this new practices interference zone scenario and how it is modulated by the transformations which this peculiar context entails.

OP 088 – GENDERED RELATIONSHIPS AMONG NOMADIC SOCIETIES FACING CLIMATIC CHANGE

We estimate that 40 million people maintain a nomadic lifestyle. Nomadic peoples strongly distinguish sexual roles and places. Men and women occupy specific functions and belong to distinguishing know-how and behaviours. Indeed, nomadic societies are known for developing sexual cooperation and gendered complementarity. Among nomads, the humans' production includes relationships with wild and domestic animals. Environmental, social, economic and symbolic modifications change the gendered organisations and open new positions, roles and opportunities for men as well as women. We have to question how the settling process impacts the gendered organisation. This panel focuses on the conditions and roles of women in nomadic or former nomadic societies in the globalized worlds. How will women of the nomadic worlds adapt their behaviour in order to negotiate new spaces and identities in the global world? What elements characterize the contemporary changes of gendered relationships among nomadic and post-nomadic societies? Proposals will highlight how global changes have affected social structure as well as women's roles and prerogatives. Authors are invited to develop their arguments in three main areas: nowadays transformations of women's conditions and gendered relationships, in nomadic and moving societies, and the place of mobility in these contemporary changes. A project of publication is in progress with Nomadic people, with the support of the Commission on nomadic peoples.

Convenor:

Lacaze Gaëlle

(Sorbonne university) – France

Ariell Ahearn

(University of Oxford) – UK

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, French

Keywords: Nomadism, gender, globalization

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

WOMEN IN NOMADIC SOCIETIES FACING CLIMATIC CHANGES

Session chair:

Gaëlle Lacaze

WHEN WOMEN DECIDE: MONGOLIAN NOMADIC FAMILIES FACING CLIMATIC CHANGES

Lacaze Gaëlle

(Sorbonne University) – France

Nomadic societies are deeply impacted by the climatic change. In Mongolia, around 30% of the population still have nomadic way of life. Among nomadic families, women have several roles; while walking around the camp, they inspect the surrounding (water resources, pastures, marks of wild animals' presence, etc.). Indeed, women inform and partake in the decision of moving to another place. Facing the climatic change, Mongolian women clearly participate to the transformation of their nomadic life. They usually impact the decision of moving closer to villages. They develop some gathering activities (berries, mushrooms, etc.), sell sewing and knitting products during summer and touristic season, etc. Moreover, they support the whole charge of the family when men travel toward gold mining place. Thus, women of nomadic family play increasing roles in the organisation of the daily life. Facing climatic change, they have an important part in the decision of movement as well as in the transformation of their way of life for settling.

HOMMES ET FEMMES EN PAYS TOUAREG: QUELS RÔLES POUR QUELLE SOCIÉTÉ AUJOURD'HUI?

Figueiredo Cristina

(Université Paris Descartes) – France

L'exil des hommes au Sahara, chez les Touaregs, s'est progressivement accru au moment des indépendances des états africains, des grandes sécheresses qui ont suivi et des répressions successives à l'égard de cette population nomade, entraînant des soulèvements armés. Plusieurs auteurs ont montré de quelles manières les rôles féminins et masculins se redéployaient dans ces nouveaux contextes démographiques marqués par le manque de main d'œuvre masculine au pays et le manque de soutien féminin en exil. Pour comprendre comment les Touaregs ont réussi à faire face à ces nouvelles adaptations, il est nécessaire d'expliquer comment, dans cette société de pasteurs nomades, les rôles masculins et féminins ne sont normalement pas figés. L'éducation, certes genrée, offrait aux garçons et aux filles la possibilité d'exprimer leurs différences, y compris dans la règlementation des rôles sexués. Mais le retour des hommes ayant vécu dans les pays arabes notamment, puis l'arrivée des courants islamistes, a remis en cause la capacité d'acceptation et d'adaptation en attribuant des obligations aux hommes et aux femmes induisant de nouveaux rapports de domination/soumission. Ils ont aboli les points de repères nomades. À partir d'observations menées sur le terrain sur quinze ans, et des récits recueillis ces dernières années, il sera question de dresser un tableau de ce qui s'est fait et de ce qui se dit des rôles des Touaregs et des Touarègues aujourd'hui.

CLIMATE CHANGE AND GENDER RELATIONS IN A PARTNERSHIP BETWEEN BRAZILIAN INDIGENOUS PEOPLES AND NORWEGIAN FINANCIERS

Joaquim Almeida

(University of São Paulo) – Brazil

This article is part of a master's project whose objective is to ethnograph a cooperation international program financed by the Norwegian Agency for Development Cooperation and directed to Brazilian Amazon indigenous peoples. The main objectives of the cooperation program are to strengthen indigenous peoples and thus assist them in combating climate change. At the same time, the cooperation program aims to integrate indigenous women and ensure their participation in all processes of the cooperation. The indigenous peoples of the Brazilian Amazon are not exactly nomadic societies, but numerous anthropological studies point to their organizational specificities in terms of gender relations. The sexual cooperation and gendered complementarity are largely mentioned like relevant features among those peoples. Thus, this article intends to discuss the interconnection (or the conflicts) between scientific technical knowledge regarding climate change and the indigenous peoples organizational specificities in terms of gender relations. Attention is drawn to (1) how the problem of climate change, as worked out by the Norwegian experts involved in the cooperation program, tends to minimize conflicts and differences and thus ensure common work for a common future and (2) how the mismatches between the traditional forms of organization of indigenous peoples and the Western paradigm of gender equality (of which Norway is one of the largest international exponents) are expressed.

CHANGES OF GENDERED RELATIONSHIPS IN NOMADIC SOCIETIES

Session chair:

Ariell Ahearn

CLOTTING NOMADIC SPACES: ON SETTLEMENTS

Greta Semplici

(University of Oxford) – United Kingdom

Environmental, social, economic and political changes are driving nomadic spaces into profound modifications. As a result, contemporary narratives on the future of pastoralism are increasingly pessimistic, with several researchers suggesting an inevitable disappearance of mobile pastoralism and traditional pastoralist practices as we have known (Khazanov, 2014; Salzman P. C., 2009). One of these changes takes the shape of a line: a road which potentially separates the nomadic space from the settled space. Indeed, a proposed scenario depicts increasing sedentarisation and inclusion of herders into novel livelihood strategies in urban centres. This paper explores early stages of sedentarisation occurring in Turkana County (northern Kenya) based on 14 months ethnographic fieldwork. It focuses on the creation of settlements as experienced by herders, paying attention to gendered narratives. It presents opportunistic engagements combined with the anxiety of “being in between”: no longer herders but neither town dwellers. In doing so, it asks: what relationship exists between mobility and dry-land centres? The emerging picture contests views of two separate spaces (nomadic and settled), focusing instead on spaces of connections and what I term “pulsations”, in which Turkana herders continue to draw upon traditions of the past (ng’italio) to make sense of the present and take action for the future.

WIDOWS OF THE GOBI: AGING, SPOUSAL LOSS AND MOBILITY AMONGST WOMEN PASTORALISTS IN THE SOUTH GOBI

Ariell Ahearn

(University of Oxford) – UK

This paper is an exploratory piece: it investigates widowhood in rural Mongolia using a conceptual lens based on the intersection of literatures on gender and life course geographies. Little has been written about aging and the elderly in contemporary rural Mongolia, though the role of elderly women as grandmothers and the prevalence widowhood is particularly connected both to contemporary pastoralism and mobilities. Using empirical research from the South Gobi's Khan Bogd province, this paper investigates the experiences of elderly women with the advent of mining and climate change affecting their rural homelands.

OP 089 – GLOBAL AGRIFOOD SYSTEM, EMERGING CONFIGURATIONS IN FOOD PRODUCTION AND CONSUMPTION

The objective of the panel is to explore the relationship between food, the global agrifood system and migration in the contemporary world. At the same time that processes related to globalization become increasingly complex, the commercial value of the relations between production and consumption is strengthened, increasing the supply distances of the communities, as well as the expansion of the market. The globalization also imply a greater flow of people around the globe, intensifying other flows related to food such as information, ideas and causing, among other factors, the reordering of food landscapes in different contexts, as well as practices, images and diverse conceptions about the food phenomenon. In this sense, different disputes of a cultural nature emerge, covering issues related to justice and food sovereignty. In this scenario, we also experience transformations in the scope of food, as food and diets gain greater visibility, as well as issues related to health, the environment, and others. This panel will discuss food and migration in the context of recent changes intensified by industrialization, medicalization, recognition of cultural diversity, and globalization.

Convenor:

Gloria Veronica Sammartino

(Universidad de Buenos Aires – Facultad de Medicina) – Argentina

Carla Pires Vieira da Rocha

(Universidade Federal de Santa Catarina) – Brasil

Janine Helfst Leicht Collaço

(Universidade Federal de Goiás) – Brazil

Comissão/Comission: No

Languages accepted for paper presentations: Português – Español – Inglés

Keywords: Global agrifood system; Food sovereignty; Migration; Food globalization;

Thematic lines: 17. Food and Nutrition/Antropologia dos Alimentos e Nutrição

GLOBAL AGRIFOOD SYSTEM, EMERGING CONFIGURATIONS IN FOOD PRODUCTION AND CONSUMPTION

MERCADO MUNICIPAL PAULISTANO: DE CENTRO DISTRIBUIDOR DE ALIMENTOS A PONTO TURÍSTICO “GOURMET” DA CIDADE DE SÃO PAULO

Talita Roim

(Universidade Federal de Goiás) – Brasil

O consumo de alimentos perpassa por diferentes âmbitos da vida do indivíduo, comprar um produto para constituir uma refeição significa uma escolha, possuindo vários significados relacionados aos estilos de vida – saúde, poder aquisitivo, praticidade, identidade, ideologia, dentre outros. O Mercado Municipal de São Paulo, o Mercadão, é reconhecido como importante local de compra e venda de produtos alimentícios da cidade. Inaugurado em 1933, passou de centro distribuidor de alimentos, um entreposto importante para a circulação de legumes, frutas e verduras na cidade, bem como de produtos importados: embutidos, queijos e azeites, para o posto de patrimônio histórico-cultural da rota turística do centro velho de São Paulo, destacando-se pela venda de produtos exóticos, principalmente frutas, e de quitutes considerados tradicionais: pastel de bacalhau e sanduíche de mortadela. O objetivo desta pesquisa foi analisar as escolhas de alimentos conforme os estilos de vida e interesses que envolvem as relações socioculturais em torno dos hábitos alimentares dos frequentadores do Mercado Municipal, bem como avaliar as estratégias de vendas deste espaço de comércio considerado tradicional na cidade de São Paulo. O processo de compra e venda de produtos alimentícios no Mercado relaciona-se com o processo histórico do próprio local e do centro da cidade. Inicialmente como centro distribuidor de alimentos, possuía características mais rústicas, com vendas a granel ou por atacado. Após sua reforma de 2004, o Mercado passa a ser visto como local de passeio e atração. Desse modo, o processo de compra e venda de alimentos, bem como as escolhas pelos consumidores e turistas está relacionado às lógicas de mercado impostas pela administração do Mercado, mas também, na busca de novidades, do exótico, do gourmet, dentre outras definições que implicam diretamente nos estilos de vida dos que ali frequentam.

COMIDA, CONSUMO E IDENTIDADE: NOTAS ETNOGRÁFICAS POR ENTRE OS PROCESSOS MIGRATÓRIOS DA MANDIOCA; DO CONTEXTO BRASILEIRO E PARAENSE AO CONTEXTO EUROPEU

Miguel de Nazare Brito Picanco

(Universidade do Vale do Rio dos Sinos) – Brasil

Este artigo descreve os ciclos da mandioca no Brasil, com centralidade no Estado do Pará, onde ela se estabelece como alimento primordial não apenas para a dieta local, mas como objeto na constituição de redes de interações entre os sujeitos, transformando-se em bem material e simbólico. Foi desenvolvido trabalho empírico a respeito dos fluxos migratórios de brasileiros para territórios catalão e francês, situando as implicações do consumo da mandioca e seus derivados nesse processo. A partir da observação de campo (em Barcelona e França), e da análise de dados secundários foi possível construir uma narrativa evidenciando-se o papel da mandioca tanto para a preservação de costumes alimentares nativos como para a manutenção da identidade cultural num contexto de globalização e padronização do consumo.

SACRED COMMODITY, PROFANE LABOUR: REFLECTIONS ON THE SUPPLY CHAIN OF MIGRANT WORKERS TO THE BRAZILIAN HALAL MEAT INDUSTRY

Laís Meneguello Bressan

(Graduate Institute of International and Development Studies) – Switzerland

The Islamic regime prescribes a set of practices for food to be considered *halal* (lawful) for the consumption of Muslims. One of its core manifestations lays on the fact that so-called practicing Muslims must render meat lawful by praying for Allah during the act of manually slaughtering a to-be-consumed animal.

To meet such requirement, the Brazilian meat industry – which recently became the larger global exporter of halal animal protein – recruits Muslim asylum seekers to perform this religious ritual within a logic of mass production. Reflecting upon this nexus based on ethnographic research in Brazil and Europe, this work contrasts the particularities of the trajectories of migrants from different southern countries to Brazil with the trajectories of the halal commodity from Brazil to different northern countries in the world to shed light to the way in which, in order to produce a Sharia-compliant edible commodity, the industrial complex has taken advantage of the Brazilian humanitarian institutional complex to legitimize their demand and supply of low-skilled – yet religiously informed – labour. More broadly, this work reflects on the way in which the global food market creatively find unexplored niches to re-signify itself and, ultimately, update and recreate cultural premises.

GLOBAL AGRIFOOD SYSTEM, EMERGING CONFIGURATIONS IN FOOD PRODUCTION AND CONSUMPTION

FOOD IN DISPUTE: SOCIAL MOVEMENTS AND CONSTRUCTIONS OF DEMANDS

Fernanda Figurelli

(Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

In this paper I explore the centrality of the notion “food” in the activist strategies of some social movements linked to “La Vía Campesina”. I focus on the meanings that are come into play in that category. I also emphasize in the chains of interlocution that favor its use. To think about discursive construction of the movements, I focus on the political participation of its members in international spheres and networks, as well as on the flows of ideas that such participation generates. The paper stems from fieldwork conducted among agrarian social movements of Brazil and Argentina.

INEFFICIENT BUT USEFUL AGRICULTURAL PRODUCTION COOPERATION IN LI AREA: A CONSTRUCTED DEMAND

Wang Zhenwei

(South-Central University for Nationalities)

In Li area, production cooperation is a traditional phenomenon. Scholars' research about it is always from the perspective that it can make efficiency. In this article, based on the production cooperation during the period of rice planting, the author thinks it is inefficient in fact. The popularity of cooperation is because of its social function but not so-called high efficiency.

TOXIC AGENCY: FARMERS AND AGROCHEMICALS IN URBAN AGRICULTURE IN CAMEROON

Annika Witte

Rising health concerns over the application of agrochemicals in food systems across the world are visible in the growing market segment for organic produce.

This global discourse on the risks of pesticides and other chemicals has its repercussions in Cameroon. In Bamenda, in Cameroon's North West region, consumers and extensions agents of the Ministry of Agriculture worried about the effects of excessive uses of agrochemicals. An evolving risk discourse blames the farmers for misusing agrochemicals out of greed, laziness or ignorance. In this discourse the chemicals are considered safe as long as applied properly. Thus, according to the logic of the discourse, the farmers do not just buy the chemicals, but also the responsibility for them. Based on recent ethnographic fieldwork in Bamenda, this paper considers how urban farmers handle the blame accorded to them in the risk discourse and how they engage the toxicity of the agrochemicals. The paper argues that the use of agrochemicals is a risk the farmers can hardly avoid. The farmers find themselves entangled in a globalised web of profit, toxicity, and standards, which they navigate with limited information and shouldering the burden of an agency extended to them in the form of these toxic substances. The paper proposes to look at this agency as "toxic agency." This concept refers to both the agency farmers have with regard to agrochemicals but it also refers to the toxicity of the choices they are left with.

SEEDS AND BORDERS IN SOUTHERN AFRICA WHAT CAN CORN SEED USE IN A RURAL AREA IN MOZAMBIQUE TELL US ABOUT REGIONAL AND INTERNATIONAL SEED AGREEMENTS AND POLITICS?

Anselmo Matusse

(University of CapeTown) – South Africa

During my 12-month fieldwork in Nangaze, a local community located in Zambézia Province, in Northern Mozambique, I learned that farmers have a dual system of farming in which they use both improved (nambéd elubali) and indigenous (nambede vangono) corn seeds in their farms. This practice was adopted by the farmers as a way of coping with hunger that at the beginning (in the 1990s) was triggered by the impacts of the civil war and droughts in Mozambique.

Today, it is a normal practice for farmers to make two separate fields to grow what they locally call nambéd elubali and nambede vangono. The nambéd vangono is shared in the community and passed on generation to generation. The nambéd elubali seeds are bought from Milange, Malawi and sold in different districts around Zambézia province, following informal and informal trade networks. This practice prompted me to consider two aspects: firstly, how the global debate about improved seeds and indigenous seeds has been polarized leaving outside instances like these in which community claim their agency to cope with climate stresses by choosing from available seeds, thus suggesting a different kind of politics based on what a specific ‘seed is good for’; and secondly, they also show how any debate in Southern Africa about seeds needs to be orchestrated since seeds cross country borders in networks that are both formal and informal, legal and illegal across the region.

OP 090 – GLOBAL APARTHEID: PERSISTENT MANIFESTATIONS AND CRITICAL RESISTANCE

Apartheid has been understood as a discriminatory system and practice built on European colonialism's deprecating racism. A mode of social, political, and economic control, it disempowers and marginalises through disparagement, legislation, and coercion. South Africa's formally codified de jure apartheid system was dismantled a quarter century ago. Yet manifestations of the regime persist there in practice. Significantly, de facto apartheid's logics and effects are growing globally, influencing governance, economic restructuring, and the dynamics of such intersecting differences as race, ethnicity, religion, immigration status, gender and sexuality. They manifest within nation-states and across transnational fields of power. Global apartheid generates widening disparities and "apartness" between a small privileged minority and the majority of humanity, increasing the latter's vulnerability to marginalisation. In the face of global apartheid, there is also mounting resistance at global, regional and local levels. The panel aims to document and contextualise processes fostering global apartheid's persistence and growth, to illuminate consequent marginalisation within particular populations, and to analyse collective efforts to resist such oppressive trends. A principal goal is to ask how and why contemporary apartheid-style discrimination and disparities exist in so many parts of the world, and to apply anthropological insights in addressing these concerns.

Convenor:

Faye Venetia Harrison

(University of Illinois at Urbana-Champaign) – USA

Andrew 'Mugsy' Spiegel

(University of Cape Town) – South Africa

Subhadra Channa

(University of Delhi) – India

Comissão/Comission: Marginalization and Global Apartheid

Languages accepted for paper presentations: English

Keywords: globalization; marginalisation; intersectionality; discrimination resistance

Thematic lines: 18. Global Anthropology/Antropologia Global

GLOBAL APARTHEID

COMBATING BRAZILIAN RACIAL APARTHEID: INTERSECTIONALITY AND BLACK WOMEN'S ACTIVISM IN SALVADOR BAHIA

Kenneth Williamson

(Kennesaw State University)

This paper details Black Women's struggle against racial apartheid in Brazil. Over the past twenty years, Black women organized, marched, protested and confronted racial apartheid and gender oppression. Twenty years after the first national march in the capitol city Brasilia, Black women organized their own march, in November 2015, to address the intersection of racism and sexism. Black female activists came into their political consciousness because of the intersectionality of race, class, and gender and more specifically because of their experiences and particular locations as black, primarily poor, females. They provoke anti-racist organizations, feminist organizations and the Brazilian government for their failure to deal with intersectionality and the concerns of Black women. Black women activists stand on the frontlines global and national racial apartheid.

"GLOBAL APARTHEID": A CONCEPT FOR INTERSECTIONAL AND MULTI-SCALAR ANALYSIS

Faye Venetia Harrison

(University of Illinois at Urbana-Champaign) – USA

Although formulated as an analogy and analytical tool within peace studies in the late 1970s, the concept of “global apartheid” has gained greater traction since two turn-of-the-millennium UN conferences, both of which were convened in post-apartheid South Africa: the 2001 World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance in Durban and the 2002 World Summit on Sustainable Development in Johannesburg. The discourses that emerged during those fora and also from perspectives within global studies deterritorialized the notion of apartheid from the singularity of South Africa’s past and mobilized the concept for analyzing the disparities and dispossessions characterizing the contemporary world. The divisions depriving the majority of humanity of resources, security, and well-being have been attributed to the logic of neoliberal globalization, whose principles and tactics uphold capitalist accumulation. This paper examines how anthropological analysis contributes to thinking about global apartheid and other sites and scales of de facto apartheid at a moment when the formal codification of the regime no longer exists. A number of anthropologists have acknowledged global apartheid and its “glocal” effects as the context and terrain for new social movements, such as those operating across the Africa diaspora combating racism, heterosexism, class exploitation, and related intolerance. Within various national settings—among them the United States, Brazil, and Israel—multiple expressions of apartheid have been problematized in examinations of urban education, health, residential patterns, police violence, and internationally marketed public festivals like carnival. Studies of medical, urban, and epistemological apartheid illuminate how overt and covert effects of racialization are entwined with gender, sexuality, (dis)ability, ethnonational status, religion, and geospatial location. These intersecting dimensions, as salient axes of differential power, are identified as problems that ethnographers can critically engage to produce greater understandings of the empirical, normative, and existential meanings associated with the global apartheid framework. The paper will also highlight the family resemblance that the discourse on global apartheid shares with perspectives on global coloniality. The latter are closely aligned with the coloniality of power thesis, a theoretical catalyst for the modernity/(de)coloniality project which arose largely among Latin American and Caribbean thinkers but has since attracted interest in other parts of the world. The benefits of bringing these two points of view into conversation will be considered.

THE GLOBALIZATION PROCESS AMONG THE INDIGENOUS HILL TRIBES OF CHAMARAJANAGARA DISTRICT IN KARNATAKA

Appaji Gowda

(Department of Anthropology) – Karnataka State Open University

The paper traces the drawbacks in the present system of e-Governance and decentralization, which are the approaches in the process of globalisation, and suggest appropriate models to overcome the problems faced by tribal people who are excluded and deprived of social security. The tribals were interviewed with structured questionnaire along with video recording to supplement the study. The study shows that the hill tribes Soligas, Jenu Kurubas and Kadu kurubas in 20 habitations of Chamarajanagar District, Karnataka State, India, are illiterate and their living standard is Below Poverty Line (BPL). Most are deprived of social assistance. The existing system is ineffective in delivering services to people. Added to this the tribal communities lack effective leaders among them to help their people. It was found that the major problems are lack of awareness and ability to access to public offices. Their fear of the unknown official system and inability to meet the transaction costs have also left them deprived. Further, the study confirms decentralization of powers and e-Governance initiatives, under the umbrella of globalization, introduced at the village level in the delivery system have not yielded the expected results due to infrastructure inadequacies. Finally, the paper analyses barriers before the tribal people and recommends models for effective coverage and meaningful social security to all the excluded eligible people, at right time at their door steps without any official or political intervention. It is concluded that the instruments of globalization have not rendered positive impact in achieving intended objectives social security to the indigenous people.

GLOBAL APARTHEID

PHILANTHROPIC MISADVENTURE: DEVELOPMENT INTERVENTIONS' REPRODUCTION OF MARGINALISATION AND GLOBAL APARTHEID

Andrew 'Mugsy' Spiegel

(University of Cape Town) – South Africa

The present global political economy is producing an ever widening gap between an increasingly small proportion of the world's population that is outrageously wealthy and an ever larger proportion that is increasingly poor, both relatively and absolutely. Remarkably, the result, even in the so-called developed world, is a growing incidence (and rate) of precarity – apparently reproducing the experience of extended marginality long suffered by most people in the world's so-called developing regions. From about the mid-20th century, a globalised 'development industry' sought to intervene. Yet at most it has tended only to ameliorate the immediate consequences of the processes and structures that marginalise. It has neither managed to halt nor to reverse them. A new 21st century conviction that techno-fixes can now be relied upon has exacerbated the problem through assuming that so-called 'appropriate' technologies can be used. This it seems is because poor people's lifestyles and expectations are seen to be such that only such 'appropriate' alternatives are needed. The paper offers examples of this kind of intervention, and attempts to explain how the perspective underlying an 'appropriate technology' approach reinforces the marginality of the targets of that kind of intervention as well as an apartheid-style socio-cultural boundary between them and their well-intentioned but apparently uncomprehending benefactors.

WEAVING SILENCES: 'EPISTEMIC APARTHEID', RACISM AND GHETTOIZATION

Ana Rita Alves

(Centre for Social Studies – University of Coimbra) – Portugal

The Chicago School has been broadly recognized as the place of birth of modern northern-American Sociology, carving a particular way of framing urban spaces and inspiring endless generations of scholars throughout the world. However, this paradigmatic milestone on the history of knowledge production has been recently challenged by authors who had put forward the importance of acknowledging the pioneer contributions of W.E.B. Du Bois to the emergence of the discipline. To be sure, these authors explore how in a context of pervading institutional racism and epistemic apartheid the work of Du Bois has been constantly obliterated from the American (white) sociological canon (Rabaka, 2010; Bhambra, 2014; Morris, 2015). Accordingly, this paper focuses on exploring how the denial of Du Bois' work is a symptom of a broader racialized amnesia that confined 'race' to a phantasmagoric place in the history of urban studies. By drawing on episodes of residential segregation of peripheral poor neighborhoods within the Lisbon Metropolitan Area, I'll argue that the obliteration of race as a lens through which urban management can be understood in knowledge production has contributed to strengthen 'racialized governmentalities' (Hesse, 2007), ghettoization and dehumanization. Notwithstanding, in the face of this racialized violence people have been struggling and resisting racialization as dehumanization in a continuous quest for emancipation and dignity (Nimako & Willemsen, 2011).

'ROOTS' OF INEQUALITY IN POST-APARTHEID SOUTH AFRICA? HISTORICAL ETHNOGRAPHY OF AFRIKANER CLASS DEVELOPMENT IN APARTHEID PRETORIA

Stephan van Wyk

(University of Cambridge) – United Kingdom

In 1948 the National Party won the general election in South Africa and started to institute what is now known as apartheid. Much attention has been given to how the associated legislation discriminated against and further marginalised the majority of the country's population in the following decades, but little scholarly attention has been given to the social and economic benefits the privileged minority experienced as a result of apartheid.

Though the character of post-apartheid inequality in South Africa has undergone changes, it has retained some of the racial contours associated with the apartheid period. Rather than offering a grand explanation of inequality in the country, this paper instead seeks to make a contribution 'from the bottom up' by investigating one of the 'roots' of post-apartheid white privilege. By way of historical ethnography, the adopted approach will focus on the manner and conditions under which mostly white Afrikaner civil servants in Pretoria started to take up jobs in the private sector in the high apartheid era of the 1960s. In doing this, a new class of Afrikaners emerged in the city who wanted to join a larger white global consumerist society and saw apartheid as a stumbling block towards meeting this end. This will be done against the backdrop of what Seekings and Nattrass (2016) have termed the 'complex mix' of a 'lack of "transformation"... and the continuing privileges of white economic elites... the embrace of neoliberal globalisation... [along with] some distinctly non-neoliberal policies'.

OP 091 – GLOBAL FEMINISMS AND QUEER – GENDER AND SEXUALITY REFLECTIONS ON GLOBALIZATION, NEOLIBERALISM AND DEVELOPMENT

Feminism points to the widening disparities of wealth, health, power, and access to citizenship and human rights that characterize the current global era as a historically-contingent conjuncture that social scientists seek to interrogate and better understand. These growing disparities are grounded in intersecting dimensions of difference that implicate hierarchies and social asymmetries that are organized around gender, race, ethno-national or religious status, class, caste, sexuality, generation, or (dis)abilities. The most relevant intersections vary across contexts of time and space. The cultural logics, regimes of representation, geopolitics, and formations of political economy that contribute to feminism and queer are deepening the social inequalities that re-shape the terrain upon which diverse human agents are differentially positioned to navigate within a variety of contexts, which range from local to transnational levels. The Commission on Global Feminisms and Queer will provide a platform for engaging in critical analysis on aspects of globalization, neoliberalism, development, and sociopolitical and gender dynamics that are often neglected within established bodies of research. The commission will seek to consolidate voices from across the world that have been marginalized within national, regional, and world anthropologies despite their contributions to the production of knowledge, including alternative modes of theorizing that have been overlooked and unheard.

Convenor:

Felipe Bruno Martins Fernandes

(Universidade Federal da Bahia) – Brasil

Clementina Furtado

(Universidade de Cabo Verde) – Cabo Verde

Comissão/Comission: Proposed IUAES Commission on Global Feminism and Queer

Languages accepted for paper presentations: English, Portuguese, French, Spanish

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Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

— Session 1 —

EPISTEMOLOGIAS INSUBMISSAS

Angela Figueiredo

(Universidade Federal do Recôncavo da Bahia) – Brasil

A inserção de sujeitos subalternizados nas universidades públicas através do sistema de reservas de vagas, principalmente das mulheres negras, têm sido marcada pela busca de novas formas de produção acadêmica, notadamente, aquelas que buscam estabelecer uma relação mais estreita entre a produção acadêmica e os problemas sociais efetivos que atingem a maioria da população pobre e negra. Conhecer para intervir tem sido a características mais importante desta pesquisas. Este momento coincide e/ou reflete dois importantes fatores: o crescente aumento do movimento feminista negro no Brasil e b-uma mudança de perspectiva epistemológica iniciada pela pesquisas feminista que destacam a posição/posicionalidade dos sujeit@s na produção do conhecimento, problematizando e/ou descartando a neutralidade axiológica na produção do conhecimento. Em que pese os esforços na busca de respostas para as históricas desigualdades raciais e de gênero, precisamos urgentemente refletir sobre algumas questões presente nestas perspectivas, refiro-me principalmente as questões epistemológicas e metodológicas relacionadas da pesquisa empírica e da sistematização e análise de dados, bem como a relação direta, estreita e bem vinda entre estas pesquisas e seu diálogo intenso com os movimentos sociais. O objetivo deste texto é criar um espaço de diálogo sobre os resultados empíricos, teóricos e metodológicos produzidos entre os pesquisadores ativistas e pesquisadores e ativistas nos âmbito dos estudos sobre as desigualdades raciais, de gênero e de classe.

ROLE OF MIGRATION AND ETHNICIZATION OF THE MEANING OF HONOUR IN IMMIGRANT COMMUNITIES: A CASE STUDY OF SOUTH ASIAN WOMEN IN THE UK

Harsimran Kalra

(Dickson Poon School of Law, King's College London) – United Kingdom

The proposed work will explore the meaning of honour among victims of domestic violence belonging to immigrant communities in the UK. According to scholars such as Pitt-Rivers (1966), the word honour has different meanings in different cultures. In some cultures, it is associated with characteristics of good moral behaviour, and altruism. In other cultures, it is associated with status and relates to a person's ability to enforce his will on others. Abu-Odeh's seminal research on the meaning of "honour" noted the role of political developments in altering the social construct in the Arab world (2010). The present work, takes forward Abu-Odeh's suggestion, that honour is a changing social construct, by voicing women's understanding of honour. By focusing on victims of domestic violence who are immigrants to the English context, this research explores how women negotiate their understandings of cultural honour codes, and personal constructions of honour. The research is particularly relevant within the context of multiculturalism in changing political conditions of increased polarisation between the west and the Islamic world, to which honour crimes are primarily ascribed. In conditions of ethnic minority and immigration pressures, how does the social construct alter, and what are the reasons that compel such change, will be explored.

EU, TU... ELXS: GÊNEROS, SEXUALIDADES E IDENTIDADES EM RELAÇÕES NÃO-MONOGÂMICAS CONSENSUAIS

Maria Silvério

(Instituto Universitário de Lisboa) – Portugal

A chamada “revolução sexual” dos anos 1960-70 contribuiu para mais equidade entre mulheres e homens; para a progressiva separação entre sexo, amor e reprodução; para a proliferação dos arranjos conjugais e perda gradual do casamento como monopólio legítimo da sexualidade. É neste período que as relações não-monogâmicas consensuais começam a ganhar visibilidade teórica e social.

O swing pode ser definido como uma prática em que casais heterossexuais mantêm relações sexuais com outros casais na companhia e com o consentimento da pessoa amada. Já o conceito de relacionamento aberto, surgido de questionamentos de intelectuais acerca das bases estruturais do matrimônio tradicional, incluindo os rígidos papéis de gênero, foi popularizado pela mídia como um tipo de relação em que existe permissão entre o casal para relações sexuais extraconjugais.

Nos anos 1990, o aumento da visibilidade de outras práticas, identidades, modelos e ideologias contra-hegemônicas contribuiu para a criação do conceito de poliamor pelas próprias pessoas que defendem a possibilidade de amar mais de uma pessoa e manter múltiplas relações amorosas, íntimas e/ou sexuais simultaneamente de maneira consensual. Apesar do aparente crescimento destes três modelos relacionais, eles continuam marginalizados e mal compreendidos por não se enquadrarem na mononormatividade sexual e conjugal das sociedades ocidentais.

Este artigo procura demonstrar como as identidades de gênero e sexuais são reproduzidas, resignificadas ou negadas em cada um destes modelos de não-monogamia consensual, destacando o que caracteriza a feminilidade e a masculinidade. Apesar das singularidades de cada modelo, que serão devidamente apontadas, pode-se observar que, de um modo geral, as rupturas são feitas sobretudo pelas mulheres que têm possibilidade de vivenciar tais identidades de forma mais livre e experimental. Os homens parecem continuar presos aos preceitos da masculinidade hegemônica. Procura-se refletir se a ruptura com a mononormatividade também possibilita o questionamento sobre outras dinâmicas de poder e privilégio, como classe social, nível educacional, etnia e nacionalidade.

A reflexão é feita a partir de entrevistas gravadas em áudio, com duração mínima de duas horas cada, com 85 pessoas nas regiões de Belo Horizonte (Brasil) e Lisboa (Portugal). Também foi realizado trabalho de campo nestas duas cidades em casas de swing, festas, eventos e confraternizações realizadas por pessoas que mantêm relações swingers, abertas e poliamorosas. Pontualmente, a etnografia foi realizada em outros locais, como no Encontro Poliamoroso da Catalunha (OpenCon Catalonia), na Espanha. Embora esta proposta esteja escrita em português, a apresentação pode ser integralmente em inglês, caso haja necessidade.

— Session 2 —

FROM HEROIN TO GODDESS: FOLK RELIGION AND GENDER AMONG THE TU NATIONALITY, CHINA

Haiyan Xing

(Shanghai Normal University) – Chian

Compared to women in other rural areas in China, the Tu have a deeply held and dualistic ideology of gender: the role of Tu women in actual, everyday practice contrasts dramatically with their role in the spiritual. Under the influence of religion, economics and other factors, the Tu have created a unique notion of the female.

In general, Tu women have a comparatively low social position in their daily life, and they have less freedom than men when it comes to marriage and education. Also, they don't have more rights of speech and greater decision-making power in family matters. Especially after marriage, women are considered inferior when it comes to certain kinds of interpersonal relations. However, in the folk religion among the Tu, the female's role is a bundle of contradictions.

Among the female supernatural beings, the indigenous goddess, named "Sanxiao niangniang" (三孝娘娘) and "Jinshan Niangniang," (金山娘娘) stand out as an exceptionally effective challenge to the gender status of Tu traditional society. Those female gods always have very high status in local religion. Beyond the mythological realm, the goddess is fully recognized in the Tu ritual practices, even in those involving monastic institutions. The women have high status in the spiritual world because they supposedly have more evil power and can control the world. In Tu oral tradition, the women's role clearly illustrates the power of Tu women in the religious world as well as their weakness in traditional society. For example, in the classical texts and folk traditions, the dual character of the Tu female reappears in the roles of the wife (good, benevolent, dutiful, controlled) and mother (fertile and powerful, but dangerous and uncontrolled). It is obvious that the structural centrality of mother roles has influenced the communal structure consciousness, which is that the Tu view females in a dualistic way.

In order to understand what factors determine Tu women's social status, and how women help to shape, create, and change the private and public worlds in which they live, in my paper, I will discuss the gender system in traditional Tu society, especially, gender in daily life, rites of passage, and oral tradition.

GÉNÉALOGIE DE L'ANTHROPOLOGIE FÉMINISTE AU BRÉSIL: UN REGARD SUR L'ÉMERGENCE DE L'ENSEIGNEMENT DE GENRE EN SCIENCES HUMAINES À BAHIA

Felipe Bruno Martins Fernandes

(Universidade Federal da Bahia) – Brasil

L'Anthropologie Féministe peut être conceptualisée comme celle où l'engagement politique de l'anthropologue est central pour l'expérience du travail de terrain. Ainsi, l'Anthropologie Féministe naît à partir du souci de l'école anthropologique concernant l'amélioration des relations sociales, en particulier, les relations entre sexes. Nous analyserons l'émergence du féminisme intellectuel au Brésil à partir des années 1970 avec l'enseignement des théories sur les femmes. Nous nous centrerons sur les thèmes des femmes comme force de travail afin de réfléchir sur les conséquences sur la famille. L'analyse de la biographie d'une femme créatrice d'Études des Femmes, Zahidé Machado Neto, nous permettra de décrire le début du féminisme intellectuel au Brésil et son impact dans les Sciences Sociales. En effet, Zahidé a été la première professeur à enseigner des disciplines sur les femmes à Bahia, notamment des textes anthropologiques et sociologiques de son programme ont fait partie d'un champ conceptuel favorisant le développement de la théorie féministe au Brésil. Le travail de terrain est composé d'une base de données sur la vie professionnelle de Zahidé (1960-1980) et ses cours d'enseignement sur la femme comme: "Sociologie de la Famille et des Relations entre les Sexes" (1974,1976) et "Stéréotype: rôles sociaux masculin et féminin – analyse de contenu de revues féminines brésiliennes". L'idée est de montrer que les conflits sur le genre ne sont pas nouveaux mais qu'au temps de l'émergence des Études de Femmes, il existait déjà beaucoup de questionnements sur l'autorité de la femme qui constituaient un objet d'études du champ féministe.

TRANSFEMINICIDE IN BRAZIL: AN ECOTRANSFEMINIST REFLECTION

Vanrochris Helbert Vieira

(Universidade Federal de Santa Catarina) – Brasil

Brazil is the country that registers the highest number of murders of LGBT people motivated by LGBTphobia. The most vulnerable portion of this population are travestis and trans women. According to data from Associação Nacional de Travestis e Transexuais, in 2017 alone there were 169 victims. In addition to crimes, travestis and trans women face difficulties in accessing the public health service, factors that lead to the life expectancy of this population being only 35 years in the country. Donna Haraway, from her inter-sectional, intra-actional feminism of multiple species, brings the idea of “make killable”, from pigs that give birth to their piglets and breastfeed them stuck by iron bars. For Haraway, we make killable not only worker animals, but also people of our own specie. As well as life of animals of other species is reduced to condition of value, most of travestis acquires value in a patriarchal society being objectified through prostitution. Through a bibliographic research and testimonies of two militant travestis, Anyky Lima and Indianara Siqueira, we seek to construct an ecotransfeminist reflection about the non-rights and the non-recognition of their character as subjects in contemporary society. The speach of the militants points out elements such as the frequency and cruelty of aggressions suffered, the non-right to the public space, the non-recognition of their gender identity and the lack of family support.

— Session 3 —

“DRAG MADE IN BRAZIL”: A LOOK AT THE DRAG QUEEN SCENE OF SANTA MARIA, SOUTH OF BRAZIL

Rafaela Oliveira

(Universidade Federal de Santa Maria) – Brasil

They still persist in the issues of gender and sexuality, perspectives that consider the gender identity marked by the sexual option. Such understandings engender stereotyped visions and processes of abjection about subjects that oppose the heterosexual matrix. In fact, through the ethnographic enterprise, I try to understand in this research the performance of a group of Drag Queens santa-Marienses in search of space, recognition and visibility. In this trajectory, I emphasize particularities about the local Drag scene, which is not the same as Vencato (2002), as well as, the Drags of which we speak are not the same ones referenced by Butler (1990). Therefore, I focus on the need, as Pelúcio (2012) and Connell (2015) point out, of relating gender theories, queer theory in continuity with the postcolonial criticisms made by “subaltern knowledge.” I intend, in this sense, to dismantle how gender issues are negotiated and challenged, focusing on the centrality of the intrinsic relationship, with race, class, sexual choice, nationality in a specific historical context. I emphasize the critical perspective of the south against the hegemonic theorizations of the eurocentro, in the attempt to look and give voice to the Drags TupiniQueens, also paying attention to an exercise of epistemological vigilance. In turn, I discuss here heteronormative structures that seek to conform the genera and sexualities, evidencing, on the other hand, the transgressor agency of the Drag Queens.

DECONSTRUCTING IDENTITY FORMATION: QUEER PEOPLE OF COLOR, SOCIAL JUSTICE PRACTICE AND ACTIVISM

Minerva Zayas

(Oregon state University) – United States

This paper explores creative forms of identity politics of expression through poetry. I will explore the ways that feminist pedagogies can assist in resisting traditional discourses. In understanding identity politics, Sanchez expresses the larger misconception of positionality and positioning oneself within an oppressive social structure in ways that highlights and informs identities (Sanchez, 2006). Queer people of color navigate spaces and identities amongst a lack of having a space to vocalize, practice and challenge general discourses of thoughts. Nonetheless, queer folks of color are challenging gender roles and binaries in systems of higher education and representation within activism. By challenging and allowing us to rethink of ways we see difference amongst one another, and ways that folks of color have advocated for themselves and others through creative thought and expression. By discussing ways to incorporate theory into practice will allow for queer folks of color to challenge ways of being and knowing. Indigenous Feminist perspectives, have called upon and claimed this lost identity and have challenged ways in which we see difference. Specifically, I will discuss new ways of knowing through creative forms of expression such as poetry, and other forms of activism and critically analyze on the ways that we see gender and sexual identity through a heteronormative lens. How can we create an embodied sense of belonging through expression that helps us understand social justice theories and praxis?

THE “ROLÊ FEMINISTA” AND CONTEMPORARY RECONFIGURATIONS IN THE FEMINIST FIELD IN BRAZIL

Íris Nery do Carmo

(University of Campinas)

This paper is part of my PhD research, which draws attention to contemporary social movements and the production of political subjects while emphasizing current ways of politicizing gender and sexuality. Based in Brazilian big cities, this ethnography explores the experiences of self-identify feminist militants within an informal youth activist network emically referred as “rolê feminista”. In terms of subjectification, they go through several references like vegetarianism/veganism, punk, autonomism, the making of fanzines, the usage of internet and anarchism, making connections with these political agendas that have been re-signified and contested at the same time. Their circulation between these agendas and movements leads to multiple political belongings and consists in a dynamic that embodies a feminist subject whose political repertoire has broadened the feminist lexicon toward the politicization of daily life.

These crossings are guided by a broader understanding based on the categories of autonomy and horizontality. Their political orientations seem to be categorized in transitory, cumulative and exchangeable ways: vegan feminists, libertarian feminists, anarcha feminists, lesbian feminists, autonomous feminists, punks feminists are some of these adjectivations found in the ethnographic field. Therefore, the research’s main analytical concern is to reflect on this transit of references, styles, and categories articulated through dynamics of appropriation, resignification and dispute.

As a Brazilian slang mostly popular among young people, “rolê” is commonly used to reference the act of walking around and wandering without a particular goal, but lately it has been politically reclaimed. As an emic category, rolê has been used to denote a moving aggregation, exposing a temporary articulation in terms of belongings and exclusions, shaping a dynamic activism network.

As in other contexts, the word alludes to experimentation, nomadism and the usages of public space. These are the markers of a chain of events and gatherings that brings the rolê together. The present paper lays on this logic, aiming to investigate the native meanings embedded in the rolê, while discussing the analytical category of prefiguration (also referred as “prefigurative politics”).

FEMINISMOS NEGROS, NOVAS MÍDIAS E MERCADO: O DISCURSO DO EMPODERAMENTO COMO MEDIADOR DE ESPAÇOS DE ENUNCIÇÃO

Gleicy Silva

(Universidade de São Paulo) – Brasil

O trabalho terá como principal objetivo, apresentar um conjunto de reflexões vinculadas uma pesquisa de pós-doutorado em curso, na qual analiso a relação entre formas contemporâneas de ativismo político e a ampliação dos espaços de aparição e diálogo entre mulheres negras brasileiras, considerando o modo como estas vêm se utilizando das novas mídias e redes sociais. Pretendo demonstrar como o uso do termo empoderamento em variados discursos, protagonizados por minhas interlocutoras, torna-se um instrumento retórico eficaz para relacionar uma diversidade de práticas e contextos aparentemente contraditórios, como (1) o fortalecimento e difusão do feminismo negro, por um lado e (2) a legitimação de certas agendas e práticas de perfil “empreendedor”, por outro. O objetivo, ao fim, será o de adensar uma reflexão mais sistemática a respeito de como o amplo uso da categoria empoderamento tem desempenhado um papel central na mediação e enunciação de demandas de um sujeito político cada vez mais complexo e multifacetado.

OP 093 – HEALTH AND NUTRITIONAL CONDITION OF WORKING POPULATION

OP

Occupational health aims at the promotion and maintenance of the highest degree of physical, mental and social well being of worker in all occupations and not mere absence of disease or infirmity. Occupational health and nutritional programmes basically aim to protect the health of employees. Unfortunately, in India these programmes are not given due importance. Humans are exposed either environmentally or occupationally to countless chemical agents/ particles, which may cause a variety of health hazards including cancer and genetic diseases. Among the major threat, workplace dust of industry is the key contributing factor causing more adverse effect with higher magnitude of exposure level. In spite of great economic and commercial significance of industry, systematic evaluation of toxicological and occupational health risk studies have not been made proportionately. The salient health and nutritional problems that confront working women-stress arising out of multiple roles, job characteristics, sexual harassment and threat of violence, ergonomic problems due to use of tools, work situations and personal protective equipment that are designed to fit the average male, reproductive hazards (pregnancy, abortion), physical exertion, effect of noise on birth weight, menstrual disturbances and infertility, and effect of chemicals such as exposure to pesticides (in agriculture) causing spontaneous abortions.

Convenor:

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Comissão/Comission: (Not informed)

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— Session —

AN ANTHROPOLOGICAL STUDY ON EFFECT OF DOMESTIC COOKING FUEL ON THE HEALTH OF WOMEN

Ajeet Jaiswal

(Department of Anthropology, Pondicherry University) – India

Indoor air pollution is a major environmental and public health hazard for many of the world's poorest, most vulnerable people. The objective of this study was to compare the pulmonary functions in healthy non-smoking women who used either biomass or liquified petroleum gas (LPG) as their sole cooking fuel. The effects of passive smoking, ventilation, overcrowding and cooking index were also taken into account.

The study was conducted over a period of one year and seven month from July 2008. 275 healthy non-smoking women were included 159 cooked solely with biomass and 116 cooked with LPG. A standardised respiratory symptoms questionnaire was administered to all the subjects and spirometry was carried out.

Passive smoking showed no significant difference between the two groups. No statistically significant differences was found in lung functions (FVC, FEV1, FER) in the two groups except for the PEF, which was significantly lower ($P < 0.01$) in women using biomass. No correlation was observed between different variables and pulmonary functions. The step-wise multivariate linear regression analysis showed no correlation between cooking fuel and the pulmonary functions.

The absence of the expected adverse effects of biomass on pulmonary functions was possibly due to better ventilation in the kitchens of subjects in the biomass group compared to previous studies.

ETHNO MEDICINE AND HEALTH CARE PRACTICES AMONG THE HAKKI PIKKI TRIBE IN URBAN CITIES

Maralusiddaiah Halasur Matt

(Anthropological Survey of India) – India

In this paper an attempt is made to highlight the role of ethno-medicine and health care practices among the Hakki Pikki tribe in urban cities. Healthy condition of the body is the gift, of the god. Hard work from dawn to dusk make healthy according to them. The traditional occupation of the Hakki pikki tribe was bird hunting and trapping and selling the medicine and giving the treatment to diseases for the both rural urban population. Among the tribes the sickness is cured by administrating ethno-medicine, otherwise known as folk disease. The local experts are paid something either in cash or kind as reward for their services rendered. The ethno-medicine consists of herbs, application of oils and mixtures. Their treatment was largely restricted to rest, diet and exercise rather than drugs. The ethno-medicine and health care practices among Hakki pikki is more both in urban and rural areas. In the recent trend the people still believe in ethno medicine, allopathic, homeopathic and other kind of treatment in both rural and urban cities. The Hakki pikki are call them as a medicinal man and they have knowledge of curing the diseases. In this paper I am trying to highlight the health care and practices of Hakki pikii tribe.

THE IMPACT OF GOVERNANCE OVER OCCUNAL HEALTH AND SOCIAL WELL BEING OF AN INDIGENOUS HUNTER-GATHERERS, ONGE OF LITTLE ANDAMAN ISLAND, INDIA

K. Veeramani

(University of Madras) – India

The governance, the modern aspects to indigenous hunter gatherers, onge of little Andaman, abruptly altered their occupational health as well as their social well-being. The gap between aspirations of this people to objectives of modern governance may not go hand in hand.

The onge, proudly sons of bay of Bengal ocean, living almost Southern most part of Indian subcontinent ie. Dugong creek of little Andaman.

The abrupt change in the ecological living pattern of them due to governance as a modern aspect.

The mainstay of onges are wild boar hunting, which is almost proportional to their livelihood and theme of their rite de passage (life cycle). Earlier the onge's were sportive population had surplus yield in the hunting game wild boar to feed their population. After the nomadic population into settled population at a place as governed by state, it tremendously altered their occupational health as well as social well being. Earlier onges chased their prey in hunting as an aggressive Runner. Due to modern food habits addiction they become idle physically incapable. Because they used to relish raw food. Once they started tasted their buds modern way of food cooked using oil and spices, their muscle strength led to incapable hunter.

On the other side, the hunting forest spatial extent shrunked in rapid and alarming rate due to encroachment by poachers from outside.

Traditionally they were egalitarian population, whatever they hunt of wild boars they used to share with all members of their "borange" ie clan members.,even the hunters absent during the above hunting trial.

But it was gradually decreased rate in wild boar availability due to failure of monsoon system. They have strong belief system shrouded with the wild boar availability. They believed that if the number of their young population attains adolescent tanakiru ceremony consequently increase the availability of wild boar. So they are lifecycle ceremony ("rite de passage ") interrelation with livelihood.

Number of tanagiru= availability of wild boar.

The one also have the practice of hunting of dugong, tortoise by seafare using dange "(single outriggered canoe made using single larger trunk of a wild tree.

They made it by group of people who must not be a brothers. Due to incapacitance nowadays onges were reluctant to go forest making of canoe at idle way.

At last the state provides subsidies where they provided with arecanut led to chewing of ban persuade cancer death results extinct population. It impacts over sexratio results with non availability of suitable mate.

The governance by state must be revamped suitably to the aspirations of this onge population considering their cultural and customary practices in mind by state actors.

ANTROPOLOGIA ALIMENTAR: DIÁLOGOS COM A SOCIOLOGIA E HISTÓRIA

Ellen F. Woortmann

(Programa de Pós-Graduação em Antropologia, Universidade de Brasília) – Brasil

Este trabalho se propõe a analisar dimensões da alimentação em que especificidades / peculiaridades da gastronomia e culinária serão discutidas. Mais especificamente, parte-se da noção de Bildung, que, contraposta à de Erlebniss, se correlaciona ao conceito de habitus, tais como percebidas por N. Elias e Bourdieu. A dinâmica da trajetória alimentar que inclui mudanças ou mesmo transformações, inclui perspectivas distintas conforme o grupo, classe ou tempo. Calcado em ideário social específico, pode-se incluir ainda a questão do “consumo alimentar ostentatório” positivo ou negativo, que constrói e reconstrói concepções alimentares, práticas produtivas no âmbito de configurações da época.

OP 094 – HEALTHCARE IN DEVELOPING COUNTRIES: EMERGING ISSUES AND CHALLENGES

The health of an individual or community is largely influenced by social, biological and cultural factors which are deeply embedded in social life. Influence of these factors varies from one community to another, also within the community itself. The causes of health outcomes are complex and necessarily interrelated with important contributions stemming from genetics, lifestyle patterns and cultures, the environment, socio-economic well-being, social and economic policy and of course the health-care system (Nolte and McKee, 2004). Healthcare is one of the most important factors in how individuals perceive their quality of life. In most developing countries and those undergoing rapid socioeconomic transition, it is the major political issue. In some countries, the healthcare delivery organization is a part of the national identity. Over the past decade, there have been calls for increased attention to be paid to health system research. Improved health status leads to increased productivity, life expectancy, greater equity, economic return and social stability. Therefore, improved healthcare is a key factor for human development.

The papers invited to this panel would explore the emerging issues and challenges to improve the healthcare system.

Convenor:

M. R. Gangadhar

(University of Mysore) – India

Maria Sol Anigstein

(Universidad de Chile) – Chile

Jai Prabhakar S. C.

(Centre for Multidisciplinary Development Research) – India

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Healthcare; People/Community; Status of health; Challenges; Developing Nations

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

HEALTHCARE IN DEVELOPING COUNTRIES: EMERGING ISSUES AND CHALLENGES

Session chair:

María Sol Anigstein

IMPROVING HEALTH CARE ATTENTION IN RURAL COMMUNITIES OF THE NORTHWESTERN ARGENTINA: ETHNOGRAPHIC INSIGHTS

Carolina Remorini

(Universidad Nacional de la Plata/Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina, Laura Susana Teves (Universidad Nacional de La Plata) – Argentina

María Laura Palermo

(Conicet/Universidad Nacional de La Plata), Lorena Pasarin (Facultad de Ciencias Naturales y Museo, Universidad Nacional de la Plata) – Argentina

Improving health care attention in remote population poses a challenge for professionals and policy-makers. In those areas, geographical location and high altitude together with the lack of appropriate infrastructure and communication represent life-threatening conditions for people preventing them to reach health outcomes. They constitute a challenge for primary health attention (PHA) everyday activities carried out by community health workers (CHW) also.

Public policies need to be informed by data and insights coming from ethnographic research for better understand local practices and ecological factors affecting people's access and effective use of health services. Moreover, it is necessary to include CMH and professionals' perspectives. Healthcare practices performed by the population of Molinos' district (Salta Province) has been studied from an ethnographic point of view. We described the micro level of people's cultural and socioeconomic organization, and its impact on people's interactions with the healthcare system. In that framework, knowledge, decision-making criteria and itineraries materialized in cognitive maps produced by CHW as key actors in PHA became of interest. Based on the results obtained so far, we designed university extension projects in order to improve CHW's management, sharing and storage of accurate geospatial, demographic, sociocultural and epidemiological data by introducing technological innovations. A mixed methods approach combining interviews, surveys, participatory mapping, and workshops were used.

HEALTH CARE AND HEALTH SEEKING BEHAVIOUR AMONG THE ADIVASIS OF KERALA IN INDIA

Gregory Savarimuthu

(Kannur University) – India

Health is an essential component of human development. In the case of tribal people, the cultural pattern, eco-system, magico-religious beliefs and treatment etc., influence the tribal health and health seeking behaviour. The study of health culture of a particular community is important because the health problems and procedure to handle such problems and other health practices are influenced by the complex interplay of socio-cultural factors. Any intervention in upholding the health status of tribal community would be ineffective without the knowledge of the community's traditional health culture. In this context, the present paper looks into some of the beliefs and practices prevalent among the tribes of Kerala, particularly focusing on the Kattaunayakans, Paniyas and the Mullukurumbas, inhabiting the Wayanad district of Kerala, and discusses their implications on their health status.

TRIBAL WOMEN HEALTH CARE IN JHARKHAND STATE OF INDIA: EMERGING ISSUE AND CHALLENGE

Paras Kumar Choudhary

(Ranchi University Ranchi) – India

Jharkhand State is situated in north eastern part of India. Jharkhand the 28th state of India was formed and separated from Bihar State on 15th Nov 2000.

Jharkhand State has its own natural beauty, Silent Lake, turbulent water falls and the whole area form one of the most fascinating series of view is indeed imaginable. This is good place for the health point of view.

Methodology of this study:- The scientific method has been used for this study, for the selection of universe. Sampling method and data has been collected through interview and observation methods.

The large numbers of programmers or schemes have been running by the central Government of India, State Government and NGOs. In spite of sincere efforts of health mission. The tribal women health is still not satisfactory in comparison to national and international level.

This study revealed that in spite of good natural environment of the Jharkhand State, the tribal women are being little bit benefited in urban areas, but unfortunately in the remote rural area tribal women health situation is grim.

The number of Government health activist is not in position to undertake a requirement of tribal women people as a whole. The State of Govt. as well as central Govt. spent a lot of money for the health care of tribal women, but they are being affected from several diseases and health Status is not upto mark.

The health problem of tribal women is emerging a great issue and challenge for the Government as well as NGOs.

SOCIOLOGY OF HEALTHCARE: A STUDY OF ANTENATAL SERVICES TO WOMEN FROM THE COUNTRYSIDE

Suman Das

(National Institute of Technology, Rourkela) – India

Kasi Eswarappa

(Indira Gandhi National Tribal University) – India

Sociology of health and healthcare is plays a significant role after the United Nations declaration. Women's health has occupied centre stage in sociological and policy discourse. Although women's health was given less priority in developing countries and more so is the case of India. Adequate healthcare service not only promotes good health but also enhances the productivity of life of women. As World Health Organisation defines 'antenatal care for pregnant women is a systematic assessment and follow-up provided by the skilled healthcare professionals with the aim of achieving healthy pregnancy and delivery of healthy newborn'. Global statistics reveals that 62 percent of pregnant women receive four antenatal visits whereas it is only 44.8 percent in case of rural Indian women, which is even less than the national average (53.8 percent). After the introduction of National Rural Health Mission in rural areas interventions were made in the health system to improve the quality of antenatal care. But how far it is meeting the needs of the expectant mothers, needs to be brood upon. The paper solely depends on secondary data. It critically examines the role of antenatal care in promoting women's health and how it aims to reduce maternal mortality rate. It will highlight on some health policies of India with specific reference to safe motherhood. This article concludes with some suggestive measures to improve the reproductive health condition of women in rural areas of India.

OP 095 – HERITAGE IN MOTION

Climate change, poverty, population displacements, territorial disputes, social conflicts, and war are themes of increasing importance in contemporary cultural heritage research and practice. Monuments and sites, artifacts, knowledge systems, cultural performances, rituals, and narratives about the past are topics that have been central to Anthropology, Archaeology, and Linguistics for many decades. However, these themes take on new meanings and interpretations in present times, when elitist, conservative, and Eurocentric cultural heritage and language policies are questioned both in national and international public spheres. Adopting this broad frame of reference, the Interamerican and Caribbean Cultural Heritage Forum invites participants to focus on the dynamics of cultural heritage in the contemporary politics of identity and citizenship. The topic includes, but is not restricted to, heritage regimes, indigenous cultural curatorship, objectification and commoditization of heritage, contested heritage, etc. We encourage the use of multimedia materials and power-point presentations, according to the conference language policy.

Convenor:

Antonio Arantes

(Universidade Estadual de Campinas) – Brasil

Alex W Barker

(University of Missouri) – USA

Michel Bouchard

(University of Northern British Columbia) – Canada

Cristina Amescua Chavez

(Universidad Nacional Autónoma de México) – México

Comissão/Comission: Interamerican and Caribbean Cultural Heritage Forum; IUAES Committee on Intangible Cultural Heritage; ABA Committee on Cultural Heritage and Museums

Languages accepted for paper presentations: Portuguese, Spanish; English; French

Keywords: heritage; politics; economy; identity

Thematic lines: 12. Cultural Heritage/Patrimônio Cultural

RETHINKING HERITAGE

Session chair:

Christina Amescua

HERITAGE, REGIMES OF HISTORICITY, AND THE HERITED PAST

Alex W Barker

(University of Missouri) – USA

Heritage – the salience of the past for living communities – has become a major focus of academic study, a key element in building individual and group identity, a booming industry, a growing element in a geopolitical calculus of power, and a locus where alternate pasts are created and contested. The burgeoning concern with heritage, or the growth of the “heritage sector” of the economy, is a recent phenomenon distinct in many ways from a concern with the past. This paper explores the construction of concepts of heritage against the backdrop of changing regimes of historicity, and what Francois Hartog has called a “presentist” approach at odds with past approaches to historical time. By constructing the past through a lens focused primarily on and for the present, heritage may inadvertently create the boundary conditions for alternate histories, fake news and the promotion of extreme ideologies.

WHY DOES THE PAST MATTER? TOWARDS A SOCIAL SCIENCE OF THE PAST

Elizabeth Chilton

(Binghamton University, State University of New York) – USA

In recent years, it has become clear that culture heritage impacts all aspects of society and shapes how individuals and communities define themselves in the world. In imagining and planning economic and social development, cultural heritage is often viewed as an impediment to “progress” and change, rather than as a pathway to a better future. However, heritage affects how people understand and accept scientific knowledge, how they respond to and adopt technology and technological change, and their attachments to place and to each other. There is a great need for a major research agenda that will ask some of the most pressing questions in our increasingly globalized and diasporic world: what do societies choose to remember, what do they choose to forget, and who gets to decide? In this paper I outline a research plan for the formulation of a scientific agenda and research capacity in the international, burgeoning field of “Heritage Studies,” or what I refer to here as the “Social Science of the Past.”

PALMYRA, MEDIATIC UNIVERSALISM ON THE GROUND

Antonio Arantes

(Universidade Estadual de Campinas) – Brasil

David Creimer Reichhardt

(Universidade Estadual de Campinas) – Brasil

Monuments and heritage sites are material foundations of symbolically powerful places, particularly those identified as masterpieces of the human creative genius (UNESCO 1972 Convention, criterion 1).

In theory and in times of peace, promotion and dissemination of information about heritage are ways of contributing to its protection, to building senses of belonging and strengthening the self-esteem of those who cherish and identify themselves with it, or through it. However, in territories at war, as well as under authoritarian rule, they become crucial military targets (physical as well as symbolic), either for destruction or for celebratory purposes.

This presentation explores the use of images of the attacks on the monumental ruins of Palmyra by the terrorist organization ISIS, and the celebration of its recapture by Syrian and Russian armies in 2017, as strategical symbolic statements constitutive of the political and territorial disputes in the region. Data resources for reflection include videos published on YouTube by Russian Television and Isis Hunters, and on posts in social medias between 2015 and 2017.

Context is provided by UN's Independent Commission on Syria published reports, as well as by UNESCO and ICOMOS publications.

The present case points out to the urgent need to carefully evaluate the efficacy of intergovernmental organizations – such as United Nations, UNESCO – and the effectiveness of the Declaration of Human Rights in the face of the challenges produced by the present geopolitical fragmentation of the international public sphere. Do we really live in one globalized world?

Língua: Inglês

KNOWLEDGE, LEGITIMATIONS AND DISPUTES OF THE CITY: THE PATRIMONIALIZATION OF VALPARAISO'S FORMER PRISON

Camila Van Diest

Valparaiso's former prison (Chile) closed its doors in 1999. It was located at the top of a hill, far from the most populated areas of the city. But the prison – whose construction had begun around 1846 – was gradually taken in the urban fabric, due to the extension of residential areas up the hills. The insecurity, overcrowding and insalubrity of its installations lead to its decommissioning, when it was progressively transformed into a cultural space. The consideration of jail as a “patrimonial” object, however, does not happen overnight.

The paper focuses on the process of constructing the former prison as a “heritage space”, which extends between 2000 and 2008. In a context marked by the candidacy of Valparaiso to Unesco world heritage list, the enhancement of this site, that bears the stigma of its prison functions and at the same time is emblematic of the city, involves a collective production that escapes the simple official action.

This elaboration involves both the production of various forms of knowledge, the recovery of prison's collective memory, and the implementation of defense and legitimation strategies. This case is revealing of the tensions for the right to the city, showing how the heritage is integrated to diverse struggles for the “public” in contemporary Chile, in the face of growing urban commodification.

The paper is based on the results of my doctoral thesis (2016).

HERITAGE REGIMES AND CITIZENSHIP

Session chair:

Antonio Arantes

THE CONTEMPORARY POLITICS OF U.S. IDENTITY AND CITIZENSHIP IN THE DEVALUATION OF HERITAGE

Teresita Majewski

(Statistical Research, Inc.) – USA

The approach to heritage management that has been in place in the United States for over half a century is under serious threat from the neoliberal ideas perpetuated by the political party currently controlling the executive and legislative branches of government. Hard-won advancements in the treatment and interpretation of both tangible and intangible heritage are in danger of being overturned in the interest of unfettered economic development. The contemporary politics of U.S. identity and citizenship have the potential to transform the preservation ethos that has supported heritage legislation and practice. Exploration of this maelstrom begins with an overview of the current context and the “actors” in the drama, followed by brief examples that provide insights into the growing instability of the heritage management system, and closes with a consideration of what types of coalitions have formed (or should form) to mitigate the current trends. The increasing devaluation of heritage in all of its forms is not a trend unique to the United States, but is also a growing concern on a global scale.

POLICING IDENTITIES, JUDGING HISTORY AND HERITAGE: THE POLITICS OF BEING MÉTIS

Michel Bouchard

(University of Northern British Columbia) – Canada

With the inclusion of the Métis as one of the constitutionally recognized Aboriginal peoples in 1982, there has been an increasingly polemic debate regarding who has the right to claim Métis status. The courts have been called to arbitrate the debates and in 2003 the Supreme Court of Canada ruled that the Powleys (father Steve and son Roddy) did have a constitutionally protected harvesting right as Métis. The success of the Powleys did open the way for other Métis to claim their constitutionally protected harvesting rights. Now, there is a chorus of voices both within academia and from a number of state-recognized Métis organizations seeking to limit the definition of Métis. Some Métis are to be excluded as they do not trace their origins to the Red River and thus did not participate in the grand historical events, the armed resistance of 1870 and 1885. These events, some scholars have argued, forged a true national consciousness and identity. Thus, some seek to define the Métis as solely the descendants of one community in one region (the Red River of Canada's prairie provinces and the neighboring American plains) and their descendants. Other Métis, such as the descendants of those communities tied to the fur trade in western Québec are accused of being fakes seeking to claim Métis status solely for pecuniary gain or to assuage colonial guilt. This presentation will analyze the role research does and should play in a politicized and judicialized debate and will explore how intangible culture can be maintained when identities are stigmatized in often marginalized communities.

O QUE CABE NO PATRIMÔNIO? DESAFIOS DE MORAR NO CENTRO HISTÓRICO DE JOÃO PESSOA

Helena Tavares Gonçalves

(Universidade Estadual de Campinas) – Brasil

Ao receberem a chancela de patrimônio, bairros antigos passam por processos pautados em políticas públicas específicas de urbanização e de requalificação, ancoradas em conceitos como cultura, tradição e balizadas por metas de proteção do meio-ambiente e turismo sustentável. Esses parâmetros contribuem para consolidar propostas de planejamento estratégico, que tendem a homogeneizar contextos sociais diversos. A partir desses conceitos pretendo refletir sobre os planos de intervenção propostos para a área de entorno do centro histórico de João Pessoa, onde se encontra um núcleo residencial conhecido como Porto do Capim. Trago como referencial empírico o Projeto de Revitalização do Antigo Porto do Capim e os desdobramentos e embates técnicos que resultaram na formulação da Proposta de Requalificação das Áreas Urbanas do Porto do Capim e da Vila Nassau, onde o principal ponto de divergência técnico é a questão da possibilidade de permanência em oposição a necessidade de remoção dos moradores do sítio histórico. A discussão será balizada pela ideia de discurso patrimonial autorizado (SMITH, 2011: 43). O patrimônio como construção social produz discursos, conceitos e metodologias, estabelece regras e normas que dão forma às práticas de preservação num dado momento. Nesse sentido, a apresentação procura realizar uma análise da forma como questões de natureza jurídica e ideológica se conectam às formas de exclusão política e econômica no campo da preservação do patrimônio cultural.

PARTEIRAS TRADICIONAIS E POLÍTICAS CULTURAIS: RECONHECIMENTO, HIERARQUIA DE SABERES E DESCONSTRUÇÕES PERTINENTES

Elaine Muller

(Universidade Federal de Pernambuco) – Brasil

Júlia Morim de Melo

(Instituto Nômades) – Brasil

O processo de patrimonialização e de musealização do ofício de parteira tradicional do Brasil instiga reflexões sobre o lugar ocupado pelas parteiras tradicionais brasileiras nas políticas públicas nacionais. Após a realização de inventários sobre o ofício de parteira tradicional, que culminou no pedido de registro como patrimônio cultural do Brasil, algumas parteiras trouxeram a ideia de que “as parteiras precisam de um museu”, dando início a um processo de salvaguarda centrado no Museu da Parteira. Percebemos que as políticas culturais poderiam se tornar alternativa para o reconhecimento, valorização e manutenção dos ofícios de parteira tradicional. Porém, o acionamento dessas políticas vem colocar outras facetas de sua (esperada) posição “subalterna”, como a hierarquização dos saberes obstétricos e dos seus agentes. Discutiremos como “os museus e as políticas culturais precisam das parteiras”, no sentido de que é preciso tensionar algumas localizações e hierarquias. O processo em curso tem permitido reflexões e desconstruções que passam pela técnica museográfica, e suas “regras de ouro” pautadas em estéticas tão diversas do universo das parteiras; por questões de gênero, ao dar visibilidade para mulheres que cuidam de mulheres em espaços como museus onde as mulheres estão subentendidas e invisibilizadas; e por desconstruções teóricas, ao nos apresentarem um exemplo de museologia social que passa pelos corpos, por saberes femininos subalternizados e pelos afetos.

ETHNOGRAPHIES I

Session chair:

Alex Barker

AGENTS OF CULTURAL HERITAGE IN MOTION: BETWEEN SPECIALIZED KNOWLEDGE AND STATE PRACTICES IN THE MAKING OF INTANGIBLE CULTURAL HERITAGE

Diana Dianovsky

(National Institute of Historical and Artistic Heritage; Anthropology Graduate Program/ University of Brasília) – Brasil

In the last decades, there has been an expansion in the field of cultural heritage policies mainly because of the inclusion of “intangible cultural heritage”. They are elements related to the ways of living, local knowledge systems, rituals and artistic expressions of different communities – previously excluded from the national identity narratives provided by cultural heritage policies. In order to operate these new processes, (not so) new professionals – in particular anthropologists – were recruited. The aim of this presentation is to introduce the analysis of interviews made with these new public policy agents in which the relationship between anthropological practice and state making process are investigated through governmental actions related to the safeguarding of intangible cultural heritage. The interviews were carried out in late 2017 and early 2018 with public servants from the National Institute of Historical and Artistic Heritage (IPHAN / Brazil) and the dialogues were based on the mind map for my ongoing doctoral research. Involved in their academic training, professional practices, governance technologies, state structures, institutional culture, ethics, citizenship matters and networks, these new agents put into motion the making of intangible cultural heritage through a specialized knowledge. With this analysis I intend to add a new dimension to the understanding of the dynamics of the politics of cultural heritage in the contemporary context.

BETWEEN PRAGMATICAL ANALOGISM AND TECHNICAL NATURALISM: HOW TO PARADOXICALLY PRODUCE CULTURAL HERITAGE? IMAGINING AN EXHIBITION FROM A FIELDWORK EXPERIMENT IN THE REPUBLIC OF GUINEA

Fribault Mathieu

(EHESS Paris & Centre Norbert Elias CNRS) – France

Dominique Bernard Schoni

(Laboratorio LeMetro/IFCS-UFRJ) – Brasil

Beyla, Guinea-Conakry. Having struck a rock reputed “sacred”, miners fear the reaction of allegedly offended villagers. More pragmatically, these latter resolve the issue with a sacrifice, in a ritual economy that, we suggest, may defy some of our current modes of producing and understanding cultural heritage.

Applying international standards of cultural heritage preservation, the mining company has commissioned anthropologists to carry out the identification of “sites” to be protected. The villagers, on their part, not only seek to adapt the cultural safeguarding they witness to their own stakes. As the stones (-residences of spirits) are not used continuously, the sites can be reactivated, displaced, gain or lose importance. Both “true” and “staged”, the realities produced by the sacrificing practices result from a logic of statutory distribution of knowledge and power relations at the heart of the social, political and identity relations of territorial groups. They can't be translated in a transparent way. As anthropologist and museologist, the anecdote prompts us to treat such “intangible facets” as a core element for patrimonialization process, without privileging any overarching perspective. From fieldwork writing to an imagined exhibition, we aim to expose the pragmatic analogism implemented by the villagers in their agency, its effects and performativity, as well as the principles of naturalism and procedures mobilized by the company in its “cultural safeguarding”.

FROM MONKS TO NEO-SHAMANS: PORTUGUESE IDENTITY, RELIGIOUS FREEDOM AND THE SACRALIZATION OF THE SINTRA UNESCO HERITAGE PARK IN PORTUGAL

Clara Saraiva

(Centro de Estudos Comparatistas Faculdade de Letras) – Portugal

Heritage involves an explicitly secular gaze that sacralizes non-religious aspects of religious sites, objects and practices in a cultural, historical, or secular, immanent frame. Drawing on an on-going HERA (Humanities in the European Research Council) project, this paper will use ethnographical research to explore the relation and tensions between heritage and religion, and between religious and secular sacralizations and uses. It will draw on one of the case-studies in the project to discuss these notions: the famous Sintra Park (near Lisbon), classified by UNESCO as both material (due to the many castles and palaces it comprises) and natural heritage site (it is part of a Protected Natural Park), which is part of Portuguese identity. Classified as heritage, Sintra has also enjoyed a reputation for having a mystical religious aura and energy. If already in the 13th century it was the place for meditation and implantation of many religious orders, it is nowadays widely used by different religions (neo-pentecostals, Afro-Brazilian, neo-shamans, neo-druids, neo-pagans, etc.) for their gatherings and rituals. How do these different ideas of heritage in motion across time and religious affiliations get along in a zone increasingly touristified, where often people complain about the “strange” offerings they come across walking through the park? How do the Park authorities manage these tensions, in a country where religious freedom is supposed to be the rule?

FADO CONTROVERSIES: THE DISCURSIVE PERFORMATIVITY OF HERITAGE

Ana Gonçalves

(Universidade de Lisboa e Instituto Universitário de Lisboa) – Portugal

In this presentation, I intend to discuss how the recognition of a musical form as cultural heritage is not only a social-historical product as an ongoing discursive creation. Thus, it is considered that this process is far from being linear and consensual, as it is highly charged with conflicting emotions and shifting social values. The Portuguese Fado will be brought up as a concrete example.

The retracing of the path that led to the recognition of this musical genre as one of the exponents of the culture of Portugal through the literature devoted to it, reveals that from around 1870 onwards the Fado featured on several occasions in controversies in the public sphere, and pitted its fans and opponents against each other in arguments back and forth. I propose to deal with that considerable literary production, not by examining it in minute or exhaustive detail, but rather by offering a short overall guide which covers some of the main works in question (which oscillate between sacralizing and demonizing the Fado, frequently blending impressionistic description with caricature, or historical, sociological and ethnographic notes with commentary of a moral nature), with a view to identifying, defining and above all making a value judgement of those aspects which are reckoned to make Fado and fadistas (its performers) special.

► OP 095 – TUESDAY JULY 17, 2018 8:30 A.M. TO 10:00 A.M.

► OP 095 – TUESDAY JULY 17, 2018 10:30 AM – 12:00

ETHNOGRAPHIES II

Session chair:

Michel Bouchard

DA CULTURA À POLÍTICA: PATRIMONIALIZAÇÃO E RECONFIGURAÇÃO DO ESPAÇO PÚBLICO NO RIO DE JANEIRO

Leopolgo Guilherme Pio

(Universidade Federal do Rio de Janeiro) – Brasil

Fabio Costa Peixoto

(Universidade do Estado do Rio de Janeiro) – Brasil

O objetivo desse artigo é investigar o papel do patrimônio na reconfiguração do espaço público e nas relações políticas contemporâneas, tendo como caso específico a cidade do Rio de Janeiro. Discutiremos os usos do patrimônio na reconfiguração dos espaços públicos interferindo assim nas políticas de identidade e nos sentidos de participação política. Em primeiro lugar, procurou-se mostrar a relação contemporânea entre cultura e espaço urbano, tendo em vista a noção de regeneração cultural, de Anne Marie Brouderoux (2011). Em seguida, analisamos a importância crescente da patrimonialização do espaço público no fortalecimento da imagem das cidades, considerando que, em torno da categoria patrimônio, diversos valores e sentimentos associados à cidade (diversidade, segurança, participação política) seriam ressignificados (PIO, 2017). Por fim, apresentamos alguns dos novos temas presentes no discurso do poder público no que diz respeito à construção de uma identidade urbana pautada na ideia do patrimônio como instrumento de coesão social, inserindo-a no mecanismo de estado de exceção em curso na cidade do Rio de Janeiro. A concepção de estado de exceção utilizada é aquela proposta por Agamben (2004).

A partir dela, será pensada sua relação com as políticas patrimoniais em voga, e seus efeitos sobre as noções de cidadania e identidade política. Também serão analisados os resultados das políticas patrimoniais em curso, com destaque para aquelas implementadas no Porto Maravilha.

HERITAGE PROTECTION ALONG “THE BELT AND ROAD” UNDER THE GLOBAL PERSPECTIVE: A CASE STUDY OF LESHAN

*Wang Jia
Chixinyan*

This paper points out that the renaissance of “the Belt and Road” and the Aragonite (文石) Road could complement each other. The Aragonite Road could arouse the concern of globalization through the aragonite dissemination as tourist souvenirs.

Different from the concepts of the past, this paper proposes the Happiness Land (大乐之野), is the origin of the ancient Silk Road in Leshan, Sichuan, China.

Which has developed to the Belt and Road in China now, with the study of historic classics and unearthed cultural relics. There are a group of river stones or aragonites with symbols in New York Metropolitan Museum of Art unearthed from Israel, The origination of ancient Aragonite Road is in Leshan, Sichuan, China.

This paper takes Leshan Marvelous Stone Collection Association as an example to discuss the collection of marvelous stones from regional to international, and promotion of the government’s tourism strategy.

This paper discusses the possibility of various dimensions involved in heritage protection by the participation in tourism, business investment and research education projects of folk citizens, non-governmental organizations and institutions guided by anthropologists.

The Legend of Mountains and Seas (山海经) described that “the filature girl was born in the wide field..... the center of Heaven and Earth” and “King Qi of Xia Dynasty danced at Happiness Land with trees hanging with white silk”, which recorded that alluvial plain of Wen River (汶水) in Leshan, Chengdu, was the center of the world about 4000 years ago, and existed silk culture influencing global civilization, which formed the westward silk road through the Tarim basin with the migration of Western stone-dwelling tribe (石夷), along which an aragonite road existed at the same time. The wizard bronze statue with silk crown in Sanxingdui, Stone Scepter and textile technology in Xiaohe Cemetery, stone Cong (石琮) in Qiliping, bronze earrings in Maiping, Stone bone village and Mercury village, provide archaeological evidences for this discourse.

TRADITIONAL RITUAL IN MODERN — AN ANTHROPOLOGICAL INTERPRETATION OF A NAXI DONGBA WEDDING

Zhu Yongqiang

With the opening of the national cultural policy and the increasing demand for culture, the traditional culture of the nation has come to the view of the public again. The Naxi Dongba wedding is a very unusual life etiquette in the past. After being silent for more than half a century, it became a new choice for Naxi young people at the wedding ceremony in recent years. The change of cultural soil and the involvement of different cultures not only present the new characteristics of the present Dongba wedding, but also reflect the general problems that exist in the modern context of traditional culture. This article will take a Naxi Dongba wedding as a case, trying to describe the whole process of Dongba wedding in an anthropological perspective and discuss the related issues.

OP 096 – HERITAGE MAKING, STRUGGLES FOR RECOGNITION AND TOURISM

Now a days, cultural heritage is at the core of wider phenomena such as migrations, diasporas and displacements, among others, and becomes an important tool in the struggle for recognition, the politics of reparation and the quest for rights of minority groups. In these new contexts, objects, practices and places are symbolically converted: they start to represent a new totality – the group who claims for this heritage – and acquire a display value. It is through this new meanings that they become understood as cultural heritage or objects and collections in the museums.

Tourism acquires a central and even a constitutive role in heritage making. In its different modes, such as cultural, ethnic, memory or mass tourism, it highlights the multiple tensions across these practices, such as what and who can be represented, what to show or to hide, how to show and to whom, and reveals the limits of heritage in the struggles for recognition. These dynamics are complex and involve different sectors of society, such as local residents, social movements, NGOs, universities, tourist agents and state institutions.

This panel welcomes works that highlight the complex relations between heritage making, struggles for rights and tourism.

Convenor:

Simone Pondé Vassallo

(Universidade Federal Fluminense) – Brasil

Ana María Salazar Peralta

(Instituto de Investigaciones Antropológicas, Universidad Nacional Autónoma de México) – Mexico

Comissão/Comission: Comitê de Patrimônios e Museus da Associação Brasileira de Antropologia

Languages accepted for paper presentations: English, spanish, portuguese

Keywords: heritage making; struggles for recognition; tourism

Thematic lines: 12. Cultural Heritage/Patrimônio Cultural

HERITAGE AND TOURISM

SÍTIO ARQUEOLÓGICO, TURISMO E COMUNIDADE LOCAL: REFLEXÕES A PARTIR DO OLHAR DOS MORADORES DA VILA DE JOANES – ILHA DO MARAJÓ/AMAZÔNIA

Maira Airoza

(Universidade Federal do Pará) – Brasil

A expansão do setor turístico, assim como a comercialização do passado, traz novos desafios para a Arqueologia. Esta pesquisa permite o olhar sobre algo que está presente e influenciando as formas como a comunidade e o sítio se relacionam através do turismo. A vila de Joanes é um destino turístico muito frequentado por turistas brasileiros e estrangeiros, e durante as férias e os feriados prolongados os moradores ainda recebem familiares e amigos em suas casas, chegando a quadruplicar o número de pessoas na vila. O Sítio de Joanes (PA-JO-46) compõe a paisagem cultural desta pequena comunidade. No local há as ruínas da Igreja de Nossa Senhora do Rosário, além de fragmentos de metais, louças, ossos e cerâmicas, que indicam ocupação pré-colonial existente antes do estabelecimento de uma missão religiosa em Joanes. A partir de um diálogo interdisciplinar entre Antropologia, Arqueologia e Turismo, esta pesquisa busca compreender a dinâmica do turismo na vila de Joanes; identificar as influências do turismo na vila, na compreensão dos joanenses e entender como o sítio é incorporado pelo turismo local. Com base nas narrativas dos joanenses foi possível refletir sobre as relações estabelecidas entre os moradores, o sítio de Joanes e as práticas turísticas, assim como os usos que os sítios arqueológicos assumem em contextos turísticos.

FROM MONKS TO NEO-SHAMANS: TOURISM, RELIGIOUS FREEDOM AND SACRALIZATION OF THE SINTRA UNESCO HERITAGE PARK IN PORTUGAL

Clara Saraiva

(Centro de Estudos Comparatistas Faculdade de Letras) – Portugal

Heritage involves an explicitly secular gaze that sacralizes non-religious aspects of religious sites, objects and practices in a cultural, historical, or secular, immanent frame. Drawing on an on-going HERA (Humanities in the European Research Council) project, this paper will use ethnographical research to explore the relation and tensions between heritage and religion, and between religious and secular sacralizations and uses. It will draw on one of the case-studies in the project to discuss these notions: the famous Sintra Park (near Lisbon), classified by UNESCO as both material (due to the many castles and palaces it comprises) and natural heritage site (it is part of a Protected Natural Park), which is part of Portuguese identity. Classified as heritage, Sintra has also enjoyed a reputation for having a mystical religious aura and energy. If already in the 13th century it was the place for meditation and implantation of many religious orders, it is nowadays widely used by different religions (neo-pentecostals, Afro-Brazilian, neo-shamans, neo-druids, neo-pagans, etc.) for their gatherings and rituals. How do these different ideas of heritage in motion across time and religious affiliations get along in a zone increasingly touristified, where often people complain about the “strange” offerings they come across walking through the park? How do the Park authorities manage these tensions, in a country where religious freedom is supposed to be the rule?

PATRIMONIALISATION AND AUTHENTICITY. STRUGGLES FOR RECOGNITION AND TOURISM IN THE SOUTHERN COAST OF NAYARIT

Ana María Salazar Peralta

(Instituto de Investigaciones Antropológicas, Universidad Nacional Autónoma de México) – Mexico

This presentation raises from the anthropology of tourism, the mobility theory and globalization, the discussion on the social agency in the processes of patrimonialization and the emerging social participation of the civil organizations of the municipality of Bahía de Banderas, located on the south coast of Nayarit before the accelerated process of tourism and in particular of residential tourism, itself that has caused an intense process of territorial dispossession through the expropriation of the ejidatarios and the riparian fishermen of the study region. With this conceptual framework, the social agency of the different agents organized around the safeguarding of cultural heritage and the environment that is analyzed. Besides the forms of collaboration that arise between local residents and permanent and temporary resident foreign tourists.

PROCESSOS DE PATRIMONIALIZAÇÃO DE NATUREZA IMATERIAL NA CIDADE DO RIO DE JANEIRO: O TURISMO NA CONSTRUÇÃO DA “CIDADE PATRIMÔNIO MUNDIAL DA HUMANIDADE”

Maria Amália Oliveira

(Universidade Federal do Estado do Rio de Janeiro) – Brasil

Os anos que antecederam os dois mega eventos esportivos sediados no Rio de Janeiro, a Copa do Mundo da FIFA 2014 e Olimpíadas de 2016, foram marcados por uma série de decretos municipais que transformaram manifestações e símbolos culturais que particularizam a forma de viver do carioca, em patrimônio de natureza imaterial. Esse processo tem como marco divisor a candidatura do Rio através do dossiê “Rio de Janeiro: Paisagens Cariocas entre a Montanha e o Mar” ao título de Patrimônio Mundial da Humanidade na categoria Paisagem Cultural e cuja aprovação ocorreu em Sessão do Comitê do Patrimônio Mundial, realizada em São Petersburgo (Rússia), no dia 1º de Julho de 2012. Por ocasião da elaboração do dossiê “Rio de Janeiro: Paisagens Cariocas entre a Montanha e o Mar”, o então presidente do IPHAN defendeu que “... a valorização do patrimônio cultural se intensificará a partir da compreensão de seus significados históricos e de seus benefícios sociais e econômicos” (ALMEIDA, 2007), revelando assim que à concepção de patrimônio está agregada tanto aos usos e atividades dos espaços patrimoniais, quanto ao que pode representar oportunidades econômicas. Nesta linha de raciocínio, a proposta candidatada buscou apresentar as propriedades paisagísticas dos locais e sua articulação com a vida cultural e natural, onde se encontram monumentos, fazeres, ecossistemas e assim, o Rio de Janeiro tornou-se a “primeira cidade” a ser nomeada Patrimônio Mundial na referida categoria. Em decorrência deste reconhecimento, a Prefeitura da Cidade do Rio de Janeiro, através do Decreto Nº 35879 de 05 de Julho de 2012, dispõe sobre o Rio Como Patrimônio da Humanidade, criando o Instituto Rio Patrimônio da Humanidade – IRPH que passa a deter como uma de suas principais atribuições a gerência do sítio reconhecido pela UNESCO como Patrimônio Mundial da Humanidade. No bojo deste processo, o samba, a bossa nova, o futebol, o carnaval de rua e as tradicionais festividades religiosas foram inscritas na lista de patrimônio de natureza imaterial da cidade do Rio de Janeiro e outras iniciativas, como a construção do marco referencial da gastronomia, esta levada a efeito em âmbito estadual, revelam um verdadeiro “boom” de estabelecimento bens patrimonializados em um momento no qual a Cidade se preparava para abrigar os mega eventos anteriormente citados. Neste contexto a proposta do presente trabalho é buscar refletir acerca do lugar do turismo neste processo de estabelecimento de patrimônios.

HERITAGE MAKING, NEGOCIATIONS AND CONFLICTS

SAIRÉ « RELIGIOSO » OU ÇAIRÉ « PROFANO » UMA PATRIMONIALIZAÇÃO EM TENSÃO

Boyer

(Centre National de la Recherche Scientifique) – France

A partir do mapeamento das categorias discursivas mobilizadas pelos moradores de Alter do Chão para descrever a chamada festa do Sairé, a comunicação propõe contemplar a oposição entre o “rito religioso” e o “boto profano” como reveladora de um processo de patrimonialização em tensão. Por isto, busca mostrar que o antagonismo afirmado das posições e dos discursos respectivos não deixa de se acompanhar de semelhanças e convergências que ficam muitas das vezes na sombra. Em particular interessam as interlocuções, ainda pouco destacadas, dos moradores com diversos atores exteriores na hora da “reativação” da festa em 1973, e que tiveram importância sobre as escolhas efetuadas na época. Se hoje, o “boto” parece superar o “rito” em termos de visibilidade, a recente categoria de patrimônio e a implementação de ações associadas a ela (como o Inventário) são susceptíveis de conferir novas oportunidades aos defensores deste último.

“THE GREATEST SYMBOL OF THE TRANSATLANTIC SLAVE TRADE”: HERITAGE MAKING OF THE VALONGO WHARF IN RIO DE JANEIRO

Simone Pondé Vassallo

(Universidade Federal Fluminense) – Brasil

The archaeological site Cais do Valongo (Valongo Wharf) was excavated in 2011 in Rio de Janeiro. Following the action of university researchers, black activists and public officials, the wharf became the symbol of the place where the largest number of enslaved Africans landed in the world and was listed by UNESCO in 2017. The analysis is based on three axes: a) the different scales through which heritage making takes place; (b) tensions between the main groups of actors involved; and (c) issues related to the new context of political conservatism in which the representations erected for the wharf are rendered invisible.

THE POWER OF THE PAST: CULTURAL HERITAGE IN CHINA

Yujie Zhu

(Australian National University) – Australia

This talk examines the nature of heritage as an interdisciplinary field which explores power relations involved in the production and meaning-making of heritage across scales. Influenced by European conservation movements, the Chinese state has deployed heritage as a cultural and political tool to foster a certain national identity, cultural value and societal behaviour. Thereby, heritage in China creates and strengthens social relations, values, and meaning about a nation's past and present. In this paper, I illustrate the significance of studying the heritage politics in China on and across different scales by addressing the political, social-economic and cultural consequences that heritage has on both state and society. Moreover I draw attention to the need of studying the less understood questions of how heritage influences policymaking and governance, as well as socio-cultural change.

THE SYMBOLIC CONSTRUCTION OF THE PLACE THROUGH TRADITIONAL ARTS AND CRAFTS: BETWEEN LACE AND EMBROIDERY IN THE CULTURAL LANDSCAPE OF ALAGOAS

Artur André Lins

(Universidade Estadual de Campinas) – Brasil

This research work is based on the relationship established between cultural heritage and commodification, the cross between the aesthetic-expressive and economic-commercial domains (Lipovetsky & Serroy, 2015). Thus, we want to observe the strategies of political and commercial valorization of the craftsmen and artifacts associated with the Brazil's Northeastern traditional arts and crafts and their respective bond with the symbolic construction of the places, with special emphasis on the lace and embroidery rooted in the territory of Alagoas. We start from the notion of value regimes (Appadurai, 2008, 79) to understand the disputes of classification, singularization, authentication and certification of traditional arts and crafts, which are immersed in exchange relations mediated by materialized styles and identities. We propose dealing with three main questions: 1) how do the certifications attributed to traditional arts and crafts improves local development policies?; 2) to what extent does the Alagoan handicraft product enter the extended circuit of handicraft fairs in Brazil?; 3) how the traditional handicraft is mobilized in the symbolic construction of the Alagoan cultural landscape? Finally, it should be said that we chose as the focus of this analysis the so-called “Bordado Filé” of the Mundaú and Manguaba Lagoons Region – Cultural Heritage and Geographical Indication associated with the state of Alagoas in Brazil.

► OP 096 – TUESDAY JULY 17, 2018 8:30 A.M. TO 10:00 A.M.

► OP 096 – TUESDAY JULY 17, 2018 10:30 AM – 12:00

HERITAGE AND LOCAL COMMUNITIES

DE SATANIZAR A TURISTIZAR EL PATRIMONIO INDÍGENA: EL “JUEGO DE LOS DIABLITOS” DEL PUEBLO BRUNCA DE COSTA RICA. TO DEMONIZE TO TOURIZE THE INDIGENOUS HERITAGE: THE “GAME” OF THE DIABLITOS” OF THE BRUNCA’ S PEOPLE OF COSTA RICA

Giselle Chang Vargas

(Universidad de Costa Rica) – Costa Rica

The so-called “game” or more recently “festival” of the diablitos, is a ritual of colonial origin that commemorates the confrontation of the natives with the Spanish conquerors. For three days under the command of a Devil Major who guides them with a big conch, a group of young brunca men, which represents the little devil and accompanied by musicians go through all the streets of the community – followed by a group of brunca people, neighbors and tourists – fighting against Spanish, with a bull mask. The ritual comprises several phases: 1) the departure of the Diablitos; 2) the appearance of the bull, at dawn; 3) the fight and journey of three days; 4) the tomb or temporary fall of the little devils, the afternoon of the third day; 5) the escape of the bull; 6) the return to life; 7) search of the bull; 8) the capture of the bull in the mountain; 9) the death of the bull; 10) Celebration of the triumph when distributing the parts of the bull.

Symbolism and syncretism permeate the celebration, in Boruca in December and in Curré in January. Each year the Diablitos are born, die and are reborn and, after a few days of carnivalesque behavior, life continues to face new challenges of the current world: mega projects (dams, airports, land concessions, etc.).

The new conqueror for the indigenous people is the stranger who neocolonizes the region and who narcotizes children and youth. Due to the remoteness of urban centers and difficulty of access, the pastoral work of the colonial period and the nineteenth century was sporadic, focused on the administration of the sacraments. The Catholic priests of a few years ago did not like the tradition of wearing masks with devils and the pastors of the new evangelical groups describe it as a satanic cult. The average Costa Ricans ignored this celebration, because for many years, the indigenous population was made invisible, since the country’s educational policies were aimed at reinforcing European roots. In December of 2017, the National Commission of Immaterial Heritage, officially declared the cultural manifestation called Game or Festival de los Diablitos, as Intangible Cultural Heritage of brunca’s people. But, the Executive Decree although it is an official recognition leaves open two doors that are double-edged weapons: the addition a last point that goes against the spirit of that value, since it encourages Cultural commodification by focusing on the production of masks that do not correspond to a type of tourism demand. On the other hand, there have been similar experiences, of companies that offer to finance the Diablitos event and the community, lose control of the activity and it can become a spectacle alien to the meaning of the game and become a party without identity.

THINKING ON SOCIAL DEVELOPMENT AND THE HERITAGE MAKING

Mariana Ramos de Moraes

(Puc Minas) – Brasil

Juliana Gonzaga Jayme

(Pontifícia Universidade Católica de Minas Gerais) – Brasil

Social development is identified as one of the goals of the cultural policies connected to the Intangible Cultural Heritage (ICH). This idea has been incorporated into public policies implemented by some of UNESCO's member states, such as Brazil, in a moment when tourism has an important role in heritage making. In this paper, we reflect if and to what extent the heritagization process, when it involves local or traditional communities, can be thought of as a device to promote social development. Drawing on published sources and on the case of the heritagization of some elements of the Afro-Brazilian culture, this paper seeks to discuss the relationship between culture heritage and social development.

HERITAGE IN DISCOURSE: PAST AND PRESENT USES OF NATURAL SITES IN ATLANTIC FOREST BY LOCAL COMMUNITIES

Tiago Juliano

(Universidade Estadual de Campinas) – Brazil

The constitution of protected areas represents different ways of conceiving nature as heritage and official protection results in nuanced processes of appropriation of these spaces by tourism. In this context, local communities can resignify the environment from a monumental scenario to a common good, defined based on the rights of diverse social groups. Thus, participating in the construction and uses of heritage sites, tourism reveals a set of mechanisms that select social practices and has a political role in the appropriation of the environment. This research aims to understand how the mobilization of both institutional discourses and local narratives in the fields of heritage and tourism can impact the interactions between communities and protected areas, in a context marked by social tensions historically built around the use of natural resources in Atlantic Forest, addressing notably the conflicts arising from the clandestine extraction of juçara palm (*Euterpe edulis*). These questions have been investigated from a case study in Ribeira Valley, São Paulo, one of the most important forests remaining in Brazil. A critical discursive approach is employed to analyze the multivocality in discourses that relate heritage and tourism as well as the actions and interactions between community residents and natural protected areas along the time. The data have been collected through semi-structured interviews with multiple actors, documental analysis and direct observation.

THE LOCALS BEFORE THE HERITAGE AND THE TOURISM: THE CASE OF PALAEOLITHIC ENGRAVINGS OF THE CÔA VALLEY (PORTUGAL)

Octávio Sacramento

(Universidade de Trás-os-Montes e Alto Douro) – Portugal

Edgar Bernardo

(Centro de Estudos Transdisciplinares para o Desenvolvimento) – Portugal

The heritage and their (possible) appropriation as a tourist product are often subject to multiple and dissonant expectations, interests and projects. In this process stand out different categories of actors (experts, practitioners, policymakers, NGO's, academics and some economic agents) who, in many cases, are in a position of relative socio- territorial exteriority in relation to the context that is disputed and tend to understand this same context above all on the basis of an etic perspective. Many approaches of this tensions and disputes around the heritage tend to be focused on these social actors with greater visibility, namely in the media, and not always given due attention to the ordinary people who live in situ, near or even in the scenarios that are subject to desires of patrimonialization and touristification. Thus, this communication considers the case of Palaeolithic rock engravings of the Côa Valley (Portugal) from a perspective clearly emic, seeking to understand the participation, conceptions, and experiences of the autochthonous people within the framework of the processes of preservation and tourism appropriation of this archaeological heritage here concerned. The analysis is empirically supported by a work in progress on tourism in the Douro region (northern Portugal) in which the ethnography is one of the most influential methodological approaches.

OP 097 – HOW DOES THE PAST SHAPE OUR IDENTITY?

It is generally believed that both subjective and objective factors have great influences on identity. Subjective factors include languages and cognitive structures of different people, values (nationalism) and collective memories, etc. The collective memory, as a cognitive tool, focuses on how it affects the identity of self and others. It is used by ethnic groups as cultural tools to shape their social identity and ethnic identity. Objective factors include education, national definition of ethnic groups and social identity (immigration), globalization and so on. Education includes school education, family education, language education, and educational achievement of different ethnic groups, socialization and other cultural activities. We will also focus more on the impacts of the following aspects: globalization and nationalism, immigration and social integration, ethnic groups and cultural integration.

The panel will discuss the relationship between the subjective and objective factors and how the concept of identity being shaped by these two factors. We will focus on the relationship between education and ethnicity, language and culture, rituals and values, states and globalization, ethnic groups and nationalism and so on. Through the study of the relationship between various factors, we can explore its impacts and influences on the identity. We are looking forward to new understanding of identity from different discipline, different countries and different cultures.

Convenor:

Liu Xiabei

(Beijing Normal University) – China

Yan

(University of Massachusetts Boston) – USA

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English; Chinese

Keywords: Education; Ethnic groups; Collective memory; Identity

Thematic lines: 13. Education/Antropologia e Educação

— Session —

BELIEF AND IDENTITY: THE CULTURAL STRUCTURE OF A VILLAGE IN NORTHEAST CHINA

Zhang Shuang

(Beijing Normal University) – China

Mo Xin

(Beijing Normal University) – China

Hu Xingling

(Beijing Normal University) – China

A survey of folk beliefs in a village in northern China shows that local cultural logic is being integrated with modern market logic. Folk beliefs not only reflect the real life of Chinese society, but also embody the essence of its daily life. Western scholars have captured this with a keen vision as “others”. In this paper, “Sacred Fire”, the periodic folk activity of this village, is used as the starting point, showing the status of folk beliefs in this village. Folk belief activities are of practical significance in building internal recognition and maintaining external boundaries among villages. It is not only a tool for identifying and integrating villages, but also a driving force for maintaining the social structure of villages. Under the symbols, individuals, families and villages are united with each other to jointly maintain the boundary of the village and pay attention to the fate of the village.

ENTRE O VISÍVEL E O INVISÍVEL: (RE)ESCREVENDO E (RE) CONTEXTUALIZANDO A RELIGIÃO DO SANTO DAIME A PARTIR DE UMA RELAÇÃO FIGURA-FUNDO ÊMICA

Mateus Henrique Zotti Maas

(Universidade Federal de São Carlos) – Brasil

Alvaro Banducci Junior

(Universidade Federal de Mato Grosso do Sul) – Brazil

O que se costuma chamar em Antropologia de cosmos e pessoa, na religiosidade daimista é “inventado”, no sentido conferido por Roy Wagner, a partir da interrelação “episódica” entre os mundos visível e invisível; material e espiritual. Tal relacionalidade envolve uma contínua gestão do “olhar”: um esforço por desterritorializá-lo, lançando-se mão de técnicas e ferramentas extáticas – substâncias psicoativas, canto, dança e silêncio – e de reterritorializá-lo na gestão convencional da vida cotidiana. A relação entre os mundos visível e invisível pode ser apreendida a partir da noção de “reversão figura-fundo”, onde as condições de “realidade” são alternadas episódicamente: em rituais e eventos críticos o mundo invisível é figurado dando vida a forças e poderes cósmicos, fazendo com que o mundo visível permaneça como um fundo opaco e ilusório; em situações não rituais o mundo espiritual permanece enquanto fundo distante, de forma que toda a atenção dedica-se à gestão convencional dos comportamentos e atitudes da vida cotidiana. A dialética que opera entre mundos rituais e cotidianos, visíveis e invisíveis, cria a condição para uma espaço-temporalidade êmica, que se pode perceber mais diretamente em paisagens proféticas de uma Nova Jerusalém ou uma Nova Era. Tendo em vista essa espaço-temporalidade êmica, este trabalho pretende-se um exercício de desliteralização e desobviação do que poderia ser tomado como um “contexto”, um fundo fixo e não dialético, no qual o Santo Daime se insere: mundo global, (pós) moderno, ou urbano.

RESEARCH ON THE CULTURE-CHOICE MECHANISM BEHIND ETHNIC CULTURE INTO CAMPUS BASED ON THE CASE STUDY OF THE PRACTICE OF YI CULTURE INTO CAMPUS

Mo Xin

(Beijing Normal University) – China

This paper is a case study of the culture-choice mechanism behind the practice of ethnic culture into campus in the minority area of China. The core question to be answered is: During the process of ethnic culture entering campus, how national authority selects elements of ethnic cultures via primary school? With the method of structuralism and the application of threshold, this study focuses on the cultural elements which are selected and forgotten during the process of Yi culture entering the campus and finds that the national authority and Yi culture are bidirectional in the school field. As a result, student's national identities are strengthened to some extent and their identities as the inheritors of their own ethnic culture are weakened.

— Session —

CULTURAL DETERMINISM IN CHINESE FOREIGN LANGUAGE EDUCATION

Liuyi Zheng

(Communication University of China) – China

Nicolás

(Beijing Normal University) – China

After four years studies, most college student with foreign language carrier in China still have problems with speaking and listening also holding misunderstanding with foreign cultures. As well, Chinese foreign language education is always discussed in many investigations also because it is obviously different from most occidental countries, not just because of the method that was taken by professors in the faculty of foreign studies but also was defined by cultural determinism.

According to the Cultural Determinism, the culture in which we are raised determines who we are at emotional and behavioral levels. So, when it comes to the Chinese culture, we will think of many creeds to regulate Chinese behavior. It makes us difficult to leave our culture and jump into a foreign cultural environment. This investigation is based on the six books with 96 articles which is used by all faculties of Spanish Language and Culture Studies in China, in order to figure out the how does cultural determinism make a big influence in selecting texts, as well as, in teaching with college students all over China. So along with the knowing the problem in foreign language education, we hope the foreign language education in China could cross linguistic and cultural boundaries and be better in the nearly future.

THE IDENTITY OF VALUE ANXIETY, RELIGIOUS BELIEF AND MULTI DIRECTION BASED ON THE COMPARATIVE STUDY OF “BUSINESSMEN” AND “CONVERTS” IN CHINA

Liu Xiabei

(Beijing Normal University) – China

Yifang Chao

(Beijing Normal University) – China

Liu Jing

(Beijing Normal University) – China

This paper argues that identity is a multi-dimensional and multi-level structure, and the influence of the construction factors also is multidimensional, including the identity, ethnic identity, cultural identity, national identity, and the latter including language, collective memory, education, religion and other factors. This paper focuses on the influence of individualization of anxiety, belief, and group factors on multidirectional identity. Through the ethnographic survey and comparative study of two religious groups' identity, this paper reveals the multi-dimensional nature of identity, and considers the role of religious belief and value anxiety in the construction of identity.

RESEARCH ON THE ENVIRONMENTAL EDUCATION OF UNIVERSITIES IN USA AND IT'S CRITICAL REFERENCE BASED ON THE CASE STUDY OF TWO UNIVERSITIES

Yifang Chao

(Beijing Normal University) – China

This dissertation is a case study of environmental education in American Universities. Based on the relative lack of environmental education in colleges and universities in China, this paper starts from the expectations of critical reference.

Through a field survey in two American schools for eight months, it is found that environmental education in American colleges and universities is not only contrary to the “invisible” normality of value education, but also occupies an important place in the curriculum system. And there is the National Environmental Education Act to ensure that its status is unassailable. The core question of this study is: how does environmental education, which occupies such an important position in the American higher education system, be carried out? Can it be used for reference by China?

This paper first analyzes the carrier and curriculum system of environmental education in American colleges and universities. The “three kinds of courses” are related to each other, and each of them forms the curriculum system of ring-value education in American colleges and universities.

Secondly, this paper analyzes the content, patterns and characteristics of environmental education in Colleges and universities. Through systematic curriculum education and practice project, American university system to carry out the education of knowledge of natural environment and artificial environment, environmental value and “logical” to transfer the relationship between man and nature. To enable students to establish awareness of environmental issues, have knowledge and ability to solve environmental problems. The curriculum system and the government’s environmental education legislation and social organizations of various types of environmental projects support together constitute the “three-in-one” American university special education environment; Third, this paper analyzes the referential nature of environmental education in the United States. Environmental problems are common problems faced by human beings. With China’s economic take-off and development, the tension between man and nature continues to intensify. The United States is one of the earliest countries in the world to carry out systematic environmental education. The American environment “trinity” education model and the systematic content structure of multi-curriculum are all of reference to our country, which is not only the expectation of this paper, but also the most important contribution and value of this paper.

HERITAGE PROTECTION ALONG “THE BELT AND ROAD” UNDER THE GLOBAL PERSPECTIVE: A CASE STUDY OF LESHAN

Wang Jia
Chixinyan

This paper points out that the renaissance of “the Belt and Road” and the Aragonite (文石) Road could complement each other. The origination of ancient Aragonite Road is in Leshan, Sichuan, China. The Aragonite Road could arouse the concern of globalization through the aragonite dissemination as tourist souvenirs.

Different from the concepts of the past, this paper proposes the Happiness Land ((大樂之野)) is the origin of the ancient Silk Road, which has developed to the Belt and Road in China now, with the study of historic classics and unearthed cultural relics.

The Legend of Mountains and Seas (《山海经》) described that “the filature girl was born in the wide field..... the center of Heaven and Earth” and “King Qi of Xia (夏侯启) Dynasty danced at Happiness Land with trees hanging with white silk”, which recorded that alluvial plain of Wen River (汶水) in Leshan, Chengdu, was the center of the world about 4000 years ago, and existed silk culture influencing global civilization, which formed the westward silk road through the Tarim basin with the migration of Western stone-dwelling tribe (西方石夷), along which an aragonite road existed at the same time. The wizard bronze statue with silk crown in Sanxingdui, Stone Scepter and textile technology in Xiaohe Cemetery, stone Cong (石琮) in Qiliping, and bronze earrings in Maiping, provide archaeological evidences for this discourse.

This paper takes Leshan Marvelous Stone Collection Association as an example to discuss the collection of marvelous stones from regional to international, and promotion of the government’s tourism strategy.

This paper discusses the possibility of various dimensions involved in heritage protection by the participation in tourism, business investment and research education projects of folk citizens, non-governmental organizations and institutions guided by anthropologists.

— Session —

DWELLING WITH MANI-STONE: THE LANDSCAPE CHANGING OF A TIBETAN SPIRITUAL LANDMARK IN CHINA SINCE 1960

Wang Yuan

(The Institution Of Ethnology And Anthropology, Chinese Academy of Social Sciences) – China

This article is intended as an anthropological interpretation of Tibetan landscape identity with the Tim Ingold's concept of the "dwelling perspective". Based on the author's ethnographic work, this article focuses on the landscape changing of a big mani-stone mound under the influence of national ideology of Atheism in China during the past 60 year.

The author first introduces traditional mani-landscape and relative routines and festival practices by local people (including Tibetan monks, chieftain and common people) until 1958. Then she describes destruction of landscape during the Cultural Revolution and mindscaping practices by local people. The mindscape was re-landscaped after China implemented the policies of regional autonomy of minority nationalities and of freedom of religious belief since 1980s. and local people launches a campaign on saving old mani-stone used as materials, treasuring and reoffering them.

From the case, we can find the mani-landscape environs local people, invades and permeates their body and daily life. So demolition didn't really make landscape disappear, but transform it into mindscape. mindscape does not only mirror landscape itself and the social acts and events taking place in it, but also takes on a n active mode of being as remembered place that continues to speak to the person, and finally became the blueprint of landscape's rebuilding. Therein the emphasis on the sensorial and cultural dimensions of traditional landscape is critical to understand its mindscaping and re-landscaping.

STANDING BETWEEN CHINA AND THE U.S.: AN ANALYSIS OF HOW CHINESE AMERICAN'S LANGUAGE SCHOOL INFLUENCED THE NEXT GENERATION'S IDENTITY

Liu Jing

(Beijing Normal University) – China

My research attempts to portray how the Chinese language school in American has influenced Chinese Americans descents' identity. Chinese language school has long history in the United States of America; they have often been heatedly discussed but seldom researched. This study intends to fill this gap. The fieldwork was done in a Grade 4's class in a Chinese language school, which locates in the suburb of American city near Mississippi. The school was set up in 1998 and remains well since then, served as a complex cultural experience site to most American born Chinese. Through investigation of the textbook, unique teaching method, homework, optional course and festival celebrations at school, the article examines the initial construction of language affinity as well as the shaping of the cognition of Chinese culture, and intends to re-frame cultural belonging and identity.

THE CASE STUDY OF THE COMMENCEMENT OF HARVARD UNIVERSITY

Beihang University – China

This dissertation is a case study of ideological and political education based on ritual as the carrier.

In the perspective of values education, the discussion of school rituals mainly answers four specific questions: what kind of ritual can be used as a carrier of values education? Why can such rituals be help of values education? What values are conveyed? How does the ritualized educational mechanism that embodies these values emerge and continue?

OP 098 – IDENTITIES AND ALTERITY: ENCOUNTERS BEYOND ESSENTIALISM

Some current theoretical approaches in social sciences are operating on assumptions of reductionist alterity and essentialist notions of groups and individuals. Such theories may have a heuristic value per se, but in the grey area between science and politics, they can also have dangerous influence due to their echo with similar essentialist assumptions of nationalist and demagogic movements. In this sense, the subject of identities and alterity, which lays at the heart of our discipline, remains of key contemporary importance in revealing more complex understandings of the world.

In this panel we propose to explore approaches which conceptualise people in different and creative ways and take a stand against essentialism. This panel wishes to re-examine notions of alterity and identities, and related analytical concepts such as nationality, ethnicity, race, gender, social class, etcetera. We invite in particular ethnographically informed papers which explore the subject from diverse theoretical lines – phenomenological, existential, cosmopolitan, Marxist, critical realist and others – as well as methodologically experimental examples.

Convenor:

Jonatan Kurzwelly

(University of the Free State) – South Africa

Simone Sayuri Takahashi Toji

(Instituto do Patrimônio Histórico e Artístico Nacional / École des Hautes Études en Sciences Sociales) – Brazil/France

Raluca Bianca Roman

(University of St Andrews) – UK

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: identities; alterity; theory; methodology

Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

— Session 1 —

IDENTITY, ALTERITY AND A NON-HETERONORMATIVE SUBJECT. A CRITICAL VIEW ON LGBT ACTIVISM IN CONTEMPORARY POLAND

Monika Baer

(University of Wrocław) – Poland

Drawing on fieldwork research conducted among non-heteronormative residents of Wrocław (PL), in the proposed paper I problematize essentialist notions that define some sectors of LGBT activism and scholarship in contemporary Poland. Based on theoretical and political premises of “Gay International” (Gaudio 2009), they advocate identity politics and strategies rooted in civil rights paradigm of a (neo)liberal type and produce a fixed and stable “(homo) sexual minority” understood as an antithesis of a “(hetero)sexual majority.” This stance, however, is not supported by many non-heteronormative persons in whose name the LGBT movement apparently speaks. In this context, I develop a theoretical framework that moves beyond “human rights industrial complex” (Puar 2013) that underlies the discussed initiatives. To this end, I employ some elements of “anthropology of the contemporary” by Paul Rabinow, “para-ethnography” by George Marcus and “ethnography in late industrialism” by Kim Fortun. The proposed approach allows grasping identity and alterity not as twin or mutually exclusive, but as dynamic and co-constitutive aspects of emerging, multidimensional non-heteronormative subjects. This, in turn, brings hope for more productive activism and scholarship, which are not limited solely to those recognized as “properly queer (Puar 2017).”

GOING BEYOND RACE THROUGH RELIGION AND PHILOSOPHY: A COSMOPOLITAN PORTRAIT OF MR. CORREA

Simone Sayuri Takahashi Toji

(Instituto do Patrimônio Histórico e Artístico Nacional / École des Hautes Études en Sciences Sociales) – Brazil/France

Mr. Correa is deacon of the Orthodox Church of the Greek Diaspora in São Paulo, Brazil. In a congregation of Greek immigrants or Greek descendants, his presence is unusual. He is a tall slender Black man who was born in Brazil and is usually seen in full orthodox service style. Highly estimated by those attending the Church's service, one may wonder what story lies behind such a presence.

This paper proposes to explore the richness of a person's life under a cosmopolitan attitude, which aims at revealing how "the human comprises a complex singularity" (Rapport 2009:110). In investing on a particular human story, I intend to identify the open-ness through which people are able to develop their own potentialities and overcome expectations of essentialist sorts, such as being Black, or Greek, or Brazilian.

In Mr. Correa's case, I look at his own narrative of refusing to be recognised solely by racial discourses that circumscribe his identity within the limits of a Black presence with origins in the African continent. In his pursuit for finding his "truth", he found in philosophy and an Orthodox Christian religion a way to reinvent his personal history and understand his own presence in the world.

By following Mr. Correa's trajectory, this paper intends to highlight how particular individuals do not find shelter in collective concepts, such as ethnicity, nationality or society, but are capable to create their own narratives in order to move beyond certain political or/and cultural limits.

ARTÍFICES DA ALTERIDADE: O MOVIMENTO INDÍGENA NA REGIÃO DE CRATEÚS – CEARÁ – BRASIL

Estêvão Palitot

(Universidade Federal da Paraíba) – Brasil

Este artigo toma como objeto de análise a construção do movimento indígena na região polarizada pela cidade de Crateús, no sertão do Ceará. A pesquisa volta-se para compreensão dos processos de construção de identidades étnicas indígenas (Tabajara, Potyguara, Kariri, Kalabaça e Tupinambá) num contexto marcado por mudanças sociais e políticas referentes à cidadania e ao papel da diferença cultural nos jogos políticos contemporâneos. A abordagem proposta toma o movimento indígena como um processo de organização social específico dentro de uma dinâmica mais ampla de articulação social e política translocal. Conduzido inicialmente pela ação missionária católica, nos últimos anos, o movimento indígena tomou as políticas públicas indigenistas como seu contraponto de diálogo e confronto mais significativo. Assim, ganham centralidade os conceitos de etnogênese e etnificação, dentro de uma linha de reflexão que compreende os grupos étnicos como formas organizacionais e historicamente situadas, permitindo analisar o processo de fixação em unidades políticas de base étnica, de vetores de classe, status e cultura típicos de uma sociedade complexa.

— Session 2 —

CONCRETE JUNGLE: MAKUNA COSMOLOGY IN THE URBAN SETTING OF BOGOTÁ

Henry Siqueira

(London School of Economics) – England

During the last decades, some studies have dismissed notions of acculturation when defining contact situations between indigenous and white people in the Amazonian region. Whether in terms of other-becoming or ontological predation, Viveiros de Castro's symbolic economy of alterity has allowed to conceptualize socio-cosmological continuities.

This study touches upon comparisons between the anthropologies of the Lowland and Northwest Amazonia, their cosmologies and social transformations. It begins by taking into account a personal ethnography among a group of Makuna people displaced in the city of Bogotá, to address why despite being often cited to support the principles of perspectivism, their way of being does not translate contact situation into reversible bodily transformations. Consistently, insights of Hugh-Jones' interpretation of the Tukanos myth and aspects of Whitehead's philosophy, are compared with Lévi-Strauss' and Deleuze-Guattari's influence on Viveiros de Castro, and jointly proposed as a more suitable heuristic tool to dialogue with and make sense of Makuna people contact situation.

Makuna people distinct notion of personhood leans toward a stable identity, insofar any profession has a particular relation to their mythical ancestor and territory. The anxieties arising by the need of constitutive external others are diminished by the relevance of a constitutive immanent world that, acting as a quasi-structure, can be embodied and maintained at any time.

TOWARDS A NON-ESSENTIALIST UNDERSTANDING OF IDENTITIES AND BORDER-CROSSING: REFLECTIONS ON AN EXPERIMENTAL BILINGUAL AUTOETHNOGRAPHIC MEMOIR EXPLORING HOW I BECAME WHO I AM

Sachiko Horiguchi

(Temple University Japan Campus)

Anthropological scholarship have long shown how border-crossing experiences shape the life paths of individuals and their identities/alterity. This paper draws on an autoethnographic photo essay blog I wrote during my 3-month self-searching sojourn ‘back home’ in Los Angeles, USA in 2016, as well as my 2-month sojourn back in my ‘academic home’ in Oxford, UK in 2017, from my ‘hometown’ Tokyo, Japan, and attempts to explore the relationship between my border-crossing experiences (Japan-US-UK), shifting identities, and professional career as a ‘native Japanese’ anthropologist teaching at an American university’s branch campus in Tokyo. The journey to Los Angeles was my first trip in roughly 30 years back to where I spent 3 ½ years of my childhood with my family as a child of a Japanese expat father, and the trip to Oxford was my first time spending an extended period since graduation in my ‘academic home,’ where I was initiated into anthropology. In this blog journal, I went back and forth between past and present, Japanese and English languages, and attempted to reflect anthropologically on my memories to make sense of how I became who I am. This paper focuses on the blog posts where I challenge essentialist views about nationality, ethnicity, language, gender, and class, and on discussions with readers–anthropologists and otherwise–that ensued, and examines the extent to which a border-crossing individual’s anthropologically inspired writing helps undermine essentialism.

SOCIAL IDENTITIES AND THE SELF: A THEORETICAL GROUNDING OF SOCIAL THEORY IN PHILOSOPHY

Jonatan Kurzweilly

(University of the Free State) – South Africa

Despite people's claims, their national, ethnic and other identities are not ubiquitously relevant, they are rather situationally evoked and performed. Such is the case with the German, Paraguayan and Germanino identity in the municipality of Nueva Germania, in Paraguay. Recognising such 'contextual epistemic permissibility' allows us to form a de-essentialised understanding of groups and individuals. One of the challenges that emerge from this approach, is to understand how an individual can perform different identities, which differently define who they are, while remain certain of being a continuous and persistent person. The objective of this paper is to provide a theoretical grounding for theories of social identity in philosophical theories of personal identity. It allows us to analytically accommodate the situational and multiscalar character of identities, while recognising their existential importance for personal identity (for the Self).

— Session 3 —

FROM OUTSIDERS TO IN-BETWEENS: IDENTITY NEGOTIATION OF THAI FEMALE MIGRANTS IN HONG KONG

Herbary Zhang

(The Hong Kong University of Science and Technology) – Hong Kong

As a multicultural cosmopolitan, transnational migration has an inseparable relationship with the socio-economic development of Hong Kong, the phenomenon of transnational marriage between Hong Kong men and Southeast Asian women has become one of the influential factors impacting the family and social structure in this city. This research aimed to investigate the complicated identities of Thai female migrants within this specific socio-demographic group in Hong Kong.

This study, guided by identity, gender, and narrative perspectives, examines the subjective experiences of Thai female migrants through their journey of transnational migration to Hong Kong from an intersectionality perspective. Therefore, the central focus of my research question is 1). How do Thai female migrants living in Hong Kong perceive their identity? 2). How does the Hong Kong context shape Thai female migrants' identity negotiation? Using qualitative research methodology with an ethnographic approach, in-depth interviews with fourteen Thai female migrants from diverse backgrounds and participant observations were conducted at two field sites in Hong Kong. A thematic analysis was then used to analyse the narratives to examine how these migrants negotiate their national, ethnic and gender identities in the new socio-cultural environment.

TRANS BY CIS: ETHICAL, POLITICAL AND METHODOLOGICAL ISSUES OF BEING A CISGENDER ETHNOGRAPHER OF THE TRANSGENDER MOVEMENT

Mario Felipe de Lima Carvalho

(Universidade Federal do Rio de Janeiro) – Brasil

In recent years there has been a significant growth of the Brazilian trans movement, not only numerical, but also in political incidence. There has also been a notable increase in the number of trans students in universities, and consequently of masters, doctors and professors. In this scenario a criticism arises, in the borders between activism and academy, to a great part of the academic production on trans people. This criticism, based on the decolonial studies, aims the exotization of trans people by the eyes of cisgender scholars. In the activist pole, the criticism aims the absence of trans people in debates. This critic is based on the category “lugar de fala”, often as a tool to (de)legitimize the speech of certain subjects. As if the experience embodied in the ethnographer was a requisite for a legitimate speech. Instead of disregarding this criticism, I propose in this paper to reflect on the process of knowledge production involved in power relations that cross the encounter with the Other. For this I turn to the production of Donna Haraway (Situated Knowledges) and Gayatri Spivak (Can the Subaltern Speak?) in order to theoretically reflect on the limits and potentialities of encounters, identifications and alterity for the anthropological knowledge. Finally, it is worth noting that it is not only a methodological refinement, but an ethical and political commitment with the people who make our work possible, a commitment to the ideals of human rights.

METHODS OF SURVIVAL: QUEER CHICANX IDENTITY POLITICS

Minerva Zayas

(Oregon state University) – United States

Gender disparities are perpetuated and have actively been challenged within the case of contemporary politics. This portrayal of consistent disparities, has been present and often underrepresented within Chicana/o communities. Similarly, this cultural clash within a sense of belonging has been overlooked in terms of queer chicanx identity. Theories around intersectionality within race, class, and sexuality will be discussed in depth. Furthermore, authors such as Gloria Anzaldua, Cherrie Moraga, Christina Garza, and others have spoken in terms of challenging feminist pedagogies as a form of claiming these spaces within a larger heteronormative and patriarchal context. Kimberly Crenshaw theorizes identity politics as it affects women of color differently than men and white counterparts (Crenshaw, 1991). LGBTQ+ communities and social justice movements have been prolonged, and have taken up space within the ways that queer people of color have claimed and navigated a sense of belonging within public and private spaces.

Drawing from indigenous feminist perspectives, literature and poetry this analysis will expand on forms of writing that continues to challenge general discourses around methods of endurance and survival mechanisms within the larger systems of oppression.

CONCEPTUALIZING THE ETHNOGRAPHIC FIELD

Indrani Mukherjee

In contrast with ‘one site of reality’ of traditional ethnography, the challenge to ethnography in present anthropological parlance lies in the concept of ‘field’ (Gille, 2001). The epistemological basis of ethnography involves the study of people who are in or affected by certain situations, and sometimes locale is difficult to define, allowing for the fact that many localities are no longer isolated, but linked to the world in often complex ways (Marcus in Gille, 2001; Abu-Lughod, 2000). According to Marcus there is a ‘logic of association’, the ethnographer’s task is to find what connects to what, and to construct subjects in changing contexts as they act and are acted upon. In taking such a stance, the ethnography becomes an ethnography of the system, too (Marcus, 1995). paper explores this complexity of visualizing a ‘field’ in anthropological research through the understanding of a transshipment hub.

Delhi Transport Nagar, as a commercial centre and a transshipment hub, provides a unique social space for the amalgamation of floating, migrant and nomadic population of both urban and rural import. Different social groups belonging to different and overlapping social spheres come together and form specific identities which perpetuate themselves overtime. The research paper tries to understand these social identities in the presence of overlapping social systems.

ASSERTION PROCESSES: NOTES ON IDENTITY THROUGHOUT THE QUILOMBO DO GROTÃO'S RECOGNITION PROCESS

Daniela Velásquez

(Programa de Pós Graduação em Antropologia / Universidade Federal Fluminense) – Brazil

Brazilian 1988's Constitution was a mark of acceptance to the multicultural nature of the country, because of the integration of constitutional rights directed to ethnic groups understood as part of the nation building process. Quilombola Communities stand into these groups, and they were theme of innumerable debates that surrounded the judicial recognition of this identity. At last, there was established a bureaucratic process through which this groups are submitted to in order to access their territorial rights.

On 2015, the Quilombo do Grotão community found necessary to initiate this pad in order to formalize its existence before the state, and, as I accompanied the beginning of this process, I had the opportunity to reflect upon the roles played by identity along it. This analysis implies the decomposition into stages of a unified process in order to understand it as a whole. The referred stages are: the identity blooming, which goes through tradition redefinition and actualization, as well as a recovery and reconstruction of memory and history; then this identity takes on a political aspect, with action upon it, constructing an asserting process of distinction and communication of the difference involved on identity mobilization; the next stage corresponds to the adjustments of this assertion to the available pads offered by the state in order to access the judicial mechanisms, and, attest a self-claimed identity, but, this last time, offered by the State.

OP 099 – IDENTITIES, TERRITORIALITIES AND COLLECTIVE RIGHTS OF AFRO-DIASPORIC POPULATIONS

The panel aims to develop the interdisciplinary discussion on the identities, territorialities and collective rights of afro-diasporic populations from different approaches of the human sciences that address the relationship between state, academia and social movements. Specifically, it seeks to reflect on different cases of afro-diasporic populations, which present particularities both in the type of institutional responses and terms of public policies for the ethnic-political demands posed by Afro-descendant movements and organizations, as in the different identities, strategies and legal regimes mobilized in their processes of territorial struggle, autonomy and recognition. Among the specific topics that the panel seeks to address are: a) the processes of ethnogenesis and the dialogical-discursive strategies of the afro-descendant peoples and communities; b) the changes and challenges in the role of the anthropologist as intercultural mediator involved in the public “validation” of identity claims; c) the different legal approaches to collective rights with an emphasis on constitutional reforms and their practical developments in the last two decades; d) the theoretical and political tensions between transversal and disputed concepts such as race, ethnicity, color, afro, blackness, descent, ancestry, etc. and e) the experiences of building collective political action at the supra-state level in the diaspora and its relations with contemporary Africa.

Convenor:

Ana Paula Comin de Carvalho

(Universidade Federal do Recôncavo da Bahia) – Brasil

Liliana Gracia

(Universidad Nacional de Colombia) – Colombia

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, English and Spanish

Keywords: identities;territorialities;collective rights;afro-diasporic populations.

Thematic lines: 02. Anthropology of Africa and Afro-Diasporic Populations/Antropologia da África e das populações afro-diaspóricas

EXPERIÊNCIAS AFRO-DIASPÓRICAS – ETNICIDADE, SOCIABILIDADE E TERRITORIALIDADE EM DIFERENTES CONTEXTOS ETNOGRÁFICOS

Session chair:

Ilka Boaventura Leite

RAÇA, CULTURA E PERTENCIMENTO: A EMERGÊNCIA DA NOÇÃO DE DIÁSPORA AFRICANA

C. Flor

(Universidade Estadual Julio de Mesquita Filho) – Faculdade de Filosofia e Ciências Unesp/Campus de Marília – Brasil

Nos últimos vinte anos, observamos transformações substanciais tanto no lugar que é atribuído aos povos, às culturas e tradições de origem africana na formação da sociedade brasileira, quanto na maneira como a identidade nacional é abordada nos debates e discussões que se dedicam à investigação das relações raciais na contemporaneidade. Essas transformações trilham um caminho que reflete um novo olhar sobre a presença desses povos e culturas, muitas vezes, informado e influenciado por um conceito que tem ganhado destaque nas discussões tanto no mundo acadêmico quanto no da militância: a diáspora africana. Porém, raramente é explicitado o modelo ou a perspectiva de diáspora africana que está sendo articulada nessas investigações e discursos. Fora do Brasil, a noção de diáspora, e mais especificamente de diáspora africana, não é recente. Desde o fim do século XIX esteve presente nos Estados Unidos, tendo importante papel como locus de pertencimento, contribuindo para a construção de solidariedades e de agendas políticas dos movimentos sociais negros norte-americanos. Além disso, a noção de diáspora africana foi essencial para a construção, institucionalização e postulação dos paradigmas teórico-metodológicos para o que hoje (recentemente) é denominado disciplinarmente African-American Studies. Nesse sentido, esse trabalho tem como objetivo elaborar uma breve genealogia da noção de diáspora africana. Através do mapeamento do modo como os intelectuais afro-americanos trabalharam com categorias como “raça”, cultura, filiação e pertencimento no final do século XIX, apresentamos as condições de emergência do conceito.

REBIRTHING BLACKNESS IN BUENOS AIRES: THE LIFECYCLE OF THE CENTRO AFRO-CULTURAL

Judith Anderson

(CUNY Borough of Manhattan Community College) – United States

Black activism in Buenos Aires has historically been diasporic in its nature. In recent years, several groups of foreign blacks, like Afro-Uruguayans, have helped increase the visibility of Africans and Afro-descendants in Argentina through their cultural activities and support of activist causes. The Centro Afro-Cultural was founded by a group of Afro-Uruguayan artists and activists who dedicated their lives to the preservation of African-based cultural practices. The organization at the foundation of the cultural center was created in the late 1980s and began occupying the physical space of a “casa tomada” (taken home) in an abandoned building of the city in the late 1990s. The locale was a definitively black space in Buenos Aires, the “Paris” of South America. This cooperative living experiment was a sort of modern-day maroon colony where several families resided along with fictive kin and friends. These socially and economically marginalized individuals who would have otherwise been homeless sustained themselves by using the site for the maintenance and teaching of African-based cultural practices like capoeira and the construction of drums, for which they accepted donations in exchange for sharing their knowledge. When the residents were evicted from the space in 2009, they filed a lawsuit against the City of Buenos Aires citing institutional racism. In 2014, under the diversity-inclusive and progressive administration of Cristina Fernández de Kirchner, they won the case and were given a new building by the City of Buenos Aires in a central location. In January of 2018, under the anti-immigrant, conservative administration of Mauricio Macri, the same practice that helped the group be autonomous was used as grounds for closing down the cultural center. I track the lifecycle of the space as a symbol of black resistance in the “European” nation of Argentina.

ENTRE FRONTEIRAS: MULHERES NEGRAS (ARGENTINA, BRASIL E PARAGUAI) E AS POLÍTICAS DE RESISTÊNCIA

Angela Souza

(Universidade Federal da Integração Latino Americana)

Partindo de uma perspectiva de crítica ao colonialismo (Césaire, 2010a e 2010b; Fanon, 2008) este trabalho procura intensificar a discussão sobre as políticas públicas que emergem a partir das lutas protagonizadas por Mulheres Negras. Na reivindicação de direitos sociais procura-se discutir as ações e estratégias de mudança de uma lógica colonial-racista a partir de uma perspectiva interseccional (Creshaw, 1979), como uma política de resistência. A proposta é problematizar um debate que se expande para além das fronteiras nacionais e localiza-se entre fronteiras. Para esta análise parte-se da pesquisa “Yaba na Luta: o empoderamento da Mulher Negra na Fronteira” (FLACSO – Argentina, 2016), no qual realizou-se um trabalho etnográfico com Mulheres Negras na fronteira entre o Brasil, Argentina e Paraguai. Neste sentido, pretende-se problematizar o próprio conceito de fronteira, que muito além de questões geográficas, aqui está apontando para fluxos e movimentos gerados na Diáspora (Hall, 2003 e Gilroy, 2008) e que definem espaços e relações a partir destas mulheres em movimento. São mulheres que a partir de suas atuações, estabelecem formas de transgressão (Hooks, 2008) por marcarem espaços e lugares (Gonzales, 1983) redefinidos a partir de suas presenças e atuações políticas. São mulheres em distintos contextos nacionais, porém com problemáticas comuns.

APROXIMACIONES ETNOGRÁFICAS A LAS TERRITORIALIDADES Y A LOS PROCESOS IDENTITARIOS AFRO EN EL ESPACIO URBANO DE MONTEVIDEO

Valentin Magnone Machado

(Facultad de Humanidades y Ciencias de la Educación, Universidad de la República) – Uruguay

Mediante una aproximación etnográfica a las territorialidades urbanas afro, se busca comprenderlas como un espacio demarcado por límites reconocidos por la misma colectividad, apareciendo como una de las referencias fundamentales en los procesos de identificación colectiva. Se entiende que dicho territorio étnico puede transformarse, ser creado y recreado, porque se encuentra definido por su naturaleza contextual. Estas territorialidades buscarán ser comprendidas a partir de una aproximación etnográfica a redes familiares afrodescendientes, que fueron relocalizadas forzosamente por la dictadura militar, a finales de la década de 1970, desde el área céntrica hacia barrios ubicados en zonas periféricas de la ciudad. Se buscará comprender así los posibles tránsitos que los integrantes de estas redes familiares realizan entre diferentes espacios, asociados a actividades como el trabajo, el acceso a la educación y la salud, así como también analizando sus lugares de reunión, ocio y esparcimiento. De esta forma se intentará analizar procesos urbanos como la segregación racial, producida por los “procesos de racialización”, así como también la lógica espacial de la “formación racial”, a través de los sentimientos comunitarios de vecindad.

'BOMBA' E FESTA. UMA ETNOGRAFIA SOBRE OS ESPAÇOS DE SOCIABILIDADE FESTIVA EM TORNO A UMA MANIFESTAÇÃO MUSICAL DO POVO AFROCHOTEÑO DO EQUADOR

Ana Barrientos

(Universidade Federal Fluminense) – Brasil

A 'bomba' é uma das expressões culturais mais significativas para o povo afrodescendente do Vale do Chota-Mira nos Andes equatorianos. Este 'complexo cultural' de matriz africana envolve gênero musical, poesia, dança e o instrumento de percussão de igual nome. A 'bomba' se desenvolve com maior força durante os espaços festivos organizados pelas comunidades afrochoteñas, tanto no próprio Vale do Chota como nas cidades equatorianas com maior presença de migrantes afrochoteños.

O objetivo deste trabalho é mostrar como os espaços festivos ou encontros musicais se tornaram em espaços de sociabilidade de grande importância para as discussões sobre os processos de afirmação étnica do próprio povo afrochoteño, assim como também, em espaços emblemáticos e de uso político de visibilização ante a alteridade.

A través deste trabalho etnográfico acompanhei duas relevantes festividades afrochoteñas, o Carnaval Coangue na comunidade El Chota, e a comemoração do Dia do Afroequatoriano na cidade de Ibarra, onde pude observar que, na atualidade a 'bomba' deixou de ser uma expressão localizada nas margens territoriais e sociais do Vale do Chota e dos afrochoteños, tornando-se numa manifestação de ordem nacional que visibiliza, mobiliza e gera discursos que promovem relações interculturais num país que se sinala 'pluriétnico' e 'pluridiverso'.

EXPERIÊNCIAS AFRO-DIASPÓRICAS – LUTAS POR RECONHECIMENTO E CIDADANIA

Session chair:

Ana Paula Comin de Carvalho

QUILOMBOLAS NA ÍNDIA? SOBRE CASTAS, “RAÇAS”, AFRICANIDADES E A LUTA CONTRA DISCRIMINAÇÃO E POR DIREITOS CIVIS

Andreas

(Universidade Estadual Paulista)

Em pequenas aldeias ou em casas isoladas nas matas virgens do interior do Estado de Karnataka, vivem alguns milhares de descendentes de africanos.

Internamente, os chamados siddis dividem-se em três grupos religiosos: cristãos, hindus e muçulmanos. Tal como as demais castas, os siddis têm evitado, entre si, casamentos inter-religiosos. Por outro lado, não são aceitos pelos respectivos irmãos de fé não-siddis como iguais.

Recentemente, o padrão das relações internas e externas começou a mudar lentamente. Marco importante neste processo foi a conquista do status de Scheduled Tribe (2002), que possibilita aos siddis reivindicarem a inclusão em programas de ação afirmativa e fez com que os líderes se empenhassem em consolidar um espírito de união para além das fronteiras religiosas.

A legislação indiana, que exige como um dos critérios para a obtenção do status de Scheduled Tribe a comprovação de “hábitos culturais próprios”, induziu um processo de reavaliação das tradições. Foi neste contexto que referências à África começaram a ganhar peso nos discursos dos líderes.

Os diversos esforços dos líderes siddis, que buscam consolidar uma identidade siddi, vêm desafiando o poder dos padres, brâmanes e mulás (não-siddis), que têm exercido forte influência sobre os siddis.

O enfoque da nossa pesquisa são a discriminação e as estratégias para superá-la. Com base em críticas de teor pós-colonial, mas também numa pesquisa etnográfica sólida, analisamos de que maneira marcadores de diferença fundamentais, tais como casta, religião, tribo, cor, raça e africanidade, são afirmados, disputados ou questionados pelos agentes sociais, nas suas práticas cotidianas e nos discursos, com o objetivo de defender (seus) interesses e impor (seus) significados.

CANDOMBLÉ: RELIGIOUS IDENTITY, VISIBILITY AND SOCIO-POLITICAL RECOGNITION

Cleyde Rodrigues Amorim

(Universidade Federal do Espírito Santo) – Brasil

The research carried out with Candomblé terreiros in the metropolitan region of Vitória / ES / Brazil (2015/2017) allowed not only the mapping but also a reading about the social and religious (re) configuration of these traditional African communities. The discursive dimensions of the construction of ethnic-racial identity based on religious belonging and religious inheritance of the (sometimes secondary) family-of-saint, with which social connections are created and recreated, are highlighted here. In addition to the growth of religious racism in the state of Espírito Santo, the mediation of the anthropologist to promote the visibility of these communities involved different challenges and tensions that emerged in the process of claims of identities and political spaces. In this process of gaining visibility, cultural recognition and symbolic internal and external to the groups, there are unfoldings that stimulate an ethical-political reflection in the management of research and in the social relations constituted in it.

VIVENDO DE RESISTÊNCIA: O QUILOMBO SACOPÃ, O ESTADO, O SAMBA E A LUTA POR RECONHECIMENTO

Filipe Juliano

(Museu Nacional) – Brasil

Este trabalho visa descrever como a comunidade do Quilombo Sacopã, habitado pela família Pinto em uma das áreas mais valorizadas do Rio de Janeiro, empreende a luta pelo reconhecimento de seus direitos territoriais, culturais e econômicos no contexto social e político brasileiro. O Quilombo Sacopã é um centro político das mobilizações quilombolas do estado do Rio de Janeiro e de outras movimentações que se formaram na cidade do Rio frente às investidas de setores empresariais interessados nos grandes eventos realizados nos últimos anos. Foca-se, aqui, na relação que os moradores do Quilombo Sacopã têm de estabelecer com diversas esferas estatais e governamentais, para terem suas garantias constitucionais efetivadas em direitos. Toma-se como apoio a reflexão que identifica o caráter ambíguo do Estado brasileiro ao se propor mitigar as desigualdades decorrentes de seu processo histórico, mas por vezes ser também um instrumento de exploração social e promotor de agressões morais a grupos vulneráveis. A ambiguidade percebida na ação e formação do Estado está conformada pelas ambiguidades do contexto social brasileiro, que combinam duas cosmologias conflitantes: o igualitarismo universalista e o particularismo hierarquizante. Dessa forma, procurar-se-á entender como os moradores do Quilombo Sacopã orientam representações e ações na direção da ação e reprodução de seus modos de vida autônomos frente e contrariamente ao caráter tutelar, totalizante e personalista do Estado brasileiro. O Quilombo Sacopã é um importante espaço de “resistência cultural” devido às suas rodas de samba e ao seu bloco de carnaval, os quais serão privilegiados na reflexão sobre a sua empreitada pelo reconhecimento de seus direitos.

ENTRE “ENCANTADOS” E A “BESTA-FERA”: MUDANÇA SOCIAL E RITOS DE RESISTÊNCIA AOS GRANDES PROJETOS NO QUILOMBO SANTA ROSA DOS PRETOS (MA)

Gabriela Fraga Fernandez

Compreendendo o desenvolvimento como um dos modos de operação mais profícuos de transformação social na atualidade (Lins Ribeiro, 2008, 2015; De Sardan, 1995; Santos, 2010), este projeto de pesquisa assume como tema a problemática antropológica clássica da mudança social e da reconfiguração de identidades e estruturas sociais (Evans-Pritchard, 1978; Gluckman, 1987; Leach, 1997). Nesse sentido, busca unir uma perspectiva socioantropológica à discussão da transformação derivada de situações contemporâneas de conflito socioambiental, entendendo este como forma de disputa material e simbólica em torno de bens naturais e comuns (Acselrad, 2009; Esterci, 2003, Scotto, 1995) profundamente disruptivos às relações comunitárias. A proposta da pesquisa questiona os processos de reconfiguração permanente dos territórios e de suas propriedades materiais e simbólicas a partir da construção de rodovias, da implementação de atividades extrativas minerais transnacionais e de demais projetos de grande escala, buscando discutir as mudanças operadas nas diferentes formas de vínculo social com os lugares e suas representações. De outro lado, busca discutir as relações entre a dimensão territorial da mudança e os processos de construção e sustentação das identidades individuais e coletivas, operacionadas através da cultura, que possibilitam a insurgência de movimentos sociais de resistência.

Partindo da premissa Maussiana (1974) de que os rituais são a sociedade em ato e as lendas e os mitos são narrativas que buscam dar sentido à vida em grupo, ambos pertencentes ao domínio da esfera da ação social (Weber, 1979), este estudo busca através do método etnográfico demonstrar como o contato e a relação desenvolvida com “encantados” ao longo da vida no quilombo Santa Rosa, bem como a operacionalização de práticas ritualizadas, como o festejo do Divino Espírito Santo e ritos cotidianos, como as reuniões, para além de expressarem visões dominantes ou conflitantes a respeito de si e de outros grupos presentes no território, compõem um complexo ritual, uma tríade indissociável, que vem a ser o pilar da resistência ao processo de mudança social no povoado Quilombola de Santa Rosa dos Pretos, capaz de tecer a costura entre cultura e ação política.

ANTROPOLOGIA, ESTADO E COMUNIDADES QUILOMBOLAS

Session chair:

Eliane Cantarino O'Dwyer

OS ANTROPÓLOGOS E A DEFINIÇÃO DE TERRITÓRIOS QUILOMBOLAS NO BRASIL (1998-2016)

Carlene Santana

(Universidade federal do Recôncavo da Bahia) – Brasil

Ana Paula Comin de Carvalho

(Universidade Federal do Recôncavo da Bahia) – Brasil

O presente artigo tem como tema a relação entre a antropologia brasileira e a identificação de grupos etnicamente diferenciados, especialmente as comunidades remanescentes de quilombos. O direito coletivo a terra para as comunidades negras rurais e urbanas brasileiras não foi precedido por um acúmulo de estudos antropológicos sobre essa população, como no caso colombiano. Foi o imaginário sobre o que teriam sido os quilombos – que primeiro ganhou força no campo do movimento social negro do país – que alcançou o estatuto de tema constitucional em 1988. Desse modo, o problema de identificação desses grupos acabou por configurar-se num campo específico de atuação que envolve uma gama diversificada de mediadores. Dentre eles, os antropólogos que vem trabalhando ativamente para ocupar o lugar de interlocutores com legitimidade técnica e acadêmica requeridas para o diálogo com os campos administrativos, político e jurídico (CARVALHO, 2008). Entre os anos de 1998 e 2016 foram produzidos 196 relatórios de identificação de territórios quilombolas. A maior parte deles foi elaborada por antropólogos que são professores, doutorandos ou mestrandos de universidades federais ou estaduais. Seja por meio de convênios, termos de cooperação técnica, destaque orçamentário, licitação e contratos celebrados pela Fundação Cultural Palmares (FCP), Instituto Nacional de Colonização e Reforma Agrária (INCRA), Instituto de Terras de São Paulo (ITESP) e Ministério Público Federal, seja por doações ou outras modalidades. Os relatórios restantes foram escritos por antropólogos pertencentes ao quadro de servidores do INCRA. Diante da inexistência de análises mais abrangentes sobre esses trabalhos, buscamos preencher essa lacuna.

UMA ETNOGRAFIA DO PROCESSO DE PRODUÇÃO DE LAUDOS ANTROPOLÓGICOS DE REGULARIZAÇÃO FUNDIÁRIA DOS TERRITÓRIOS QUILOMBOLAS NA BAHIA

Flavio Luis Assiz dos Santos

(Universidade Federal da Bahia)

A questão das perícias e dos laudos/relatórios antropológicos está na “ordem do dia” para a antropologia brasileira uma vez que os/as antropólogos/as conquistaram o reconhecimento estatal como o/a especialista para tratar de questões de identificação e delimitação de territórios quilombolas. Contudo, este complexo campo de trabalho antropológico tem sido pouco estudado a partir da perspectiva das práticas institucionais, ou seja, a partir da perspectiva das ações concretas dos agentes públicos que operacionalizam essa política e de seus produtos. Assim, este trabalho se propõe a apresentar alguns resultados parciais de minha pesquisa de Doutorado que busca fazer uma etnografia descrevendo e analisando como, num contexto de atuação estatal, as ações concretas dos/as antropólogos/as estão fazendo emergir um tipo específico de prática etnográfica e de prática estatal. A pesquisa está sendo realizada recorrendo-se à leitura e análise dos laudos antropológicos (produtos) publicados pelo Instituto Nacional de Colonização e Reforma Agrária (INCRA), no Estado da Bahia, e ao diálogo com os/as próprios/as antropólogos/as no intuito de entender como um determinado “processo etnográfico” vai se configurando a partir de uma série de questões/problemas/dilemas que envolvem esse fazer especializado.

SOMOS QUILOMBOLAS SIM!: PROCESSO DE EMERGÊNCIA ÉTNICA NO CONTEXTO DAS COMUNIDADES 'REMANESCENTES' DE QUILOMBO NO MUNICÍPIO DE SERRA BRANCA-PB/BRASIL

Wallace Ferreira

(Universidade Federal de Campina Grande) – Brasil

As conquistas políticas dos grupos rotulados como minorias, que representam a emergência de novos sujeitos sociais, vêm ganhando a cena acadêmica das Ciências Sociais no Brasil nestes últimos 40 anos, evidenciando a inquietação destas ciências com o novo. É a partir desse contexto de emergência de novos sujeitos sociais, que o movimento quilombola no Brasil (comunidade étnico racial) aparece impulsionado pela conquista constitucional em 1988 – Art. 68 – ADCT, esse dispositivo legal assinala que esses sujeitos históricos presumíveis existam no presente ocupando uma terra que, portanto, deverá ser titulada. As comunidades “remanescentes” de quilombo localizadas no Município de Serra Branca-Paraíba/Brasil -, Cantinho, Lagoinha e Ligeiro de Baixo, são nosso campo de pesquisa e representam também a luta quilombola no Cariri Paraibano/Brasil. Nesse sentido, esta comunicação traz reflexões iniciais acerca do processo de emergência étnica no contexto das comunidades “remanescentes” de quilombo do município de Serra Branca-Paraíba/Brasil. Para tanto, assumimos como estratégia metodológica a etnografia, esta prática de descrever/ negociar/ experimentar a “sociedade do outro”. Concluímos apontando que o território é a chave que aciona a emergência de um sentimento de pertença, fundamental na construção da identidade étnica, o sujeito se pensa inicialmente como pertencente a um lugar, onde seus avôs, pais e ele mesmo com seus filhos vivem, portanto, um grupo étnico é uma comunidade político-organizacional produzida a partir de certas interações sociais que possuem um caráter dinâmico. A terra não possui um significado financeiro-especulativa, as pessoas do Cantinho, Lagoinha e Ligeiro de Baixo tem a terra como a morada da vida e, sua luta não é por um pedaço de terra qualquer, é pelo chão onde se cultiva o feijão, o milho e a mandioca, o chão que a galinha cisca para criar seus pintos, onde cresce o capim que alimenta a criação. É aquele “pedaço de chão” que alimenta e onde os pés pisam observando o transcurso do tempo.

ETHNOGRAPHIES OF POLITICS: COSMOPOLITICS IN CHAPADA DOS GUIMARÃES – MT

José Batista Franco Junior

(Universidade Federal de Mato Grosso) – UFMT/Brasil

This research proposes an ethnography about the cosmopolity of the quilombola community Morro do Cambambi and its surroundings, located near the Água Fria District, in Chapada dos Guimarães – MT. Ethnography seeks, above all, to focus on the political practices of the quilombola social network related to the creation of community associations and the socio-political segmentation processes resulting from these practices. In addition, I intend to understand the way of doing politics in the ethnographic scenario of the quilombola territories of Morro do Cambambi and Cachoeira Bom Jardim. Field research was carried out from February to July 2017, focusing on the field of analysis for conflicts, dissent, the importance of kinship in the definition of belonging and self – identification to quilombola territories. The fieldwork was dedicated to the coexistence, to the monitoring of actions of the associations and the political agenda of the quilombolas in the claims for the rights to the traditional territory to understand the dimension of the relations and the lived conflicts of these collectives considering the context of the mismatches between the guaranteed rights and access to them through public policies aimed at the remaining communities of quilombos. Thus, to ethnograph the practices, assemblages and the knowledge of these subjects of law will contribute to a more critical understanding of the public policies of State regarding the titling of quilombos lands, and to the ways of doing politics of these communities, the ways in which respond to State appeals.

COMUNIDADES QUILOMBOLAS – PERTENCIMENTOS, TERRITORIALIDADES E PRÁTICAS

Session chair:

Ana Paula Comin de Carvalho

ILHA DE CAJAÍBA: PERTENCIMENTO E TERRITORIALIDADE NAS COMUNIDADES QUILOMBOLAS ACUPE, SÃO BRAZ E PORTO DOM JOÃO / RECÔNCAVO BAIANO

Mariana Balen Fernandes

(Universidade Federal da Bahia) – Brasil

Este trabalho busca analisar os usos e os significados atribuídos à Ilha de Cajaíba e ao território pesqueiro pelas comunidades quilombolas São Braz, Acupe e Porto de Dom João, localizadas na região do Recôncavo Baiano. Trata-se de refletir sobre as relações materiais e simbólicas que os integrantes das comunidades quilombolas mantêm com a Ilha e que remetem às concepções nativas de identidade, memória e territorialidade.

Pesca e a mariscagem (extrativismo marítimo) constituem práticas tradicionais ligadas ao uso dos recursos naturais enquanto formas de legitimar seus direitos sobre os territórios continentais, marítimos e insulares. A Ilha engloba um conjunto de outros espaços – pequenas ilhas e ilhas maiores – que formam o arquipélago considerado um espaço comum compartilhado. Os trajetos feitos até a Ilha de Cajaíba, em conjunto com as comunidades quilombolas, permitem identificar locais significativos e práticas associadas à sua trajetória, o que contou com o método de georreferenciamento do território pesqueiro a partir de pontos de conflitos, espaços compartilhados, constituição de redes de solidariedade e referências territoriais que conformam o ambiente denominado como “Ilha”. Assim, buscou-se produzir mapas dos fluxos marítimos com vistas aos vínculos que as comunidades Acupe, São Braz e Porto Dom João mantêm com seu território pesqueiro.

IDENTIDADE E TERRITORIALIDADE EM UMA COMUNIDADE QUILOMBOLA NA REGIÃO DO BICO DO PAPAGAIO – TOCANTINS – BRASIL

Rita de Cássia Domingues Lopes

(Universidade Federal do Tocantins) – Brasil

O artigo discute sobre identidade e territorialidade na comunidade remanescente de quilombo Ilha de São Vicente, localizada no rio Araguaia, município Araguatins, região Bico do Papagaio, norte do Tocantins. Esta comunidade como várias outras comunidades negras no Brasil assumiram a identidade quilombola após recuperar através de suas histórias, as origens e a ancestralidade africana. Lutam pela garantia dos direitos sobre o território onde vivem, direito esse assegurado pela Constituição Federal de 1988, que criou também uma nova categoria política e sociológica. Foi realizado o trabalho de campo com observação participante e entrevistas. A Comunidade em questão passa por um conflito territorial dentro da Ilha e na tentativa de garantir seus direitos, em 2010 foi reconhecida como quilombola pela Fundação Palmares e em 2011 entrou com o processo de titulação de suas terras no INCRA. Início de 2015 foi publicado o RTID e depois disso o processo parou, considerando a situação político-sócio-econômico que o país está hoje. Os resultados obtidos demonstram que a Comunidade tem lutado para se manter na ilha e tem trabalhado internamente através de várias ações, como: reuniões internas e externas; participando de encontros com outras comunidades quilombolas; no dia a dia onde são lembradas as histórias, os afazeres e o uso dos recursos naturais disponíveis na área onde vivem; buscam por seus direitos nas áreas de educação e infraestrutura, em manter as suas terra e ser quem são.

DINÂMICAS FAMILIARES E PERTENCIMENTOS ÉTNICOS: O CASO DO QUILOMBO DA PITOMBEIRA

Jordania de Araujo Souza

(Universidade Federal de Alagoas) – Brasil

A partir da observação de aspectos da “micropolítica da vida cotidiana” (Bailey, 1971) na comunidade quilombola da Pitombeira, localizada no sertão paraibano, o presente texto analisa o modo pelo qual as configurações familiares e a articulação política do grupo se relacionam com os processos históricos e as lutas identitárias por eles compartilhados. Apoiando-me em uma abordagem processualista (Barth, 1969), tomei como referência para a minha reflexão as situações ordinárias e extraordinárias ali presenciadas e vividas, destacando diferentes momentos de “chegada de pessoas de fora” no lugar e seus processos de aproximação ou distanciamento, marcados por elementos de ordem temporal e pela demarcação de fronteiras estabelecidas, ora pelo pertencimento as “famílias de raiz”, ora pelo pertencimento étnico, e que dão visibilidade a um contexto de profundas superposições, cuja compreensão torna possível um melhor entendimento dos processos que perpassam a rotina diária daquela comunidade. O material empírico possibilitou destacar que, os pertencimentos familiares são importantes princípios de mapeamento e de organização social na Pitombeira. Nesse sentido, a análise aqui apresentada atribuiu destaque às dinâmicas familiares evidenciando atores que, trilhando por arenas diversas (no campo religioso, político, associativo ou mesmo familiar), representam para o grupo relevantes contribuições para sua constituição e manutenção. Para tanto, destacou-se o modo pelo qual as interações vão se constituindo e as dinâmicas da vida familiar vão pautando a organização e articulação social e política do grupo, permeados por um conjunto de repertórios morais, marcados pelas reputações e conflitos entre as famílias que ali residem. Contemplando diferentes níveis da vida social daquelas famílias, foi possível destacar a complexa e imbricada relação existente entre apropriação territorial, laços de parentesco e construção de padrões de pertencimentos que são marcados por afetividade, moralidade e agenciamento político; sinalizando assim, questões importantes para pensarmos os elementos envolvidos nos desdobramentos dos processos de reconhecimento da identidade étnica dos moradores da Pitombeira.

SAMBA DE RODA E CARURU: PRÁTICAS IDENTITÁRIAS AFRO-DIÁSPORICA

Neivalda Freitas de Oliveira

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Breno Trindade

(Universidade de Brasília) – Brasil

Em Novembro de 2004, o samba de roda do Recôncavo Baiano foi reconhecido pelo IPHAN como patrimônio cultural nacional. Tendo como principal objetivo assegurar a continuidade da prática a partir de sua divulgação e promoção, as ações de salvaguarda implementadas se centraram no samba enquanto performace. Neste ensaio, buscamos refletir sobre a complexidade de um universo onde o samba é um dos vários elementos que compõe uma rede de sociabilidade em que religiosidade, trabalho, família e território permeiam o cotidiano de inúmeras comunidades. Essa proposta surge quando, um interlocutor enfatizou que, tão importante quanto um sambador é aquela pessoa que tem como tradição oferecer o caruru, sendo ela um dos principais mantenedores do samba de roda. Nesse sentido, tomamos como ponto central as relações que se desenvolvem em torno do caruru e do samba de roda. Por sua vez o caruru pode ser pensado como um tipo de alimento, como também um ritual onde esse mesmo prato é servido, por diversas motivações. A referida prática ocorre por casos de doenças, pelo nascimento de gêmeos, por tradição familiar e/ou religiosa, dentre outros. Dessa forma, temos o caruru como prática de cura, pois, se trata da manutenção de um equilíbrio da alma, do corpo e de outras esferas das relações familiares. Sendo assim, caruru, samba de roda e religiosidade não devem ser pensados separadamente, mas sim como elementos constituidores de uma realidade complexa de construção de identidades.

OP 100 – IMAGINATION AND KNOWLEDGE PRODUCTION

OP

Drawing from anthropological research with scientists and indigenous knowledge producers, we propose an exchange of the challenges and possibilities related to ‘imagination’ when researching knowledge-production. How to consider imaginaries both in practices and discourses of knowledge production? How imaginaries on not yet existing possibilities frame knowledge? How imaginaries in one field, context or period influence others? How is it different from concepts, such as ‘discourse’, ‘ideology’, ‘culture’, ‘representation’, ‘belief’? How do feeling and conceptualization, on the one hand, and the senses, on the other, relate in imagination? In what ways to imagine mean to foresee possibilities, create new paths and directions, new modes of existence, new worlds, narratives, things, at the same time looking at the past and present in different ways? Does imagination of new worlds, bodies and relationalities affect (cosmo)politics? Are they affected by (cosmo)politics? How do new imaginaries concerning knowledge and practices imply new political imaginaries, new ways of doing politics?

Convenor:

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REFLECTION ON PRACTICES AND THEORIES

Session chair:

Marisol Marini

ENTERING THE FIELD: REFLECTIONS ON THE WAYS OF “BEING AFFECTED”

Leila Abdala

(Instituto de Humanidades y Ciencias Sociales del Litoral (UNL-CONICET) – Argentina)

Melania Stehli

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We propose to reflect on the notion and ways of ‘being affected’ (Favret-Saada, 1980, 2005; Goldman, 2003; Escolar, 2010; Zapata, 2011) by discussing our fieldwork experiences during our doctorate studies. The latter were based on ethnographic proposals that required involved personal commitment and bodily, affective and political investment from our part. We reflect upon the process of entering the field to organize our discussion around two different research objects. Firstly, the trajectories, logics, exchanges and representational practices that constitute the scientific field in Argentina. Secondly, emotional and bodily experiences that characterized spaces where doula training takes place. Therefore, our deliberation seeks to establish a dialogue between the cultural distance(s) and familiarity in epistemological and social terms with our research objects. By doing this, we intent to ponder the results of ‘being affected’ and how it allowed us to gather information about relative objectivities and social structures within the social worlds we studied.

RELATION, CONTINGENCY AND MATERIALITY IN THINKING PRACTICES WITH IMAGES, WORDS AND SOUNDS

Carolina Cantarino Rodrigues

(Universidade Estadual de Campinas) – Brasil

The purpose of this communication is to think about the ethical and political challenges that the exhaustion of anthropocentrism poses for relations with images, words and sounds. What thinking practices become possible when: 1) An antipredicative politics problematizes the relations of inclusion of these beings in an already given sociability marked by the human classification modes of attribution of qualities; 2) when one prefers not to adhere to anthropomorphism – one that tends to imprison words, images and sounds between two sociological poles: that of the biography /social position of its author and/or the social or historical context of its production, both understood as inescapable conditions. We propose to enter the thinking practices moved by the relation, contingency and materiality in the works of Donna Haraway (2016), Isabelle Stengers (2017) and Tim Ingold (2013) that allow us to experience other possibilities of being together and in the presence of images, words and sounds. In order to configure this problematic field, research experiments with literature, music and the production of images with the so-called climatic change will also be mobilized in this approach with authors and works that have defended the necessity of the restitution of an imaginative, speculative or experimental dimension to sciences as a way of effectively politicizing the knowledge production.

TRANSCEND EPISTEMOLOGY, SYMMETRIZE ANTHROPOLOGY. TOWARD AN ANTHROPOLOGY OF LIFE SCIENCES

María Alejandra Dellacasa

(Instituto de Geografía, Historia y Ciencias Sociales) – CONICET – Argentina

We propose to analyze some items that have enabled a fruitful dialogue and mutual feedback between anthropology and the STS studies. Our gaze is focused around the ways in which scientific knowledge is produced and legitimate in the field of life sciences. The opening of 'blackbox' production processes, provides one symmetrical look with respect to other knowers groups that dispute both, the spaces and forms of knowledge production, and the pathways through which this becomes legitimate and 'authorized'. We recover and deepen the notions of co-production of knowledge (Jasanoff, 2004), and post-normal science (Funtowicz and Ravetz, 1993) to analyze critically the contributions that these categories can provide to enrich our work. The anthropology of science's perspective in the field of life sciences from a political focus, constitutes a valuable instance that allow both, demystify the biologicism of common sense, and questioning the finished 'truths' of Science.

SCULPTING PAST AND FUTURE: IMAGINATION IN ARCHAEOLOGY AND CONSTRUCTION

Cristián Simonetti

(Pontificia Universidad Católica de Chile) – Chile

This paper reflects on the way in which experts in archeology and construction face past and future. Outside the pretensions of objectivity typical of the sciences that study the past, or the standardization processes that characterize the construction industry, in such professional contexts reality and imagination entangle through gesture. The latter, inasmuch as the surfaces of the past and the present do not precede the gestures that respectively “discover” and “construct” them. Moving beyond the categories of construction and discovery, I argue that studying the past and creating the future resemble an act of sculpting.

LIFE AND MATERIALITY

Session chair:

Guilherme Sá

DIYBIO: ABOUT THE WAYS OF AN ANTHROPOLOGICAL CYBORG WORK

Gil Vicente

(Universidade Estadual de Campinas) – Brazil

Marko Monteiro

(Universidade Estadual de Campinas) – Brazil

This paper seeks to bring the recent data from my postdoctoral research, which seeks to investigate the practices known as DIYbio or Do it yourself Biology.

The theme is the theory, practice, and conceptions of science in relation to DIYbio, from where I have been developing an investigation about the problem that is placed in this practice that seems to raise the question about the place considered as necessary to realize ‘science’ and its applications in the human body. The acronym refers to laboratories, quasi-laboratories, and facilities without state financial resources and without effective funding links, assembled by independent researchers of the current funding networks. This movement began in mid-2000 in many places such as the US, Europe, Japan, Brazil and the main idea is that such researchers seek to create ways to use and share technologies within the concepts and practices already used by hackers and biohackers; for example, open-access information, cyber countermeasures, prostheses and robotic implants, use of synthetic substances, DNA analysis, among other actions. This research is being done through ethnographic fieldwork in laboratories and quasi-laboratories, university facilities, events, literature review and through the monitoring of DIY and DIYBio processes in Brazil and Japan. About the participation in this panel, my work can bring data and ways of thinking the intersections between science and activism, helping to reflect on the new perspectives on science, its epistemology, and its practices.

O CHAPÉU DO BRUXO: UMA EXPERIÊNCIA BIOHACKER BRASILEIRA

Clarissa Reche

(Universidade de São Paulo) – Brasil

Ao ligar a minicentrífuga de bancada Seletora, equipamento de uso cotidiano em laboratórios de biologia molecular, aparecem no visor uma das quatro casas de bruxaria do famoso romance juvenil Harry Potter. Não é uma minicentrífuga comum: ela foi construída do zero como um projeto de hardware livre e confeccionada ao longo de dois anos e meio. De um biohackerspace em Amsterdã à uma salinha no Instituto de Química da USP, das máquinas de fabricação digital chinesas às empresas de equipamentos laboratoriais, das altas taxas de suicídio nas universidades à auto-organização estudantil: seguindo as alianças momentâneas que foram necessárias para que a Seletora pudesse existir nos damos conta da complexidade destes encontros, que só foram possíveis graças a um imaginário compartilhado coletivamente de como deve ser a ciência. Este trabalho busca descrever, a partir de uma etnografia das práticas do Clube de Biologia Sintética da Universidade de São Paulo, o encontro da cultura hacker com o fazer científico acadêmico, encontro este que produz táticas de insistência que trazem para dentro da ciência uma possibilidade de abertura e liberdade criativa, permitindo assim uma maior alegria na criação de conhecimento.

MATERIALITY AND IMAGINATION FROM PLACEBO EFFECT AND CHRONIC PAIN

Mário Eugênio Saretta Poggia

(Universidade Federal do Rio Grande do Sul) – Brasil

The thematic of the placebo effect is directly related to the phenomenon of the imagination. Since the middle of the eighteenth century attempts have been made to establish certain relationships between processes of healing and imagination, faith and hope of the patient. Prior to the standardization of randomized double-blind clinical trials, experiments had been questioned about the causal relationship between curative processes and imagination and due to that they would not be taken as scientific or legitimate. The effect of imagination on the bodies was recognized, but it was at stake to remove it. Contemporary theorists of science suggest that this logic would be influential in the current conception of the placebo effect, in which clinical trials take it as the main reference for demarcating a procedure's or drug's effectiveness: one should improve for good reasons, not for belief. There are a dispute between the real and the imagined and between the reason and the senses. In this paper, my ultimate aim is to explore issues of materiality and imagination by addressing the placebo effect. This paper is based on articles reviews and field research, consisting in ethnographic incursions in medical appointments and clinical trials – where transcranial stimulation equipment is being tested in the active and sham (placebo) version for pain. I emphasize that the theme of chronic pain seems privileged to think the imagination, especially in what involves medical rationality, because pain would always be perceptive and be dependent on the patient's report.

IMAGINATION AS AN EMBODIED CRAFT

Marisol Marini

(Universidade de São Paulo) – Brasil

Seeking to investigate whether artificial hearts produce ontological instabilities in terms of what is human and non-human, the purpose is to explore the ethnography of medical and scientific practices through which these devices arise. On artificial hearts production, imagination is understood as an engine for the emergence of new solutions, in a field of experimental research and (still) unstable artifacts. Since there are no stabilized solutions, it is necessary to imagine and idealize new ways of dealing with heart failure, one of the main causes of death in the contemporary world.

I argue that imagination is a fundamental aspect not only to idealization of new devices, but also in all stages of the devices development, which are: in vitro tests, in vivo tests and (human) clinical evaluation. When submitted to tests recommended by the legitimized institutions, artificial hearts can make new relationships emerge. Imagination, therefore, is “embodied” and is not restricted to the processes of idealization of new solutions and is something that emerges from the relations between humans and nonhumans. Creative and “embodied” dimensions permeate artificial heart development process, which allows us to problematize production and dissemination of knowledge.

Starting from the idea of imagination as a central dimension and linked to the presence of nonhumans, such as the devices themselves and pigs employed in in vivo tests, I intend to explore the role of design and creative practice as both process and product in more-than-human research. Artificial hearts and animals impose themselves, demanding adaptations and transformations in technologies designed by bioengineers, which is evidenced by the attention given to sociomaterial practices.

IMAGINATION AND THE PRODUCTION OF NATURES AND LANDSCAPES

Session chair:

Ana Letícia de Fiori

IMAGINAR NOVAS POLÍTICAS PESQUEIRAS É PRECISO: DISPARIDADES DE TEMPORALIDADES ENTRE O CRIADOR E OS BARCOS GRANDES

Lucas Lima dos Santos

(Universidade Estadual de Campinas) – Brasil

Shoals of mullets participate annually in the multispecies maritime landscapes of the village of Pontal do Leste, State Park of Cardoso Island, Cananeia, SP.

Their migrations – between late autumn and early winter and south to northern Brazil – mobilize various humans (fishermen) and nonhuman animals. Fishing practices aimed at catching mullet are trivial in the village, but they suffer from large competitions on barcos grandes (trawler). These are larger boats with great capture power, which not only catch tons of mullets, but as a result kill the peixinhos (pups or smaller fish species), damaging the fishing practices of the village and predating individuals intensely and disrespectfully. In addition to causing significant deformations in the network of relationships in which the pontalistas (villagers) also participate, intense predation is motivating conflicts with the rhythms of the reproductive processes and growth of nonhuman animals. Here we have an impasse between the teachings proposed by the Criador (God in Catholicism) and the rhythms of catching mullets by large boats interested in the demand of the fishing market. The Criador, a great operator in the village, teaches to kill non-human animals in an amount that is respectful to the developmental processes of other beings and entities that participate in the practices of the pontalistas. In this way, the objective of this article / presentation is to describe the intricate cosmopolitical meshwork in which mullets, large boats, the Creator and fishermen participate, analyzing the paths and encounters of each agent. Finally, by increasing the scale of understanding, the intention is also to imagine new fishing and environmental policies that combine pontalista knowledge in all its power, even if they are ontologically disparate of scientific knowledge.

"IMAGINACIÓN E IMAGINARIOS ISLEÑOS" (*)

Francisco Ther Rios

(Universidad de Los Lagos) – Chile

Basada en el análisis de experiencias y esquemas mentales actuales de isleños del Archipiélago de Chiloé, sur de Chile, la ponencia se centra en sentar las bases de una "Antropología Isleña" que intenta crear un "nuevo" pensamiento isleño o "nueva" imagen sobre las islas, a objeto de enriquecer el pensamiento para la acción transformadora y, como señala Bachelard, "lanzarse hacia una vida nueva".

(*) Proyecto FONDECYT 1171827 "Coastal Behaviors Settings: Por una Antropología de la Recomposición Territorial en el Archipiélago de Chiloé".

IMAGINING FUTURE NATURES LOOKING FOR WILD PASTS

Guilherme José da Silva e Sá

(Universidade de Brasília) – Brasil

This talk will address specific processes of transforming landscape through a rewilding experience in a nature reserve located at Beira Alta Interior, northeast Portugal. These processes are situated within institutional efforts to “rebuilt” nature in the context of Anthropocene. In this case I will focus on the strategic role of imagination to define possible futures, and of recomposing memories and experiences with sets knowledge about the history of human intervention in such landscapes. In that way, I manage with the concepts of “landscape transfiguration” (Descola) and “landscape perception” (Gibson) to refer the transformations in this nature reserve in Portugal. These changes are assumed to represent contemporary efforts to reinvent a natural landscape in accordance with new contexts of environmental preservation in Europe.

CHANGING CLIMATES AND IMAGINARIES: ANXIETIES ABOUT THE FUTURE, NEW VISIONS OF THE PAST AND PRESENT

André S. Bailão

(Universidade de São Paulo) – Brasil

To imagine in science and technology, according to some debates, can mean to create, predict, anticipate visions of the future, of new phenomena, objects, knowledge, a new world, and a new society that we ought to live in (or not). I argue that predictions, fears and desires about a future in science and technology debate are produced together with new visions and arrangements about the world, nature and society of the past and present. And that disputes about different sociotechnical imaginaries are also disputes about different visions of the future, past and present. I will focus on sociotechnical imaginaries about the climate, climate change and natural-social landscapes (such as cities) affected by, related to or that cause those changes. I draw from ethnography and discourse and iconography analysis of scientists and civil society in two different contexts: among scientists producing climate change knowledge and a extreme climate event in São Paulo, known as “water crisis” in 2013-16. My proposal is to make a brief analysis of how the concept was discussed and debated by several STS scholars, anthropologists and historians, and drawing from those cases discuss its problems and limitations and how it can be useful for social analysis and description.

IMAGINATION, LOCAL KNOWLEDGE AND POSSIBILITIES

BUDDHISM AS A “SCIENTIFIC RELIGION” IN THE WESTERN IMAGINATION

Ana Cristina O. Lopes

(University of Virginia) – United States

Buddhism has for a long time figured in the Western imagination as a rational, agnostic, almost scientific religious tradition. The recent intensification of global interconnectedness has certainly played a role in nuancing this image through making more explicit different facets of Buddhist traditions that are more directly connected to ritual, devotion and other more “popular” practices. In the last few decades, however, the image of Buddhism as a scientific religion has once more strongly resurfaced and acquired different meanings. In the modern spaces of laboratories, the extensive experience of Buddhist meditators was “captured” and “translated” through state-of-the-art brain imaging devices into images that could be interpreted by scientists; on another level of translation, scholarly papers about these findings were published in scientific journals; and on yet another level, these scientific results and language were translated into more accessible forms of communication, resulting in publications in domains such as popular science and Buddhism. In this presentation, I will investigate how past and present Western imagination related to Buddhism has contributed to create new understandings of this religious tradition and meditation techniques that allow for greater communication in the contemporary scene.

IMAGINATION AS A SPACE OF TRANSFORMATIVE POSSIBILITY: RE-ENVISIONING PAST AND SOCIAL IDENTITY AMONG THE REBARI COMMUNITY OF RAJASTHAN

Urmi Bhattacharyya

(Sri Venkateswara College, University of Delhi) – India

Exploring the space of imagination as a site of collective experience beyond social structures and cultural discourses, this paper explores the traditional performance of the folk epic of Pabuji among the socially marginalized community of the Rebari in Rajasthan in terms of its ability to cultivate collective imagination essential for the assertion and transformation of the social identity of the community.

In parts of Rajasthan in India, an age-old tradition of phad banchana involving the performance of the myth of Pabuji, a folk deity, continues to shape the lifeworld of the Rebari community of camel-herders in the region. Involving a narrative rendition of the oral epic depicting the life of Pabuji, and accompanied with its illustration on horizontal scrolls of cloth known as the phad, the performance is carried out by a community of bards known as the Bhopa who are hereditarily associated with the act and belong to the larger body of believers of Pabuji. For both the Rebaris and the Bhopa, who have been ascribed relatively low social status within the larger society, the performance of Pabuji remains central to the maintenance or reassertion of their socio-cultural identity. It is then through this performance or retelling that the Rebari community collectively engages in the historical and creative imagination of its past, one which counters dominant discourses that reinforce their structural marginalization. By suggesting resemblances with the grand epics of Ramayana and Mahabharata and relating to actual historical places, the narration and illustrations facilitate in the collective experience of an alternate imaginary, essential for resisting their subordination in society. In the absence of written sources, the performance enables a social memory to be recreated among the Rebari, which makes it possible for them to challenge their marginalized position and reassert their collective identity. By elaborating on the narrative performance of the myth of Pabuji therefore, this paper therefore throws light on the significance of collective imagination as the space of transformative possibility.

INTERROGATING INDIGENOUS KNOWLEDGE AND MODERNITY IN NORTHEAST INDIA

Amiya Kumar Das

(Tezpur University) – India

The production of knowledge and its sustenance has always been a matter of contestation in most of the social sciences disciplines. Mostly philosophy and sociology have dealt with the question of knowledge in a substantive manner than any other disciplines. Since last few decades there has been a great debate on the production of knowledge and on its authenticity. Modernity has produced a new form of knowledge which claims to be more scientific and valid than other forms of knowledge produced in the non-modern societies. This claim of modernity has been contested and resisted by various other forms of knowledge system. In this context the idea and concept of indigenous knowledge is pertinent and as a part of sociological understanding, it is important to analyse it.

Scholars have also pointed out that it is not possible to categorise or classify indigenous knowledge from non-indigenous knowledge. The concept of indigenous knowledge often seen from the western prism as natural, primitive or savage. But in the present context, multilateral organisations like World Bank has emphasised much on the idea of indigenous knowledge and how it can be useful to enhance the overall wellbeing of indigenous people. Indigenous knowledge has been regarded as an alternative approach of ensuring development for the marginalised communities in many places, at the same time there is always a danger of the romanticisation of indigenous knowledge.

North eastern India is well known for its diversity in terms of natural resources and ethnicity which encompasses a broad range of folk knowledge and indigenous knowledge. This paper intends to explore some of the questions like the use of modern knowledge vis a vis indigenous knowledge, efficiency of fish and paddy cultivation among Apatanis in Arunchal Pradesh, India vis a vis modern system of agriculture and to understand people's perception on traditional medicine in the context of application of modern medicine.

THE MOVIES 'TRAÇOS TAPIRAPÉ': IRAXAO AND THE ANTHROPOCENE

Paula Grazielle Viana dos Reis

(Universidade Federal de Minas Gerais/ Faculdade de Filosofia e Ciências Humanas) – Brasil

The movies create the meeting. From this meeting some questions for the movements of the study with audiovisual materials, as well as about seeing and making a documentary-ethnographic film. From this, some ethnological notes on what could be the indigenous visuals, especially among the Tapirapé. On the horizon, we can also see the political oscillations of the indigenous people before the first and the current Anthropocene.

OP 101 – IN THE INTERSECTION BETWEEN ANTHROPOLOGY AND EDUCATION: WEAVING POSSIBILITIES

The approach and isolation relationship between Anthropology and Education has its origins in the late 19th century, when the first one started to study children's intercultural processes and educational systems. However, there are also feedback tensions by both fields that place them at a crossroads. For instance, while education has not been very privileged by Anthropology, hundreds of anthropological approaches are not subject of analysis in Education. Reflecting on the possibilities of convergence challenges us to understand disciplinary boundaries as opportunities for dialogues, crossings and interlocutions. This panel emerges from the recognition of the possibilities to reflect on the intersection between these two fields and to offer both in terms of understanding of phenomena and critical reflection of the instruments through which knowledge is produced. But it also emerges from the professional trajectories of the proponents that cross both, Anthropology and Education. We seek to continue with the efforts to overcome this crossroads and to strengthen the intersection between this two fields through this open panel. Papers that deal and present the following topics will be welcome: to promote discussions on the teaching of Anthropology; to share field work experiences / methodologies in school and non-school contexts; to discuss various topics, particularly on the ethnic and racial diversity, class diversity, gender diversity, among others.

Convenor:

Alexander Cordoves

(Universidade Federal de Santa Catarina) – Brasil

Ari José Sartori

(Universidade Federal da Fronteira Sul) – Brasil

Hélder Pires Amâncio

(Universidade Eduardo Mondlane) – Maputo

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese; Spanish

Keywords: Intersections and possibilities; Anthropology and Education; Teaching Anthropology; Diverseness; Education and interculturality

Thematic lines: 13. Education/Antropologia e Educação

— Sessão 1 —

Session chair:

Alexander Cordoves Santiesteban

Antonella Imperatriz Tassinari

Susana Matos Viegas

**TEACHING ANTHROPOLOGY IN NURSING AND HEALTH DEGREES:
BETWEEN EXPERIENCES, MARGINS AND BORDERS**

Maria Manuel Quintela

(Escola Superior Enfermagem Lisboa/Centro em Rede Investigação Antropologia) – Portugal

This paper reflects on teaching anthropology in nursing degrees, taking into account the dilemmas I have faced in teaching non-anthropologists. These dilemmas emerged, both in curriculum development and through the contact with students in classrooms.

The reflection is organized by three axes: the experience, the margins and the borders, since they have analytical and epistemological potential for synthesise the main questions that are raised by teaching anthropology in health degrees. What are the options that arise in the conception of an anthropology course for nursing students? What does a nursing student need to know about the theoretical-methodological core of this discipline in his future professional practice?

What are the core concepts worked on in a nursing curriculum? Which of these concepts are common to anthropology? What is the proper level of deepening of a thematic, of an author, of a theory? How can we simplify without being reductionist? How to select contents from an anthropological perspective to create awareness towards the presence of difference and diversity, so that nurses, faced with problem situations, find creative solutions instead of reacting by taking standard norms in their resolution?

ETNOGRAFIA E INTERDISCIPLINARIDADE NA FORMAÇÃO DE PROFISSIONAIS PARA A DIVERSIDADE

Gutierry Santos

Rosani Moreira Leitão

(Universidade Federal de Goiás)

O objetivo do trabalho é refletir sobre a contribuição da antropologia na formação de profissionais de outras áreas do conhecimento. Aborda uma experiência de participação de um aluno de biologia na disciplina Teorias e práticas etnográficas em pesquisa interdisciplinar, no Programa de Pós-graduação em Direitos Humanos da UFG. Trata-se de uma colaboração entre aluno e professores/as das disciplina. A proposta surgiu do interesse do aluno pela Antropologia, em especial pela antropologia física e cultural, que em seus estudos sobre genética e evolução teve acesso às obras do naturalista Charles Darwin, e às referências que ele faz à antropologia. Além das noções de antropologia, cultura e diversidade cultural, a disciplina abordou o método etnográfico como contribuição da antropologia a outras áreas de conhecimento, em oposição ao uso do método de forma descontextualizada, onde a etnografia é reduzida à técnica de observação direta. Defendemos, assim, o uso da etnografia como uma incursão na antropologia, explorando sua contribuição na formação de profissionais aptos a lidarem com a diversidade cultural, com a alteridade, não importa qual seja sua área de atuação. Se, inicialmente, o interesse do aluno, um dos autores, vinha do desejo de aproximação com a Antropologia e de explorar suas interfaces com a biologia e seus métodos, ao final, também ressalta o potencial dessa ciência na formação de profissionais mais humanos e sensíveis à alteridade e à diversidade em geral.

APRENDIZADOS: UMA REFLEXÃO SOBRE OS LUGARES DA ANTROPOLOGIA DA EDUCAÇÃO NA FORMAÇÃO DE CIENTISTAS SOCIAIS

Ceres Karam Brum

(Universidade Federal de Santa Maria) – Brasil

Neste trabalho desejo refletir sobre as potencialidades do ensino de Antropologia da Educação na formação de cientistas sociais na atualidade. Meu argumento de uma Antropologia como educação dialoga com o entendimento de Ingold sobre a Antropologia como um processo educativo que envolve múltiplos aprendizados (2018 e 2008), propondo uma discussão sobre as características dos processos de ensino e aprendizagem e formação de pesquisadores que se dão nos cursos de em Ciências Sociais. A análise ocorrerá a partir de minha experiência de elaboração e como docente da disciplina de Antropologia da Educação, para os cursos de Licenciatura e Bacharelado em Ciências Sociais e, do Programa de Pós-Graduação em Ciências Sociais, da Universidade Federal de Santa Maria – Rio Grande do Sul, Brasil entre 2006 e 2018. E igualmente a partir de minha atuação como pesquisadora e orientadora de pesquisas em nível de graduação e pós-graduação em Antropologia da Educação. Terá como contraponto minha também experiência de elaboração e ensino de Antropologia da Educação para os cursos de Pedagogia e Educação Especial do Centro de Educação da UFSM.

O ENSINO DA ANTROPOLOGIA EM CONTEXTOS INTERDISCIPLINARES E INTERCULTURAIS

Ari José Sartori

(Universidade Federal da Fronteira Sul) – Brasil

Pretendemos com esta comunicação apresentar os resultados da pesquisa de pós-doutorado realizada com professores de Antropologia do Brasil e de Portugal, em contextos interdisciplinares e interculturais. Também se buscará encontrar aproximações, nas diferentes áreas do conhecimento em que os docentes de Antropologia atuam, considerando os autores referenciados, os conteúdos trabalhados, as estratégias pedagógicas utilizadas, bem como debater sobre a formação para a docência do ensino superior e os desafios enfrentados, pelos Programas de Pós-Graduação em Antropologia, de ambos os países. Os resultados preliminares sugerem que é consensual a falta de preparação para a docência nos PPGAS, bem como a indicação de que é necessário criar condições, através publicações, dossiês, entre outros meios, para socializar, compartilhar e refletir sobre a mesma. Já as proposições sobre a forma de resolvê-los são muitas e nenhuma é consensual. Estas, portanto, serão algumas das principais questões que iremos apresentar e debater neste painel.

— Sessão 2 —

Session chair:

Ari José Sartori

Alexander Cordoves Santiesteban

DIALOGUE IN THE NIGHT: ANTHROPOLOGY AND EDUCATION FROM THE SITUATION OF CONTACT IN THE BORDER REGION

Francisco Alves Gomes

(Universidade Federal de Roraima e Universidade Federal de Pernambuco) – Brasil

Amanda K M Lima

(Universidade Federal de Roraima) – Brasil

This proposal deals with contributions from the intersection between anthropology and education in the treatment of ethnic and cultural diversity present in the context of professional and technological training, promoted by the Federal Institute of Education, Science and Technology of Roraima – IFRR. In this sense, the training offered by the IFRR is carried out by Bonfim Advanced Campus – CAB, located in the municipality of Bonfim – RR, bordering the city of Lethem, in the Cooperative Republic of Guyana. The objective is to reflect on the possibilities and contradictions of this intersection within the scope of the understanding of professional and technological training in the frontier area, which consolidates itself as the ideal space for intercultural interaction in a typically diversified region. From this, we seek to analyze the formal and informal arrangements of interculturality in the border area. The methodological path starts by analyzing data obtained from the bibliographic research. Then we promote the dialogue between literature and information obtained through participant observation, through the work of ethnographic field. Thus, it is argued that the dialogue between anthropology and education offers theoretical and epistemological subsidies for the understanding of sociocultural phenomena, especially in a scenario formed by a multi-ethnic range of subjects that, at certain moments or in certain a transnational and local symbolic band within ethnic identity.

OCCUPY, RESIST AND LEARN

Fernanda Stroher Barbosa

(Universidade Federal de Santa Maria) – Brasil

The work puts itself in march from the young social movements, committed to the demand of public education and the reinvention of the school space, the so-called Brazilian Secondary Occupations, which occurred in 2015 and 2016. The paper main objective is to trace the qualities of attention and learning operated by the state of Occupation of the bodies and the environment. It is engaged to analyze through observation of participants and interviews, the school space as a catalyst for the crisis, in dispute for the ways of living, knowing, producing itself and the world, in which creates the mixture between anthropology, education, production of subjectivity, and cognition politics.

There are results regarding the specific form of learning that goes back to Latin American indigenous movements. This is related to the time of immersion that characterized the occupation and the state of constant attention and with a varied focus, listening to alterity, through spaces of political articulation of knowledge and caring skills of self, others and space. Also to the senses constituted in the experience of the school as a political space and in the appropriation of political figures in the production of subjectivity and reorganization of the relations between colleagues and teachers. I conclude by articulating the system of knowledge of the dissonant cognitions gathered in the Occupations as a condition of possibility to thematize another school and other possible pedagogical dynamic, that articulate the relation between forms of knowing, alterity and production of difference, reassociating school and democratic modes of government.

METODOLOGIA E ÉTICA NA INVESTIGAÇÃO COM CRIANÇAS DO SUL-GLOBAL: O CASO DE MOÇAMBIQUE

Hélder Pires Amâncio

(Universidade Eduardo Mondlane) – Maputo

O presente texto pretende refletir sobre questões de ordem metodológica e ética na investigação com crianças a partir da experiência de pesquisa com crianças em idade escolar no contexto de Moçambique. Este exercício mostra-se fundamental num contexto em que escasseiam trabalhos investigativos com crianças em África (com particular destaque para Moçambique) (Wells, 2015; Pastore, 2014; Colonna, 2012; Punch, 2003). Assim, objetiva-se discutir a experiência particular do autor deste texto em pesquisa com crianças, seus desafios metodológicos e éticos, bem como, as implicações dos mesmos para a investigação.

— Sessão 3 —

Session chair:

Ari José Sartori

Hélder Amâncio

COLLECTIVE KNOWLEDGE: EXPLORING A NEW PEDAGOGICAL PRACTICE

Tatiele Mesquita Corrêa

(Universidade Federal do Rio Grande do Sul) – Brasil

Gabriela Pedroni

(Universidade Federal de Santa Catarina) – Brasil

The paper addresses the subject of teaching and learning in basic education students and undergraduates, to understand how the interaction between these students, of different school environments, make other pedagogical forms. This research is carried out from the initiative of a project promoted by Faculty of Education, Federal University of Rio Grande do Sul, in partnership with a Municipal School of Elementary Education of Porto Alegre. This activity, titled “Significant knowledge: when the university learns with the school and the school learns from the university”, aims to create new collective learning strategies and experimentation of significant educational moments on the part of the involved subjects, through the promotion of pedagogical experiences between the graduates and students of basic education through workshops held by and for these two publics in these two spaces. For the accomplishment of the research is used the qualitative methodology, through the participant observation of the performed activities that began in the year of 2016 and continue happening. The research is in development, however, preliminary results indicate that the interaction between these two groups of students motivates the exchange of acquirements, for the students of basic education it represents the possibility of formulating contents of their interest, and for the graduates the project provides the contact with the school environment at the beginning of their pedagogical training.

MUSICAL EDUCATION AND DIVERSITY: CONSIDERATIONS OF ETHNIC-RACIAL EDUCATION IN SCHOOL PRACTICES

Rodrigo Cantos Savelli Gomes

(Prefeitura Municipal de Florianópolis) – Brasil

This paper discusses the ethnic-racial education not only as a “content” of the curricular components, but mainly as a process of expansion for different epistemologies, cosmologies, for different possibilities of transmission and production of knowledge. This implies a revision of values and concepts, repositioning of hierarchies, modifications of spatial structures, among other aspects. From this perspective I present some reflections about my job as a primary school teacher in the arts-music discipline, at the same time in dialogue with the anthropological and ethnomusicological theories, areas that I studied in master and doctorate degree while was working in school. I discuss theoretical notions of “school as frontier” (Tassinari, 2012), “appropriate dispositions” (Ingold, 2000), “dancing ear” (Oliveira, 2015), “musicalization of the other” (Hill, 2014) at the same time with the school experiences. With this, I try to problematize the school knowledge, the routines that do not allow the validation of other ways of learning, other ways of relating to and producing knowledge.

THE FIGHT FOR A DIFFERENTIATED EDUCATION: PROJECT “I AM BILINGUAL” IN LÁBREA / AM

Claudina

(Instituto Federal de Educação, Ciência e Tecnologia do Amazonas) – Brasil

The indigenous presence in the Amazonian cities provokes tensions related to the right to have the right to the city. Brazilian legislation based on the Federal Constitution of 1988 guarantees specific rights to indigenous peoples. The limitations of the Brazilian State itself in the provision of public policies in Indigenous Lands, as well as the desire to access the “facilities” that urban areas offer, such as the market for handicrafts, shopping, entertainments, temporary and / or permanent displacement of the Indians to the cities. In this text, I bring as a reference the region of the Middle Purus and I highlight the “Sou Biling” Program and the “Paumari Language Championship”, two actions carried out by the Paumari People in the municipality of Lábrea, southern Amazonas – Brazil, experiences that I present as strategies of political mobilization of this people in the perspective of the creation of own / specific educational methodologies, inserted in the struggle for the ethnic self-affirmation, before the process of stigmatization lived, mainly in the urban area.

A SALA DE PROFESSORAS/ES DE 8º GRAU: POROSIDADES DO ESPAÇO E DAS PRÁTICAS QUE ALI ACONTECEM. UMA ETNOGRAFIA NUMA ESCOLA CUBANA

Alexander Cordoves

(Universidade Federal de Santa Catarina) – Brasil

Este trabalho apresenta uma etnografia realizada na sala de professoras/es de uma escola de ensino secundário em Cuba. O trabalho de campo mostrou aquela sala, a partir da porosidade que a caracteriza, como um espaço fundamental à compreensão das práticas pedagógicas múltiplas que realizam professoras e professores na escola. Também ajudou para compreender o caráter situado destas práticas, ou seja, sua existência só possível na madeixa de relações nas que estão envolvidas/os, produzindo significados negociados, e expressando os compromissos individuais, tudo o qual configura a diferenciação das práticas professorais, também como perpassadas pela compreensão do momento histórico e das mudanças que ele impõe. As dinâmicas ali observadas informam dos diversos desdobramentos nas suas atuações e dos seus sentidos, mesmo como a significação que atribuem ao trabalho, a que transcende a própria situação de trabalho.

OP 102 – INDIGENOUS KNOWLEDGE RESOURCES WITH THE INDIGENOUS / TRIBAL PEOPLE: ISSUES AND CHALLENGES

The term “indigenous knowledge” refers to knowledge systems embedded in the cultural traditions of regional, indigenous or local communities. It is the unique local traditional wisdom in a society or culture passed from generation to generation. United Nations estimates as more than 370 million indigenous people spread across at least 70 different countries. The significant benefits of indigenous knowledge are that these communities have developed their own knowledge base about the flora, fauna and mineral wealth of their region. The role of indigenous knowledge in the realm of plant breeding and medicinal plants are even more obvious.

The value of indigenous knowledge for disaster risk reduction is significant. Thus their knowledge has been the basis for agriculture, food preparation, health care, education, conservation and the wide range of other activities that sustain societies in many parts of the world. Yet the indigenous communities often do not have strong tradition of ownership over knowledge. Indigenous societies are under threat and their intellectual heritages in danger of being destroyed or stolen. The advocates for Indigenous people are seeking to empower indigenous peoples, their knowledge and their languages to build ethical spaces for shared dialogues.

Panel aims a mix of theoretical, methodological and empirical insights from different parts of the world.

Convenor:

Muthu Sudalaiyandi Thangam

(Sarah Tucker College) – India

Andréa Martini

(Universidade Federal do Acre) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English; Portuguese; Spanish

Keywords: “Indigenous knowledge”; “Tribe”; “Knowledge resources”

Thematic lines: 21. Indigenous Knowledge/Saberes Indígenas

INSIGHTS FROM DIFFERENT PARTS OF THE WORLD

Session chair:

Andréa Martini

INDIGENOUS KNOWLEDGE RESOURCES WITH THE KANI TRIBES IN THE POTHIGAI HILLS OF TAMILNADU: ISSUES AND CHALLENGES

Muthu Sudalaiyandi Thangam

(Sarah Tucker College) – India

Nestled in the tropical forests located mainly in the southernmost part of the Western Ghats, India, inhabited an indigenous Kani Tribe, traditionally nomadic had a rich tradition of indigenous knowledge resources. At present, there are five Kani settlements in the Kalakkad Mundanthurai Tiger Reserve areas of Pothigai Hills in Tamilnadu. This region falls within one of the eighteen designated hot spots of the world, treasuring some of the least disturbed forests exceptionally rich in biological resources and endemism. The Kani tribes, who have rich traditional knowledge about the use of the biological resources, passed their embedded wisdom from generation to generation. Their knowledge with relevance to medicinal plants, house construction, harmonious interaction with nature and sustainable forest conservation, intuition about the wild environment, the art of collecting honey and minor forest products, the traditional system of governance and expression of indigenous ontology are worth studying.

Since their knowledge system is embedded, collective and diversified the ownership, protection, and management of this area are complicated. Other issues are the collection of information, classification, copyright, intellectual property, the politics etc. Another key issue is that there is a global drive to document and study this area without the adequate epistemological study of this system.

This study aims at theoretical, methodological and empirical insights on this area.

THE REINVENTION OF NOKE KOE KNOWLEDGE

João Batista Simões Pires Neto

(Universidade Federal de Santa Catarina) – Brasil

The paper analyzes the reinvention of Noke Koe knowledge. The Noke koe are indigenous to the Pano linguistic family, living in the Campinas Catuquina Indigenous Land, in Acre. They perform four types of shamanism, the application of a resin of a toad called Kampo, aspiration of snuff, application of the sananga, a eye drop prepared from vegetables, and the ingestion of Oni, or Ahyauasca. Influenced by the Mission New Tribes of Brazil began to use Portuguese and the Pajelança went through a period of withdrawal, an apparent disappearance of Shamanism. The departure of the missionaries strengthened the native language and the sacredness resurrected with force and new nuances. They began to use the ethno-noke koe, real people, gradually abandoning the old Catuquina. Currently in the villages there are groups of young people to train new pajés, the first women to act in the pajelanças, the first songs of healing are being received in Portuguese, began to use guitars in the rituals. They are building great malocas, in the style of old, where the pajelanças will be realized.

The rampant globalization provoked a tension to the contrary, strengthening its culture, rescuing the language and old customs.

AS MÃOS PRETAS QUE PINTAM: MULHERES, AGÊNCIA E TRADIÇÃO RITUAL NA PINTURA CORPORAL MEBENGOKRÉ/KAYAPÓ

Maria Alice

(Universidade Federal do Pará) – Brasil

A pintura corporal é um dos elementos distintivos mais importantes da cultura do povo Mebengokré/Kayapó e está presente no cotidiano, nas festas tradicionais e em todos os rituais que concretizam sua cosmologia. Estar pintado é mais que uma necessidade estética ou identitária: é uma forma fundamental de estar constituído enquanto sujeito social e moral no grupo, além de fazer parte do desenvolvimento da corporalidade. A “pintura bonita”, elaborada com criatividade e complexidade é uma prerrogativa feminina. Esta prática envolve uma série de conhecimentos e práticas tradicionais, que são repassadas geracionalmente e faz da pintura e do grafismo Mebengokré um elemento curativo, xamanístico, de geração de renda e de agência dessas mulheres. A pintura produz socialidade, corporeidade, protege e cura. Seja como ritual ou como prática cotidiana, mas nunca sem uma eficácia simbólica, a pintura corporal Mebengokré se afirma como parte fundante da cosmologia desse povo e envolve diversos conhecimentos tradicionais que beneficiam a todo o povo Mebengokré, reforçando sua cosmologia e a agência das mulheres em todo este processo.

THE VALUE OF INDIGENOUS KNOWLEDGE

Session chair:

Muthu Sudalaiyandi Thangam

INVESTIGATION OF INDIGENOUS KNOWLEDGE AMONGST INDIGENOUS COMMUNITY OF UNDIVIDED GOALPARA DISTRICT OF ASSAM – CONTINUUM OF INDIGENOUS INDIAN KNOWLEDGE SYSTEM

Subhajit Choudhury

(Indian Institute of Technology Guwahati) – India

The paper introduces with the undivided Goalpara district and its geographical location. The paper is primarily focuses on various facets of Goalpariya Cultural tradition and its social system o the indigenous tribal people.

The study reveals that people were very happy and contended with little earnings. They have very organised way of living life, a self-sufficient and sustainable for all the time since related to nature and environment. The belief system such as praying to God and Goddess varies from one to the other communities, however, the goal of life is one which was having holistic approach. They worship one or many objects of nature as God. There are many ways of worshipping of Sun itself, this shows the acknowledgement towards it as ultimate source vis-à- vis power of living being on this earth. Just like Sun, they worship water along-with the river which is one of the basic requirement of human life and civilization. There are few sacred grooves which is a place where medicinal plants are kept only certain people are allowed to enter is another example for using the knowledge of natural medicine. In these grooves 657 variety of medicinal plants are recorded. While interacting with village healers (doctor) it has revealed that they use variety of medicinal plants were used either stem, root, leaf, whole plant skin of tree etc. as medicine for 52 different ailments. In addition 19 variety of fishes were use for various ailments. In order to protect these trees and fishes few believe system been deployed for the commoners not to cut/pluck etc. The village woman who takes care of child and pregnant women is known as Dhai, almost single handed manage right from pregnancy and child birth, even after child birth till 3 months caring for child etc. As the investigation goes on it has revealed that the dress material were made through weaving and hand stitching, each one having its own significance and meaning thus wearing a dress even glorifying life. So the dresses are made for occasion and general were different etc.

The indigenous knowledge as prevalent in this region need to be documented for future use and dissemination as it is also noticed that the young generation do not have this treasure of knowledge which is self-reliant, sustainable as well as acceptable to all. In order to disseminate and to preserve this treasure of knowledge a plan has been laid out to bridge the gap between old and new generation. Secondly the same knowledge can be used for other part for human use. the knowledge related to medicine out of herbs and other plants can add value to the Ayurveda of Indian Ayurveda. Thirdly, the knowledge on cultivation related to cow-dung and other mnure which are non-synthetic can also be used as part of modern cultivation.

INDIGENOUS KNOWLEDGE AND CULTURE VALORIZATION IN A UNIVERSITY CONTEXT: INTERCULTURALITY ISSUES WITHIN THE LICENCIATURA INDIGENA OF THE UNIVERSIDADE FEDERAL DE SANTA CATARINA (UFSC)

Juliette Woitchik

(Université Saint-Louis – Bruxelles) – Belgium

The subject of my presentation is about my fieldwork within the Brazilian university program “Licenciatura Indígena” for indigenous students (Guarani, Xokleng, Kaingang) at the UFSC. In October-November 2014, I did participant observation in the classrooms of this university faculty designed to form indigenous school teachers, in order to develop bilingual and intercultural school programs for the indigenous villages. Indeed, the actual school follows the national programs, which is far from the local realities.

I focused my work on the cultural valorization of indigenous knowledges in this university program, to place them at an equal level with academic knowledge.

I question notions of value, valorization, culture, identity and empowerment. How to create an intercultural dialogue within the elitist environment of a federal university, and more widely, in a national context of racial democracy and neoliberal multiculturalism. How to teach/learn indigenous knowledges in an identity claim without freezing culture?

One way is to rely on traditional learning methods rather than on the content of these learnings. In this sense we can observe the attempt of this “Licenciatura Indígena” to accommodate ways of learning which differ from classic university practices.

In this context, can the university become a tool of emancipation for indigenous people, in a time where cultural transmission is threatened by the gradual disappearance of the elders?

AYAHUASCA AND INDIGENOUS KNOWLEDGE

Andréa Martini

(Universidade Federal do Acre) – Brasil

This text synthesizes a report done by the anthropologist as part of the preliminary collection of cultural references on the use of ayahuasca in Brazil. It deals with, although succinctly, the diversity of uses and knowledge related to indigenous ayahuasca.

Indigenous knowledge; patrimonialization of ayahuasca; Amazon – Brazil.

OP 103 – INDIGENOUS CHILDREN AND SCHOOLING: DOCUMENTING CHANGE OVER TIME

In Latin America, today, the vast majority of indigenous children and adolescents attend school. This exogenous institution was inserted in most indigenous villages during the second half of the 20th century. Our panel members will explore the history and evolution of schooling over the last several decades. This includes changes at the national level in policies that shaped the degree to which schools adapted to local values, customs and language. Studies will document change in children's and youth's daily lives attributable to school attendance. Panelists will evaluate the degree to which schooling affects children's futures, particularly their participation in the local, subsistence economy versus the growing global economy. They will also describe how has schooling affected patterns of youth circulation. We expect to sponsor reports that highlight changing parental views on the utility of schooling for their community as well as their own children. And we would hope to hear from researchers with comparative data on the operation of indigenous schools in different locations.

Convenor:

Chantal Medaets

(IHEAL – Institut des Hautes Études de l'Amérique latine, Université Paris III) – France

David F. Lancy

(Utah State University) – USA

Ana Maria R. Gomes

(Federal University of Minas Gerais) – Brazil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English and Portuguese

Keywords: schooling; indigenous communities; changing childhoods; Latin America.

Thematic lines: 11. Children, Youth and Childhood/Antropologia da Criança, Juventude e Infância

CRIANDO CRIANÇAS E CRIANDO ESCOLAS

Session chair:

Antonella Tassinari

THE NOTION OF INTEGRALITY BETWEEN THE PAMIWA (CUBEO) AND THE ONE PRESENT IN SCHOOLING FOR INDIGENOUS EARLY CHILDHOOD IN COLOMBIA

Maritza Díaz

(Pontificia Universidad Javeriana) – Colombia

This paper focuses on the correspondence between the care that a Pamiwa (Cubeo) girl of the Colombian Vaupés has known as a child, the care she receives during the coming of age rituals and the care she will give as a mother. This cycle creates a circulation of knowledge that entails a notion of integrality truly as a whole. The profound connection between the care for the individual, for the group and the cosmology, connects everyday life learning procedures. The Pamiwan's relation with integrality contrasts the one of the public policy guidelines that understands integral services as nutritional warranties and schooling for early childhood. A newly embedded modality known as "Modalidad propia" (One's own education) for initial education in ethnic groups, and which is administrated by the indigenous organizations, captivates the smallest ones into schooling. It may be seen as an opportunity for independence, but it establishes a model of integrality with complex ambiguities.

CRIANDO CRIANÇAS, CRIANDO ESPÍRITOS – CONHECIMENTO E COMENSALIDADE

Myriam Martins Alvares

(Pontifícia Universidade Católica de Minas Gerais) – Brasil

Tenho como proposta refletir sobre os processos de transformação da dimensão da alteridade implicados nas relações de troca entre os vários seres que compõem o universo – humanos, espíritos, animais e brancos – tendo a categoria da criança como mediadora para a sociedade indígena Maxakali localizada no vale do Mucuri, Minas Gerais. Processos esses que ocorreram nessas últimas três décadas e que foram motivados pela implantação das políticas públicas indigenistas de cunho multiculturalistas. Descrevo os planos da sociabilidade e da cosmologia a partir das relações da prática xamânica tendo como fio condutor a trama continuamente tecida pelas crianças entre as várias categorias dos seres na configuração desse novo contexto. Esses planos serão analisados no confronto com o mundo do branco a partir dos recentes processos de escolarização. Pretendo refletir sobre a dinâmica das mutações das relações de alteridade a partir de um aspecto importante do xamanismo – a criação dos espíritos está necessariamente vinculada à construção da pessoa. Os cuidados direcionados tanto às crianças quanto aos espíritos estão mutuamente implicados. Criar espíritos é, ao mesmo tempo, criar crianças e jovens e isso significa produzir o conhecimento, conhecimento esse que se expressa como canto. Os Maxakali realizam uma aproximação entre o contexto da sua escolarização e o seu sistema xamânico através dos processos da musicalidade e da tradução da escrita.

O IMPACTO DA ESCOLA INDÍGENA NA VIDA DE CRIANÇAS A JOVENS ADULTOS XAKRIABÁ

Correia, Rogério da Silva

(Universidade Federal de Minas Gerais) – Brasil

Ana Maria R. Gomes

(Federal University of Minas Gerais) – Brazil

O presente paper analisa o impacto da escola indígena na trajetória de vida de 5 jovens adultos Xakriabá. Em 2011, acompanhamos a vida destes jovens ainda rapazes com seus 12, 13 anos de idade, circulando pelo território, registrando e analisando os processos de aprendizagens em suas participações de diversas atividades produtivas de seus grupos familiares (cuidar do gado, trabalho na roça, caçadas). Suas participações nestas atividades não só desempenhavam um importante papel em seus próprios processos de socialização, como também junto com as mulheres movimentavam a economia na manutenção da frágil e delicada produção local de subsistência, enquanto os homens adultos cuidavam de conseguir mais recursos fora do território, no trabalho com o corte de cana.

Em pouco mais de 20 anos (desde 1995) testemunhamos a expansão da oferta escolar nas Terras Indígenas Xakriabá universalizar seu atendimento a todas as idades do ensino fundamental e médio, expandindo-se também para outras etapas e modalidades de ensino (EJA e Educação Infantil). Assistimos a escola projetar outras possibilidades de trajetórias pessoais e profissionais para muitos indivíduos Xakriabá como o Ensino Superior (inicialmente para os próprios professores em cursos de licenciatura mais tarde para seus alunos em outros cursos).

Desde o seu início, constatamos a pouca adesão dos rapazes ao processo escolar em relação mulheres (evasão e repetência). Tanto sua participação em sala de aula era mais periférica, em relação a participação das mulheres, como também tornava-se mais difícil conciliá-la com as tarefas e afazeres diários. Uma parte das questões sobre esta pouca importância dada a escola pelos rapazes buscava investigar se a escola ajudava-os a projetar novos cenários, novos projetos em relação a vida adulta. Na época, era muito forte entre nossos entrevistados a referência da experiência que marcava os homens adultos, sobretudo na idéia de circular para fora do território para o trabalho no corte-de-cana. Este desejo estava presente em suas falas, sobretudo quando conversávamos sobre seus projetos de futuro. A saída da Terra Indígena se apresentava como possibilidade para conhecer novos lugares, mas também de adquirir bens de seus interesses como motos, carros e casas. Todavia, diferente da geração anterior, em função da presença da escola, os meninos vislumbram outras possibilidades de saída das Terras Indígenas, como por exemplo, estudar, fazer faculdade e tornar-se professor ou médico. Passados quase 10 anos desde sua realização, estes rapazes tornaram-se adultos. Procuramos explorar uma perspectiva comparativa entre gerações para indagarmos sobre impacto que a escola teve em suas trajetórias.

ENTRE A VIDA INDÍGENA E A VIDA NÃO INDÍGENA: O ESTUDO DAS IDENTIDADES ÉTNICAS A PARTIR DE NARRATIVAS DAS CRIANÇAS INDÍGENAS TICUNA DA COLÔMBIA

Mauricio Caviedes

(Pontificia Universidad Javeriana) – Colombia

Este texto busca explicar as contradições experimentadas pelas crianças indígenas tikuna das escolas da Colômbia, ao construir uma identidade tikuna, em contextos escolares que os afastam da vida indígena. Buscou entender as relações entre o processo de construção das identidades étnicas das crianças indígenas e o impacto da educação escolar nessas identidades. Estudou como a construção das identidades das crianças acontece na contradição da educação escolar, entre proteger o direito das crianças indígenas de ter educação para ser cidadãos e o direito delas se reconhecerem como indígenas ao aprender conhecimentos tradicionais. Uma das causas importantes dessa contradição é a dificuldade da escola para harmonizar os conhecimentos indígenas com os conhecimentos chamados de “universais”. Embora a educação escolar indígena fosse estudada como instrumento de dominação sobre os indígenas, como processo de apropriação das lutas indígenas, ou como espaço de experimentação intercultural, foi estudada com menor frequência desde a experiência da construção das identidades indígenas. O texto procura demonstrar que a educação escolar impõe uma identidade baseada em profissões associadas com salários, enquanto as crianças conservam o desejo de uma identidade baseada em atividades agrícolas e tradicionais sem salário. Apresenta esta hipótese a partir da análise de textos das crianças indígenas tikuna no município colombiano de Leticia, fronteira entre a Colômbia e o Brasil na região da Amazônia. A análise das estruturas da narração, inspirou-se na metodologia de Hymes sobre narrativas étnicas na educação e na análise etnográfica da linguagem e o gênero no ambiente escolar.

CRIANÇAS, JOVENS E ESCOLARIZAÇÃO

Session chair:

Antonella Tassinari

DRAWING THE FUTURE. CONTINUITY AND RUPTURE IN SCHOOLCHILDREN'S VISIONS OF THEIR ADULT LIFE IN A RURAL SCHOOL OF CHILOÉ, SOUTHERN CHILE

Giovanna Bacchiddu

(Pontificia Universidad Católica de Chile) – Chile

This paper, based on ethnographic research among schoolchildren in indigenous Chiloé, examines the projections of their future selves as adults through drawings and group narratives.

When asked to take part in a school project on their idea of their future, the children (aged 4 to 13) of the island of Apiao expressed their vision both via narratives and drawings. The material produced reveals both continuity and innovation and reflects on the one hand the importance of family values, embedded in the agricultural activities, and on the other the wish to overcome tradition and embrace a new, modern ideal, often embodied or represented by schoolteachers. The ideal of 'modernity' transforms the schoolchildren's expectations and desires, while tradition shapes their daily lives. This paper seeks for the children's point-of view and analyses the interplay of traditional life, safely experienced through strong kinship ties and local values, and aspirations and visions of an unknown future that would often imply a clean break with the experienced patterns. The ethnography will be analysed with reference to the strong changes that are currently occurring on the island, such as the recent arrival of centralised electricity and the consequent interest in modern, electronic equipment and industrially-produced items. This phenomenon is particularly relevant in a small, isolated community of indigenous people that feel cut out from middle-class, Chilean lifestyle and its opportunities.

A ESCOLARIZAÇÃO DOS XIKRIN E AS CRIANÇAS

Clarice Cohn

(Universidade Federal de São Carlos) – Brasil

Os Xikrin, povo indígena do Pará, de língua Jê, têm vivido uma experiência antiga de escolarização, com mudanças recentes com a contratação de professores indígenas, mas que ainda conta com gestores e diretores de escolas não-indígenas. Nesta experiência, se vêem com uma escola que pouco respeita os preceitos jurídicos da educação escolar indígena diferenciada, e com pouco sucesso de formas avaliar essas escolas pelo letramento e pelos conhecimentos escolares dominados pelos estudantes. No entanto, os Xikrin se engajam muito neste processo de escolarização de suas crianças, sendo a escola parte importante de sua atuação política, fundamental para a abertura de novas aldeias, e parte importante do cotidiano das crianças. Tendo em vista a autonomia reconhecida pelos Xikrin a suas crianças, a comunicação aqui proposta visa discutir as razões por que famílias e as próprias crianças se engajam tão fortemente neste projeto de escolarização, debatendo para tal o que eles procuram e procurariam na escola e o que buscam almejar pela escola.

SCHOOLING, DISPLACEMENT, AND INDIGENOUS YOUTH IN RORAIMA

Leonice

(Universidade Federal de Roraima) – Brasil

Marisa Barbosa Araujo

(Universidade Federal de Roraima) – Brasil

This text is an invitation for reflection about the meaning of schooling in the lives of younger indigenous people that move to Boa Vista, the capital of the state of Roraima, Brazil. First of all, this paper tries to retrace the course of indigenous schooling in the state of Roraima since the arrival of the Benedictine monks at the start of the 20th century to the present day when we can see a large-scale displacement to the city.

Later on, the discussion lays in the trajectory of six younger indigenous students from different communities of the state of Roraima that have relocated to Boa Vista to study. The narratives of these young people are also the starting point to understand the perception of youth among them and why the displacement happens.

The analysis of the narrative demonstrates that these young people were placed in the context of social relationships and surrounded by conflict in their communities of origin. Beyond schooling demands, other factors contribute and enable the displacement. In this context, the schooling assumes at least two connotations, the first is the argument used to leave the community, and therefore, the conflicts that afflicted them; the second is the medium through which they believe their dreams come true, and that goes beyond schooling.

O PROCESSO DE ESCOLARIZAÇÃO XAKRIABÁ A PARTIR DA TRAJETÓRIA ESCOLAR E ACADÊMICA DE CÉLIA XAKRIABÁ

Amanda Jardim

(Universidade Federal de Minas Gerais) – Brazil

Célia Xakriabá

(Universidade de Brasília) – Brasil

Essa comunicação tem como objetivo apresentar alguns elementos da trajetória escolar e acadêmica da liderança indígena Célia Xakriabá. Em sua trajetória escolar é possível identificar as principais etapas da implementação da escola indígena xakriabá: de 1997 a 2000, com a oferta inicial do primeiro ciclo do ensino fundamental e posterior ampliação do ensino fundamental, até 2006, com a chegada do ensino médio. A sua trajetória acadêmica é marcada pela formação como professora indígena no curso de graduação em licenciatura indígena da UFMG (Universidade Federal de Minas Gerais) em 2013, tendo lecionado nas escolas xakriabá como professora de cultura de 2013 a 2015 e, posteriormente, assumido um cargo na Secretaria de Educação de Minas Gerais atuando com os povos indígenas de Minas Gerais. Através das narrativas de Célia, visa-se traçar um paralelo entre sua vida escolar e a de seus familiares, avós e pais, que tiveram trajetórias de aprendizagens localizadas em um contexto em que não havia políticas públicas efetivas para a educação diferenciada.

Ao descrever alguns aspectos da trajetória escolar da liderança, buscaremos refletir sobre o processo de escolarização entre os Xakriabá levando em consideração sua intensidade e tempo de efetivação, uma vez que o ensino fundamental foi implantado em 1997 e Célia concluiu o ensino superior em 2013.

Ou seja, em um intervalo de aproximadamente quinze anos a realidade escolar indígena Xakriabá se transformou intensamente.

APRENDIZAGEM E TRANSFORMAÇÃO

Session chair:

Maritza Dias

TRANSFORMACIONES A TRAVÉS DE PRÁCTICAS ESCOLARES DE TRABAJO COLECTIVO, RESPETO Y RECIPROCIDAD EN EDUCACIÓN COMUNITARIA EN OAXACA, MÉXICO

Julieta Briseno Roa

Las Secundarias Comunitarias Indígenas (SCI) (7º a 9º grado de educación básica) son un modelo educativo indígena alternativo en el estado de Oaxaca (México), que parte de la integración del conocimiento indígena, de uso de la lengua indígena y de las prácticas comunitarias en la vida escolar cotidiana. A partir de la perspectiva de Jane Lave que el aprendizaje es un proceso de transformación de la práctica (Lave, 2011, 2015), analizo la participación de los estudiantes en prácticas escolares basadas en trabajo colectivo, en el respeto y la reciprocidad a través de los tres años de la secundaria. Para apoyar este análisis temporal, comparo las prácticas en las que los estudiantes estaban inmersos en el nivel escolar anterior (1º a 6º grado) que no forma parte de este modelo de educación indígena comunitaria. Principalmente me enfoco en las interacciones entre estudiantes, maestros y sabios de la comunidad y las presentaciones públicas que hacen los estudiantes. La intención de esta ponencia es mostrar que las transformaciones implican también una apropiación (Chartier, 1991; Rockwell, 1996) y defensa de una educación escolar indígena basada en la vida y saber comunitario por parte de los estudiantes. Además, aporta a la formación de un sujeto comunal crítico ante la situación de despojo de sus recursos naturales y de territorio que se encuentran los pueblos indígenas.

REFLEXÕES SOBRE TRANSFORMAÇÕES NAS FORMAS DE APRENDIZAGEM KALAPALO

Veronica Monachini de Carvalho

(Universidade Estadual de Campinas) – Brasil

A experiência escolar do povo Kalapalo do Parque Indígena do Xingu se iniciou em meados dos anos 90, e tem se reformulado constantemente ao longo destes 25 anos de existência. Esta apresentação pretende discutir as transformações em torno da noção de conhecimento entre os Kalapalo ao longo deste processo. Para os Kalapalo, bem como em todo o Alto Xingu, existem conhecimentos especializados, que detêm donos (Fausto, 2008). Segundo meus interlocutores detentores de especialidades, para tornar-se dono de um conhecimento é necessário interessar-se por este conhecimento, ir atrás de um mestre que possa ensiná-lo, observá-lo e escutá-lo atentamente, esgarificar o corpo e passar os remédios que dialogam com os espíritos e possibilitam a determinada especialidade, além de outras especificidades de cada aprendizagem, a ser ensinada pelo mestre. O conhecimento, neste sentido, passa pelo corpo.

Nos últimos anos meus interlocutores têm relatado diversos casos de aprendizagem de conhecimentos especializados, que deveriam ser ensinados por mestres – desta forma tida como tradicional – sendo ensinados por diversos outros agentes sociais, bem como por bens manufaturados. Este fato é de extrema importância, e tem se intensificado com um maior acesso à esses bens devido à uma maior e exponencial geração de renda nas aldeias do Alto Xingu. Os fatores para a entrada do dinheiro são vários, mas podemos notar uma especial atenção à políticas de transferência de renda e à geração de novos empregos para os próprios indígenas dentro da aldeia (Novo, 2018). Um desses empregos é o do professor. Cada professor Kalapalo tem uma formação diferente, à cargo de diferentes entidades. As formações de professores no Alto Xingu antes era coordenada pela Instituto Socioambiental, mas hoje em dia são de responsabilidade da Seduc do Estado do Mato Grosso. Ainda assim, muito dos professores – principalmente os que lecionam nos primeiros anos do ensino fundamental, possuem apenas o Ensino Médio, muitas vezes tendo obtido este título nas cidades do entorno do Parque Indígena do Xingu, e não na própria aldeia, o que gera uma nova variação na formação dos professores. Neste sentido, cada professor segue sua própria didática em sala de aula, e muitas vezes aparecem estas transformações nas formas tidas como tradicionais de aprendizagem.

É a partir deste cenário em constante transformação e diverso que pretendo levantar questões acerca da aprendizagem mediada por recursos tecnológicos e não mais por mestres. Também pretendo apresentar um panorama da escola na aldeia Aihá Kalapalo, partindo de estudos anteriores que se detiveram sobre a temática da escola Kalapalo (Dos Santos Lima, 2011 e Cavalcanti-Schiel, 1999) e do estudo etnográfico que venho desenvolvendo à 3 anos.

DEALING WITH POWERFUL OTHERS. RECIPROCITY AND OBLIGATION IN APIAO (SOUTHERN CHILE)

Giovanna Bacchiddu

(Pontificia Universidad Católica de Chile) – Chile

Life in the small island of Apiao can be viewed as a complex net of obligations to be fulfilled. Each islander is strictly connected to several people through ties of reciprocal relations that coincide with the fabric of sociality itself. Some of these ties are relatively fixed (by compadrazco bonds, by kinship, by neighbourhood) and some are more fluid, and can be made and unmade according to circumstances. Whether fixed or fluid, such relations need to be constantly renovated and negotiated to maintain the bond, because nothing in Apiao is other than fully flexible and in constant flux. Even the most dangerous of reciprocal relations, that entertained with powerful supernatural others such as the miraculous saints and the souls of the dead, are negotiable to a point.

This paper illustrates what it means to live and act out Mauss' reciprocity rules in the everyday, through ethnographic analysis of the demanding duties and obligations that regulate people's relationship with the dangerous spirits of the dead and the miraculous saints. These are traditionally dealt with through private praying sessions that culminate with abundant meals, to appease the powerful Others and release people of their indebted position. The paper will also show how in this rural, indigenous community the social and the religious realm are two faces of the same coin and cannot be considered separately.

OP 104 – INDIGENOUS KNOWLEDGE AND SUSTAINABLE DEVELOPMENT

This panel will examine the specific value of Indigenous/Folk Knowledge in searching for a way to Sustainable Development for Mankind. We will cite examples of the variety of Folk Knowledge in relation to modern problems of human beings in ecological context. From generation to generation over the millennia many Indigenous peoples in different areas of the World created and used models of Nature using and Life support activity optimal for their Mode of Life and the local ecological niche without destroying the resource basis on which they depend.

Today, when Mankind is faced with the necessity to find ways out of the worldwide ecological crisis (as a result of overexploitation of nature), the post –industrial society has come to understand the need to live in harmony with nature, and knowledge about nature becomes particularly necessary in this respect.

Making use of folk experience in nature using (forest, soil, water, air), of ethical norms of human beings which create harmonious interrelations in the nature-society system, and of processes of education are important aspects of searching for a way to Sustainability now. The panel will focus attention on analysis of Folk Knowledge that maintain health for humans and nature in the context of Sustainability and with a goal to better understand Folk culture as original Human Heritage. The Panel will examine meanings of the cross-cultural approach for investigating Folk Heritage and solving actual modern problems.

Convenor:

Viacheslav Rudnev

(Institute of Ethnology and Anthropology) – Russia- Россия

Dorothy K. Billings

(Wichita State University) – USA

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Folk Knowledge; nature; culture; society.

Thematic lines: 21. Indigenous Knowledge/Saberes Indígenas

— Sessão 1 —

CULTURAL SUSTAINABILITY: MAINTAINING LOCAL ARTS AND INDUSTRIES WITH MICROFINANCE

Dorothy K. Billings

(Wichita State University) – USA

In parts of the world where people have maintained largely subsistence economies, they nevertheless buy some things that have become convenient and commonly available. In many cases imported goods do not interfere with local production activities which relate to social and cultural structures, but in other subsistence-based populations imports of inexpensive goods which compete with locally created goods lead to major declines in local activities. Common imports include pots, pans, knives, canned and processed foods, machine made textiles and clothes, second-hand clothes and so on. In addition, foreign developers, who do not respect locally owned land and territories, replace local subsistence activities with industries that extract and constitute unsustainable development.

In Indonesia, where the major village industries include the production of metal objects by local blacksmiths, the self-sufficiency of local populations is threatened by the import of cheap pots and pans, mainly from China. A market remained for locally produced goods among educated elite Indonesians, who wanted souvenirs and reminders of home, and among tourists. Local blacksmiths needed money in order to buy sufficient materials for their work. In this paper I discuss the contribution made in Indonesia by anthropologist Ann Dunham, and the theoretical arguments for microfinancing made by economist Mohamed Yunus and their cultures and their lives.

INDIGENOUS PERUVIAN CUISINE

Zhanna Pataky

(Wichita Indochinese Center) – USA

The Peruvian cuisine consists of spicy dishes that originated as blend of Spanish and indigenous foods. Such dishes are often referred as Criolla, or Creole.

Aji (chili) is the most popular spice in Peru and is used in a variety of ways to give food extra flavor. Mint, oregano, basil, parsley, and cilantro are also included in Peruvian dishes, particular soups and stews. There are around 200 types of soups. • The Pacific Ocean provides Peru with a wide variety of seafood. The mountainous/highland diet closely resembles the Incas prepared hundred years ago. Basic staples of potatoes, corn, rice, and various meats are common ingredients in the highland cuisine. • Meats and fresh fruits, and vegetables are the basis of the tropical Peruvian food. Peruvians use a lot of bananas, plantains (similar to the bananas), and yucca (similar to a yam), wild game (such as a, monkeys, pigs, deer, and chickens, fish) and plenty of rice.

NEW ECO-RISKS AND FOLK PRACTICES IN NATURE USING (VIEWS ON SOME MODELS FOR SUSTAINABLE FUTURE)

Viacheslav Rudnev

(Institute of Ethnology and Anthropology) – Russia- Россия

Modern Mankind has had a lot of success in organizing well-being in everyday life and solving fundamental problems in the sphere of Human Life-support activity. At the same time, problems of pollution has become a Global problem for modern times. Plastic dust and object occupy lakes, rivers, water reservoirs, forests and suburbs of cities. Plastic dust and packing materials, which does not decompose in a water, join into a huge big dust islands drifting in Oceans. Plastic packing materials is part of a Modern consumer culture and at the same time is the basis of a fundamental problem for Mankind today. The problem of plastic trash illustrates clearly a result of departure from a model of optimum coexistence between Humans and Nature, based on elements of Harmony.

Folk peoples of the Eurasian area created a specific form of nature use, in which opportunities and interests of Humans and the specific character of local natural conditions were balanced. Knowledge about wild nature was useful for peoples in the pre-industrial period in solving daily problems and it objectively promoted harmony in the “Human-Nature” – system, at the level of economic pressure of humans on nature.

In this paper I will focus attention on the value of Folk experience in Nature using for understanding complicated laws of Human-Nature societal interactions, actual today for creating models which are a goal for a Sustainable future.

SOCIAL COMPONENT OF SUSTAINABLE DEVELOPMENT AND MIGRANT'S ADAPTATION: THE CASE OF RUSSIA

Marina Martynova

(Institute of Ethnology and Anthropology Russian Academy of Sciences)

The concept of sustainable development, as is known, includes three relative components: ecological, economic and social. The social component of sustainable development is aimed to preserve stability of existing social and cultural systems and to reduce destructive conflicts between people. In my speech, I would like to draw your attention to such a problem that is not indifferent to the integration of society as an aspect of its cultural diversity. I am going to speak about Russian and particularly Moscow area experience in migrant's adaptation and integration, the adaptation and integration of the people living in the foreign cultural environment. Over one million migrants arrive to Moscow area every year. Most of them are coming from the former USSR countries such as Uzbekistan, Moldova, Azerbaijan, Kazakhstan and Tajikistan. According to the expert evaluation the non-Russian population exceeds ten percents in the capital's population structure. Growing multicultural environment turns anthropologist's attention to negative and positive consequences of strong immigration movement to traditional life of host society. Different migrants groups with different origin follow different strategies to become successfully integrated in the host society and have also different chances to reach there goals. Paper shows approaches to the preventive measures against possible social conflicts and to the intercultural dialog in adult and children surroundings.

INDIGENOUS KNOWLEDGE AND SUSTAINABLE DEVELOPMENT

Session chair:

Debate

INDIAN INDIGENOUS KNOWLEDGE AND RURAL SUSTAINABLE DEVELOPMENT

Paras Kumar Choudhary

(Ranchi University Ranchi) – India

Indigenous knowledge is a part of the national resources of any people, involving their beliefs, values and local knowledge and is a result of centuries of trial and error in the natural environment. On the basis of observation, it revealed that if a farmer sows seeds in the land after chanting Gayatri Mantra (Gayatri is a goddess in Hindu religion) before planting or sowing any kind of agricultural seed, the result is that the yield of 25% of crop yields is more. This increase is due to chant of Gayatri Mantra during planting, which is called new method of Planting. In this process there is no need to add any chemical fertilizer and there is no any contrary effect on land and on the quality of crop. Even without the chemical compost, the crop is also healthier and land will remain fertile.

Under this process, the effect is not limited to the crop only but also in the large trees which have high and high wood and also on the fruit production. The fertility of land will remain for next generation and getting more production is a method to promote sustainable development.

REVITALIZATION OF ENVIRONMENTAL WISDOM VALUES IN SUSTAINABLE DEVELOPMENT IN PAPUA

Andi Pawennari Hijjang

(Hasanuddin University) – Indonesia

This research was aimed at exploring the revitalization of (1) security value system of integrated life environment of the Republic of Indonesia, (2) geographic awareness values, and (3) traditional law values. The research made use of qualitative method. Data collection was conducted through indepth interview, observation, focus group discussion, and group study. Data analysis was done simultaneously with data collection process (on going analysis). The data analysis process included examination, selection, categorization, evaluation, comparison, synthesizing, and contemplating the coded data done cyclically for the sake of establishing inferences, testing them and drawing conclusion. This research provides two important implications. Firsty, wider access must be made in order to understand local values and principles, which should not be interpreted as equal to narrow concept of pre-mordialism. Secondly, this understanding must be approached through enviromental science and human ecology.

MORE-THAN-HUMAN RIGHTS? HAUNTING AND HUMAN-MOUNTAIN RELATIONS IN HIGHLAND MEXICO

Catherine Whittaker

(University of Edinburgh) – UK

This paper analyses conflicts surrounding human-mountain relationships in Milpa Alta, a semi-indigenous, rural municipality of Mexico City, through the lens of haunting. The agonistic encounter of two or more realities, such as in the context of fieldwork or colonialism, produces haunting effects, which may be harnessed analytically, but is not a controlled method. Haunting requires surrendering to “being affected” (Favret-Saada 2015). It troubles the binaries of existence and points to the spectrality of concepts. Some Milpaltenses perceive mountains as a resource they must protect against neoliberal and militarist interests, while others view mountains as warrior-guardians who reciprocate by protecting them. Thus their communal struggle is not only a fight for indigenous land rights, but also involves fighting with mountains. The spectral existence of mountains resists being folded into a single reality: neither ignoring their agency, nor granting legal personhood constitute unproblematic options. Going beyond cultural relativism and polysemy, the spectrality of mountains shows that what is at stake in the encounter between divergent realities is nothing less than life and death.

INDIGENOUS COMMUNITY IN THE NILGIRI BIOSPHERE AND THEIR SUSTAINABLE FOREST MANAGEMENT AND BIO-DIVERSITY

Maralusiddaiah Halasur Matt

(Anthropological Survey of India) – India

The Nilgiri Biosphere Reserve is an International Biosphere Reserve in the Western Ghats, Nilgiri hills range of South India. The Western Ghats, Nilgiri Sub-Cluster (6,000+ km²), conjoining the Nilgiri. The Biosphere lies between 10o 50'. Significant sectors of the population are facing massive challenges relating to health and education. The tribe or Indigenous populations of India, most of them are inhabitants in the forest and they think that forest is their home that are directly dependent in forest resources and the health of forest ecosystems for their livelihoods. Most of them are mainly depending on forest to sustain their ways of life, including their culture and spiritualities. The convention on Biological Diversity recognizes the importance of traditional knowledge, innovations and practices of indigenous communities for the conservation and sustainable use of diversity aims to respect, preserve, and promote such traditional knowledge. Their sustainable knowledge about the forest is ensure that the goods and services derived from the forest meet present-day needs while at the same time securing their continued availability and contribution to long-term development. The plants, roots, and roots and tubers are consumed by them directly or indirectly are preserve it for their future.

— Session —

(RE) ASSESSING TEACHINGS OF SAINT TUKARAM: NEED IN POSTCOLONIAL CONTEXTS

Patil Vijaykumar Ambadasrao

(Nalanda Nritya Kala Mahavidyalaya, Mumbai) – India

This research paper will (re)assess Saint Tukaram's Abhangas which make universal appeal to uproot wrong notions and urge to take rational stance in life.

He harshly criticized the superstitions. The blood soaking superstitions were and are integral part of many societies which was, is and will be hazardous. His articulation on this aspect of human society is apt in postcolonial context where people are not only becoming superstitious, pessimistic and schizophrenic because of lack of direction in their life. In silence they do follow the path of superstition. His abhangas stress the need to devote oneself to the principles of rationality. The moral, rational and scientific principles employed by Saint Tukaram forces one to come out of the trap and break the silence to live in style and enjoy the life to the fullest. His articulation of silence is universal hence is valid and needed in postcolonial context.

MAKING HOUSES AND MAKING SETTLEMENTS: A STUDY ON INDIGENOUS KNOWLEDGE IN “HOME” CONSTRUCTION BY MOUNTAINOUS MINORITIES IN GUIZHOU, SOUTHWEST CHINA

Zhou Zhengxu

(Tsinghua University) – China

Guizhou, lies in Southwest China, is a typical mountain province, the various ethnic minorities in mountains built diverse and distinctive mountainous settlements. Based on the ethnographic texts of Miao and Dong ethnic groups and the special forms of settlements, this paper analyzes the construction process of the concept of “home”, by analyzing the process of “making houses” and “making settlements” of local ethnic minorities. This article finds that, (1) the space construction activities in the surrounding environment are involved in the construction of the “home” concept; (2) it is the settlement, main space of live and work, rather than the houses themselves, more suitable as a home concept of the local minority concept; (3) the “mountain – water – forest – paddy field – village” spatial pattern of a settlement has a simple ecological wisdom. After this building process, a typical landscape with regional and ethnic characteristics reflecting the concept of their indigenous space concept and livelihood model was formed. Thus, the construction process, as well as its concept and result of construction, has a rich cultural heritage value.

THE UN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES: AN ASSESSMENT

James S. Phillips

(Wichita Indochinese Center) – Wichita Indochinese Center USA

In this paper I will assess the United Nations Declaration's impact on customary international law, issues of economic justice, environmental sustainability, and preservation of indigenous knowledge eleven years after its adoption in 2007.

I will review cases in courts and before UN investigative bodies. The Declaration has legitimized indigenous peoples' communal ownership of land and resources, and undermines neoliberal theories of development.

OP 106 – INDIGENOUS MATHEMATICAL KNOWLEDGE AND PRACTICES: (CROSSED-) PERSPECTIVES FROM ANTHROPOLOGY AND ETHNOMATHEMATICS

Identifying activities developed by Indigenous societies as implying mathematical knowledge and practices is a relatively recent issue, significantly linked to the development of ethnomathematics (Ascher, D'Ambrosio, Gerdes, et al.). Today, ethnomathematical research increasingly involves an ethnographic approach, which may offer new perspectives on anthropological issues regarding the universality and cultural variations of mathematical activity (at least labeled as such from a Western perspective). Over the past years, and notably in the Americas and the Pacific Area, some anthropologists have been involved in parallel research projects aimed at documenting Indigenous mathematical knowledge, as embodied in numerical and measurement systems, techniques (such as weaving, building, etc.), or rituals and storytelling. These projects have most often been undertaken from a didactical approach, in order to produce materials for Indigenous schools/teachers.

This panel welcomes fieldwork based papers presenting research at the crossroads of anthropology and ethnomathematics, which document Indigenous mathematical knowledge and its inclusion in specific cultural patterns. It is more generally open to papers probing the heuristic value of crossing ethnographical, anthropological and ethnomathematical approaches, with a view to highlighting and analyzing—or “formalizing” with a pedagogical outlook—Indigenous mathematical knowledge.

Convenor:

Eric Vandendriessche

(French National Center of Scientific Research) – France

Hendrik Pinxten

(University Ghent) – Belgium

Céline Petit

(SPHERE) – Université Paris Diderot / CNRS

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Indigenous knowledge; mathematical practices; ethnomathematics; ethnography; education

Thematic lines: 21. Indigenous Knowledge/Saberes Indígenas

INDIGENOUS MATHEMATICAL KNOWLEDGE: EPISTEMOLOGICAL AND HISTORICAL ISSUES

Session chair:

Eric Vandendriessche

INDIGENOUS MATHEMATICAL KNOWLEDGE AND PRACTICES: STATE OF ART OF THE LAST ETHNOMATHEMATICS BRAZILIAN CONGRESSES (2012-2016)

Maria Cecilia Fantinato

(Universidade Federal Fluminense) – Brazil

This paper aims to provide an overview of how indigenous knowledge and practices have been addressed in Brazilian research on Ethnomathematics. It is a clipping of a state-of-the-art bibliographic research, entitled Tendencies of Production in Ethnomathematics of Brazilian Congresses, which aims to highlight the main issues raised about processes and knowledge of mathematical nature elaborated in non-school contexts and how they articulate with mathematical school knowledge. This research has taken as a reference material the papers published in the form of abstracts and/or full texts in proceedings of academic events on Ethnomathematics, held in Brazil between the years of 2012 and 2016. The following methodological procedures have been adopted in our clipping: reading and identification of the abstracts that are related the indigenous knowledge theme; statistical treatment of their basic information; selection of an intentional sample of work; reading and analysis of selected papers; raising questions about the issue in focus; writing of reports with summaries of the results. We seek to bring to the debate reflections on: what research questions have been raised in this area; which indigenous groups have participated in the investigations and what are their claims; what theoretical-methodological perspectives the works have adopted; how indigenous traditional knowledge have been used for pedagogical purposes or for teacher education.

THE JIGSAW FOR REWRITING THE HISTORY OF NUMBER FROM INDIGENOUS KNOWLEDGES OF THE PACIFIC

Kay Owens

(Charles Sturt University) – Australia

Putting together the pieces of a large jigsaw, Glen Lean wrote his thesis about the number systems of Papua New Guinea and Oceania and the genealogy of these systems. He gathered together data on counting words from two-thirds of the area's 1200 languages, analysed them using a cycle system, and took account of cultural contexts, the position and juxtaposition of languages, their phyla and subphyla. The archaeological and archaeological linguistic evidence has continued to grow and support his claims for the development of number systems in this region, and indeed its implications for the history of number across the world. Importantly, oral histories and recent histories, cultural contexts and social changes have all contributed to the jigsaw. Evidence is provided for counting systems spreading locally (not from afar), innovations occurring, and modifications made to suit cultural practices. Cultural values drove differences and similarities in the types of counting systems. Importantly, the data suggest people had a sense of large numbers. Anthropological, linguistic, mathematical, and reflective narratives have contributed to the study. More recently Papua New Guineans have been investigating their counting words, gestures and displays, and cultural contexts in an anthropological sense to further the research on number especially for strengthening school education and maintaining culture.

THE TOTAL VOID OF NUMBERS: PERSPECTIVISM AND INACCURACY IN INDIGENOUS AMAZONIA

Aparecida Maria Neiva Vilaça

(PPGAS – Museu Nacional) – UFRJ/Brasil

This paper aims to examine a specific aspect of the socio-cosmology of the Wari', a Txapakura language people living in the Amazon southwest: the absolute absence of numbers, except for a term for unity, which has the primary meaning "alone" and the term for the pair. From these terms, no other numerals are derived, and the unschooled Wari 'show a deep disinterest in quantification, whether of persons or objects. My argument is that this disinterest is consistent with the unstable character of the perspectivist world in which they inhabit, in which the nature of things, which includes quantities, can not be determined a priori, but depends on the point of view and the relational status of the person.

"THE RAW & COOKED" AND "FROM HONEY TO ASHES": PROBLEMS CONCERNING MATHEMATICS, INACCURACY AND SPACE

Carlos Estellita-Lins

(Fundação Oswaldo Cruz) – Brazil

The study exposes Levi-Strauss' conceptual trajectory in the first and second volumes of *Mythologiques* concerning issues on amerindian mathematics, including logics. The literature on south american lowlands has not been sufficiently aware of the philosophical problem of space, especially when it articulates geometry, algebra and topology within wild thought (*pensée sauvage*). I therefore highlight the problem as a hermeneutical strategy to approach the work in question. The starting point is the hypothesis that the transcendental aesthetic constitutes a fundamental reference for the author, articulated nevertheless by phenomenology and bergsonism concerning problematization of the mathematical relations pertaining to lived space. Such reasoning implies admitting an intuitionist-constructivist conception of mathematics. It is possible to point out at least three leading cues: the complex relationship of mathematical continuum/discontinuity problem within mythical thought; an array of mythical characters displacements that imply in fixed and variable relations; the topological operations of inclusion, embedding and translation. The perspectivistic inferences concerning this démarche replaces the problem of nature and the relationships involved in both thought and mathematical drift.

INDIGENOUS MATHEMATICAL KNOWLEDGE AS EMBEDDED IN PROCEDURAL ACTIVITIES AND ARTEFACTS

CASHINAHUA KINSHIP TERMINOLOGY AND WEAVING PATTERNS AS INDIGENOUS MATHEMATICS

Mauro Almeida

(Universidade Estadual de Campinas) – Brasil

Cashinahua kinship terminology is rich in symmetries, just as the kene geometrical patterns produced by Cashinahua women are. Kinship terminology (spanning a two-moiety, two generation, two genders) has the non-trivial structure of the dihedral group of eight elements. Weaving patterns are described by symmetry groups. Both are examples of elaborate, non-trivial group-theoretical constructions, illustrated visually by beautiful diagrams, isomorphic to their formal representation.

WHOSE TUYUKA'S MATHS? MATHEMATICAL ENCOUNTERS ON AMAZONIAN BORDERS AND CHALLENGES FOR KNOWLEDGE PRODUCTION

Flora

Tuyuka people live at Upper Negro River Indigenous Territory in Brazil-Colombia border. From 2000s on, they started developing a mathematical literacy proposal for local schools, also aiming to strengthen their language usages. This presentation focus on ethnomathematic encounters and on my own anthropological mediations, analysing concepts under creation and translation dilemmas emerging from math sistematizations. How are ethnomathematics and Tuyuka modes of relation towards objects, knowledge and conceptualization, mutually concerned? Question that makes we perceive things we could not before.

GEOMETRIC AND ALGORITHMIC PRACTICES IN ORAL TRADITION SOCIETIES: THE CASE OF SAND DRAWINGS AND STRING FIGURES FROM VANUATU

Eric Vandendriessche

(French National Center of Scientific Research) – France

This paper aims to compare—through an ethnomathematical approach—two activities carried out by the Northern Ambrym Islanders (Vanuatu, South Pacific), and locally termed using the same vernacular verb *tu* (lit. “to write”). These practices consist in making a figure, either with a loop of string (“string-figure making”, using fingers and sometimes feet and mouth) or by drawing a continuous line in the sand with one finger (“sand drawing”). Initially, we will examine their shared and exclusive geometric and algorithmic properties, by focusing on concepts such as operation, procedure, iteration and transformation.

Concomitantly, the making of string figures and sand drawings are both means of recording and expressing knowledge relating to particular mythological entities, or environmental elements in Northern Ambrym society. We will investigate the links between the procedures involved in the making of these figures and particular forms of memory and tradition embedded in these practices. Finally, we will see that this comparative study of activities bearing a mathematical character should contribute to revealing criteria for identifying “mathematical practices” in an oral tradition cultural context, which is a core issue in ethnomathematics.

INVESTIGATING THE INUIT PRACTICE OF STRING FIGURE-MAKING THROUGH A DUAL ANTHROPOLOGICAL AND ETHNOMATHEMATICAL PERSPECTIVE: AN INSIGHT INTO THE ETKNOS PROJECT

Céline Petit

(SPHERE) – Université Paris Diderot / CNRS

Based on both anthropological and ethnomathematical approaches, the ETKnoS project aims to study the practice of string figure-making as an activity developed in various American and Oceanian societies where an oral tradition prevails. One main objective of this collective -comparative- research is to better understand how, in these societies, the making of string figures pertains or pertained to a system of memorization and transmission of knowledge, involving the use of mathematical concepts.

This paper will present some results of the research carried out more particularly within Inuit groups of the Canadian Arctic. It will notably provide insight into the vernacular concepts of procedural activity, “thinking” and “understanding” associated with the local practice of string figure-making (ajaraarniq), while highlighting the relationships between structural or formal features of the figures -expressing mathematical ideas- and the symbolic efficacy attributed to some of the procedures or string games.

OP 107 – INDIGENOUS PEOPLES RIGHTS VS MUSEUMS: HOW DO “WE” REPRESENT INDIGENOUS PEOPLES AND WHAT DO THEY THINK OF IT?

This panel seeks to discuss the forms of representing Indigenous societies in the museums by bringing together issues in the fields of museology, anthropology, archeology, education, communication, arts, and law. The pluridisciplinary approach denotes the complexity of the theme while focusing on museum practices, indigenous demands and rights.

Territorial conflicts exemplify the tense relationship between indigenous peoples, the State and private companies and a confrontation takes place between their conception of « culture » (as system of life) and the western organisation of « culture » (to educate). In Latin America, contrary to what happens in the USA, Oceania and France, Amerindians have not reached the museums which present their objects. Museum institutions play an important role in promoting knowledge among a larger society, but have not realized that their narrative can no longer be sustained without a cross cultural dialogue. The Unesco which is issuing a new policy for respecting indigenous peoples rights promotes a greater participation of their representatives.

We will discuss questions related to possession (what objects belong to whom? in relation to the history and social life of the objects; the knowledge attached to them and the scenarios of their presentation and selection (who thinks?); indigenous demands and the relation between the territory and the museum; how cultural institutions respond to indigenous demands; the value of decolonizing research.

Convenor:

Irene Bellier

(CNRS) – France

Renato Monteiro Athias

(Núcleo de Estudos e Pesquisas sobre Etnicidade) – Brasil

Comissão/Comission: COMACH

Languages accepted for paper presentations: Anglais, Français, Espagnol, Portugais

Keywords: indigenous peoples, cultural rights, museums, indigenous museums, ethnographic collections

Thematic lines: 26. Museums/Museus

MUSEUMS AND INDIGENOUS REPRESENTATION

COMPARTILHANDO SABERES INDÍGENAS EM PRIMEIRA PESSOA: ANALISANDO A CURADORIA COMPARTILHADA DA EXPOSIÇÃO TECENDO SABERES PELOS CAMINHOS GUARANI, KAINGANG E LAKLÃNÕ-XOKLENG (MARQUE/UFSC)

Thaina

(Universidade Federal de Santa Catarina) – Brasil

Rogério Victor Satil Neves

No processo de comunicação em museus, quando abordamos a questão da exposição, podemos perceber de que maneira os sujeitos se relacionam através dos objetos, não só pelos que ali estão representados, mas também pelos que organizam tecnicamente os materiais como suportes de representação: objetos de exposição. Esse processo nos permite considerar como percebemos os estágios de concepção de exposição. Compreende-se que analisar a exposição como meio de comunicação é necessariamente traduzir um discurso científico em um discurso expositivo (BLANCO, 1999). Esse artigo tem o intuito de analisar a exposição Tecendo saberes pelos caminhos Guarani, Kaingang e Laklãnõ-Xokleng (MARQUE/UFSC) de modo a demonstrar o papel da curadoria compartilhada na criação de protagonistas possibilitando o fortalecimento de uma narrativa museal. O Museu de Arqueologia e Etnologia Professor Oswaldo Rodrigues Cabral, tem uma extensa atuação em pesquisas antropológicas junto aos povos indígenas residentes do Sul da Mata Atlântica. Desde sua criação ainda no Instituto de Antropologia em 1965, este museu tem se dedicado a colecionar formando acervos de arqueologia, antropologia física e antropologia cultural. Neste artigo nos interessa analisar como estes grupos – representados no museu a partir de coleções formadas por seus objetos – passam a atuar como agentes museológicos ativos. A análise desta exposição e o processo de curadoria compartilhada torna visível uma discussão latente na museologia: como representar o outro sem roubar-lhe a fala e a experiência? A curadoria compartilhada mostra que a inclusão do outro somente é possível quando este assume voz ativa no processo de concepção expográfica, de forma a garantir sua autonomia. O processo de curadoria compartilhada encontra-se alinhado as Novas Tecnologias da Informação e Comunicação (NTIC) para as exposições museológicas, onde novos recursos cenográficos e sensoriais se disponibilizam, de modo a criar uma narrativa auto-referencial, promovendo uma nova experiência sensitiva ao visitante. Podemos pontuar a importância da museologia para a desconstrução de uma identidade que ainda é pautada na perspectiva do colonizador.

COMPARTILHANDO SABERES: O DIÁLOGO INTERCULTURAL E A CULTURA MATERIAL KARAJÁ

Manuel Ferreira Lima Filho

(Universidade Federal de Goiás) – Brasil

No presente trabalho apresento os primeiros resultados de uma pesquisa etnográfica tendo como foco os artefatos Karajá da Coleção William Lipkind (1938-1939) do Museu Nacional. A pesquisa tem priorizado a busca um diálogo intercultural sobre a centralidade dos objetos na memória e identidade do grupo.

Resultado de oficinas realizadas na ilha do Bananal (Tocantins) e em Goiânia (Goiás) no Museu Antropológico da Universidade Federal de Goiás a pesquisa tem demonstrado a importância da troca de saberes entre gerações de idade do grupo onde o conhecimento ou a falta dele sobre a identificação dos artefatos são dados que impulsionam uma volta ao passado para dar sentido às demandas do presente do grupo (professor, curso de licenciatura indígena, xamanismo, políticas patrimoniais etc). O saber museológico (Acervo, conservação, exposição) nesse caso como um vetor a favor da revisão crítica se saberes museológicos tradicionais (acervo, exposição, conservação).

MÉMOIRES, RÉCITS, ET PATRIMOINES. ECHANGES DANS LES RÉSERVES DU MUSÉE DU QUAI BRANLY

Jacques Chirac
(France)

Fabienne De Pierrebourg
(musée du quai Branly – Jacques Chirac) – France

Mettre en ligne la totalité des collections dès son inauguration, en 2006, était pour le musée du quai Branly-Jacques Chirac un pari contre le temps qui devait être tenu; c'était la première forme d'échanges envisageable. Ensuite, le musée a reçu de nombreux experts et représentants de différents pays d'Amérique, certaines expériences ont été particulièrement riches. C'est cependant en 2016 que le musée s'engage, pour la première fois, dans un réel projet de restitution des savoirs avec le projet SAWA, en collaboration avec le Laboratoire d'Ethnologie et de Sociologie Comparative et dans le cadre du Labex Les passés dans le présent. En 2017, un autre projet s'amorce en collaboration avec l'umr PALOC (France), le musée Goeldi (Belem, Brésil) et l'université de Pernambuco (Recife, Brésil). La présentation de ces deux projets, permettra de réfléchir à des approches distinctes ayant en toile de fonds des relations historiques, administratives et politiques très différentes, les experts amérindiens du premier projet étant français alors que ceux du second projet sont Brésiliens. Cette réflexion s'articulera autour du statut des objets depuis leur collecte jusqu'à leur consultation, sur les notions de patrimoine, confrontant (ou non) des positions d'amérindiens citoyens français et brésiliens faces à des collections nationales françaises.

OBI: CORPO E RELAÇÃO NAS PRÁTICAS XAMÂNICAS KARAJÁ

Rafael de Andrade

(Museu Nacional – Universidade Federal do Rio de Janeiro) – Brasil

O presente trabalho partiu da análise da coleção Karajá do antropólogo estadunidense William Lipkind, abrigada no acervo do Museu Nacional (UFRJ). Na coleção o foco esteve voltado para as coisas usadas pelos xamãs, as quais foram apresentadas, por meio de cartões fotográficos, a alguns interlocutores Karajá na aldeia Santa Isabel do Morro (TO). A partir de uma breve experiência etnográfica foi possível chegar a reflexões acerca do obi: um conceito complexo que envolve as práticas xamânicas Karajá, mas que esteve, nas descrições etnográficas, restritivamente vinculado a um tipo específico de “objetos”, os “bastões dos xamãs”.

O caso do obi tenciona a dicotomia entre sujeito e objeto e ressalta a relevância das relações entre coisas e pessoas, explorando a noção de corpo e as relações que o subjazem de modo a problematizar as visões dicotômicas que tanto embasam as formulações teóricas da antropologia e de outras disciplinas que estudam “objetos”, como museologia e arqueologia. A partir do caso do obi Karajá, nota-se um modo corporificado de pensamento, uma noção que constitui a base de uma epistemologia das práticas xamânicas Karajá. Abordagem está que nos leva a repensar o estatuto das peças de coleção e a forma como foram e são coletadas, ao mesmo tempo em que suscita questionamentos sobre o sentido de se guardar e/ou expor tais coisas em museus.

REPRESENTATIONS OF “INDIGENOUS OTHERNESS” IN THE MUSEUMS OF THE UTTERMOST PART OF THE WORLD: MUSEO DEL FIN DEL MUNDO (TIERRA DEL FUEGO, ARGENTINA) AND MUSEO ANTROPOLÓGICO MARTIN GUSINDE (NAVARINO ISLAND, CHILE)

Ana Butto

(Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

Danae Fiore

(Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

In this paper we analyse the museographic scripts of the two southernmost museums of the world: Museo del Fin del Mundo, located in Ushuaia city (Tierra del Fuego, Argentina) and Museo Antropológico Martín Gusinde, located in Puerto Williams city (Isla Navarino, Región de Magallanes y de Antártica Chilena, Chile). The main purpose of the paper is to study the images about the Fuegian Indigenous Peoples, Shelk’nam and Yamana/Yagan, in whose traditional territories these museums are located. To this end, the anthropological permanent exhibitions of both museums will be analysed comparatively, following these variables: a) Indigenous Peoples represented; b) types of materials exhibited –archaeological, ethnographic, present–; c) uses of oral/written/photographic information associated to the exhibited materials; d) types of museum displays. Thus, we will question and assess the discourses that each museum presents about the Fuegian Indigenous Peoples, to contribute to the critical reflection about which roles (ancient inhabitant, study object, victim, survivor, current descendant, heritage guardian, etc.) are attributed to these peoples in these two cities at the “end of the world”.

MUSEUMS PRACTICES AND REPATRIATION ISSUES

Session chair:

Irène Bellier

A CRITICAL VIEW OF CURRENT MUSEUM PRACTICE OF RE-COLONIZING INDIGENOUS PEOPLES KNOWLEDGE: BETWEEN POST-COLONIAL AND NEO-COLONIAL ETHNOGRAPHIC MUSEUMS PRACTICES

Sonia Duin

Renzo Duin

(University College London) – United Kingdom

This paper is based on two decades of close collaboration with various Indigenous Peoples from lowland South America, as well as our experiences in ethnographic museums in Europe and the USA. Decolonizing museum practices in North America and Oceania has made great stride, yet ethnographic museums in Europe, with few exceptions, remain bulwarks of knowledge production that continue their practices unchallenged. In part due to geographic distance. We discuss two practices to bridge this divide: 1) “Community Consultation” whereby chosen members of a “source community” are invited by the museum to provide information about pre-selected objects, and 2) “Digital Repatriation” whereby museum collections are presented locally in a digital format to the relevant Indigenous communities. These two methodologies vary in power relations, accessibility to local specialists, and ethnographic fieldwork, resulting in different dynamics of dialogue. Indigenous Peoples in their local environment express freely their opinions, ideas, and concerns, whereas in a museum setting there is a guideline to conform to the host museum curator. In both practices the museum curator determines the Indigenous Peoples representation. “Community Consultation” was coined as a post-colonial museum practice, yet the lack of indigenous agency makes it unmistakably a neocolonial practice, as a post-colonial approach requires close collaboration inclusive of Indigenous guest curators and mutual dialogue.

ABS, FPIC, NAGPRA, AND DIGITAL REPATRIATION: CASE-STUDIES FROM THE GUIANAS

Sonia Duin

Renzo Duin

(University College London) – United Kingdom

In the USA, the dialogue between scientists and Indigenous Peoples has been altered since the Native American Graves Protection and Repatriation Act (NAGPRA) was enacted in 1990, more recently followed by Free Prior Informed consent (FPIC) and in 2010 by Access and Benefit-sharing (ABS) via The Nagoya Protocol. Whereas these protocols are well established in the USA, they are little-understood in Europe and the Guianas (Guyana, Suriname, and French Guiana). While NAGPRA foremost affects archaeology in the USA, and ABS mainly relates to natural resource management, these protocols do however relate to the broader Indigenous Culture that is holistic. FPIC aims to safeguard traditional indigenous knowledge through consultation and participation of Indigenous Peoples prior to the beginning of a project. These three protocols have not been implemented in Guiana, although currently efforts are being made to develop similar protocols in French Guiana and Brazil. In addition, Digital Repatriation is a methodology to engage a dialogue between Indigenous Peoples and museum collections whereby objects from museum collections are returned in a digital format to communities from which they originated. Relevant objects are frequently made of perishable materials, and analogous objects have often been lost, yet revitalize a pride in place and practice. These protocols, when implemented properly, allow Indigenous Peoples to reconnect with their past and promote cross-cultural dialogue.

OS INDÍGENAS E SUAS COLEÇÕES CARIOCAS

Mariane Vieira

(Programa de Pós Graduação em Antropologia Social) – Brasil

O museu, juntamente a outras instituições reformuladas e criadas na modernidade, encena relações de poder. Estas podem ser analisadas através das coleções etnográficas, em sua maioria coletadas durante o período colonial, atuando como meio para a disseminação de uma narrativa evolucionista que colocava os povos não ocidentais em uma posição inferior na escala do desenvolvimento humano. A ideia de progresso que se alimentou desta prática etnocêntrica sofreu abalos com os movimentos de descolonização. Nesse sentido, o próprio papel das instituições que salvaguardavam objetos dos povos que foram colonizados passou a ser questionado. Aliado a crise que estremeceu os alicerces da disciplina antropológica, fazendo-a questionar suas raízes coloniais, a própria Museologia, a partir da década de 1960, repensou sua relação com o público, buscando aproximá-lo de suas práticas. Este contexto, associado às demandas das sociedades minoritárias, fez com que os museus passassem a desenvolver parcerias com os povos dos quais possuem coleções em seus acervos. O presente trabalho irá analisar as coleções indígenas presentes em museus tradicionais, localizados na cidade do Rio de Janeiro, atentando para as práticas em torno de tais artefatos. A ênfase está principalmente em ações de parcerias com os povos indígenas – ou seus ancestrais – que produziram tais objetos.

THE INDIGENOUS AVANT-GARDE

Marcos Alexandre

(Universidade do Estado do Rio de Janeiro) – Brasil

In this presentation, I make a genealogy of the contemporary indigenous performances. The analysis begins with what seems the paradigmatic constitution of the indigenous visibility space: the human zoos. Since the 19th century, colonial expositions promoted the popularization of racism and, thus, a legitimacy of colonial enterprise. The advent of cinema renewed the project of the colonialism, transforming colonial expositions in the end of the 19th and beginning of the 20th century. At the same time, through the appropriation of “primitive art”, modern painting emerges as critical of the institution of Art and the Beauty. The “primitive” appears as an ideal model of the inorganic versus the organic of classical (naturalistic) painting.

In present-day intercultural contexts, indigenous performances are still perceived by the ‘western’ public as ‘primitives’ (organic, natural, and noncontemporary). However, many of these performances refer to the colonial institution and racism and are, consequently, contemporary, inorganic and counter-hegemonic. In this way, these performances make the social criticism through the inorganic appropriation of cultural-racial difference.

The paradox of the indigenous avant-garde is being inorganic and counter-hegemonic, but having its public legitimacy only when it performs itself as organic and noncontemporary. The indigenous avant-garde criticizes the colonial institution as the space of non-coetaneity.

OP 108 – INHERITANCE, LOCALIZATION AND CHALLENGES CONFRONTED BY CHINESE RELIGIONS AND BELIEFS IN SOUTH EAST ASIA

The largest number of Overseas Chinese is living in Nanyang (Southern Seas), or known as South East Asia today. The Chinese immigrants brought along their traditional beliefs when they move to these areas. Most ethnic Chinese in SEA are accepted as citizens in their settling countries after the post-colonial period. The beliefs they brought from China confronted challenges in the new environments. The purpose of this panel is to discuss the localizing elements and process of Chinese traditional religion belief in South East Asia.

Convenor:

Tan Ai Boay

(Universiti Tunku Abdul Rahman) – Malaysia

Song Yanpeng

(China Social Sciences Press) – China

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Localization, Chinese religion, South East Asia

Thematic lines: 07. Anthropology of Religion and Secularism/Antropologia da Religião e Secularismo

INHERITANCE, LOCALIZATION AND CHALLENGES CONFRONTED BY CHINESE RELIGIONS AND BELIEFS IN SOUTH EAST ASIA

THE NINE EMPEROR GODS BELIEF IN MALAYSIA, SINGAPORE AND THAILAND

Song Yanpeng

(Chine Social Sciences Press) – China

The Nine Emperor Gods festival is a very popular religious festival at certain areas of Malaysia, Singapore and Thailand. The festival also known as vegetarian festival. Who in Nine Emperor Gods? This is a very difficult answer. Some scholar's believe that the Nine Emperor Gods Festival is a "localized" festival and only can find in SEA. The paper trace the origin of Nine Emperor Gods belief in China and attempt to build up the route of distribution of such belief in these three countries.

WHAT CHINESENESS MEANS TO THE YIGUAN DAO CROSS-ETHNIC MEMBERS IN THAILAND

Yu-sheng Lin

(Academia Sinica) – Taiwan

Most studies on Chinese religions in Southeast Asia tend to put all the factors, such as ethnicity, language, religion, tradition, community, and so on together under the framework of ‘Chinese’. However, some scholars criticize this view ignores local context in the mainstream society (Yeh 1993) or falls into tautology (Tsuda 2016). In my recent studies, I try to avoid this problem, and take Yiguan Dao in Thailand as example, to reveal its dynamic relations with Thai social change and Thai Buddhism (Lin 2016, 2017). Many Yiguan Dao members in Thailand are not necessarily ethnic Chinese. However, this does not mean ‘Chineseness’ plays no role in Yiguan Dao in Thailand. In this study, I want to deconstruct the ‘Chineseness’, and rethink how Yiguan Dao members in Thailand think and practice the ‘Chineseness’ in this cross-ethnic context.

I will discuss this issue from two parts. First, is Yiguan Dao in Thailand a ‘Chinese religion’? I will examine it from its origin, ethnicity of its members, and its organization and teachings. On the other hand, I will reveal what its origin, ethnicity, and language usage means to its members in cross-ethnic interactions.

FROM HEROIN TO GODDESS: FOLK RELIGION AND GENDER AMONG THE TU NATIONALITY, CHINA

Haiyan Xing

(Shanghai Normal University) – Chian

Compared to women in other rural areas in China, the Tu have a deeply held and dualistic ideology of gender: the role of Tu women in actual, everyday practice contrasts dramatically with their role in the spiritual. Under the influence of religion, economics and other factors, the Tu have created a unique notion of the female.

In general, Tu women have a comparatively low social position in their daily life, and they have less freedom than men when it comes to marriage and education. Also, they don't have more rights of speech and greater decision-making power in family matters. Especially after marriage, women are considered inferior when it comes to certain kinds of interpersonal relations. However, in the folk religion among the Tu, the female's role is a bundle of contradictions.

Among the female supernatural beings, the indigenous goddess, named "Sanxiao niangniang" (三孝娘娘) and "Jinshan Niangniang," (金山娘娘) stand out as an exceptionally effective challenge to the gender status of Tu traditional society. Those female gods always have very high status in local religion. Beyond the mythological realm, the goddess is fully recognized in the Tu ritual practices, even in those involving monastic institutions. The women have high status in the spiritual world because they supposedly have more evil power and can control the world. In Tu oral tradition, the women's role clearly illustrates the power of Tu women in the religious world as well as their weakness in traditional society. For example, in the classical texts and folk traditions, the dual character of the Tu female reappears in the roles of the wife (good, benevolent, dutiful, controlled) and mother (fertile and powerful, but dangerous and uncontrolled). It is obvious that the structural centrality of mother roles has influenced the communal structure consciousness, which is that the Tu view females in a dualistic way.

In order to understand what factors determine Tu women's social status, and how women help to shape, create, and change the private and public worlds in which they live, in my paper, I will discuss the gender system in traditional Tu society, especially, gender in daily life, rites of passage, and oral tradition.

THE STUDY OF LEGENDS OF DATOH GONG BELIEF IN MALAYSIA

Tan Ai Boay

(Universiti Tunku Abdul Rahman) – Malaysia

Traditionally, the Chinese has worshipped the land lords. The Chinese brought the same concept of land lords when they move to SEA. They believe the land was managed by the local lords, usually Malay, known as Datoh Gong. Datoh Gong Belief could be found in Malaysia, Singapore and Indonesia. Nowadays, the Malay must be a Muslim in Malaysia. The paper not only discuss the legends of Datoh beliefs, but also the conflict arise in Malaysia society.

THE VIETNAMIZATION PROCESS OF THE CHINESE COMMUNITY IN VIETNAM

Duong Van Huy

(Institute for Southeast Asian Studies) – Vietnam

The Chinese resided in Vietnam from ancient times in history. From the Tang domination of Vietnam period, many traces of migrant populations of the Chinese in Vietnam had been left. After the Chinese domination of Vietnam, Vietnam entered into the period of independence, the migratory activities of the Chinese in Vietnam had been recorded in Vietnam's historical documents. During dynasties of Vietnam in history, the government always implemented the "assimilation" policy to the Chinese community in Vietnam, resulting in appearance of the hybrid Chinese generations and gradually they became the Vietnamese people really and many of them had made important contributions to the process of building and defending the country. However, until the mid-XVIIth century, the hybrid Chinese was institutionalized into community, especially from the first half of the XIXth century, it was Minh Hương (Mingxiang) community (or called Minh Hương xã明鄉社). This could be seen as a typical phenomenon for the "Vietnamization" process of the Chinese community in Vietnam. In this paper, we mainly focus on analyzing who Minh Hương people is, how they have changed their identity over historical periods by considering the central government's perspective, attitude and behavior to the Minh Hương as well as whether expressions of their ethnic personality are of nature to be Vietnamese (Vietnameseness) or to be Chinese (Chineseness).

The Minh Hương people were fast integration into society Vietnam with little problems because the Chinese or Vietnamese also shared the Chinese character (漢字), and both Vietnam and China meanwhile had civil service examination system of education Confucianism same, and even customs and practices were also similarities. Especially the social integration of the Minh Hương in Vietnam was favorable with critical role of the Vietnam's government. Meanwhile, they had Vietnamese policies very clearly and had more incentive for the Minh Hương. So, in many aspects such as economics, politics, culture and education, the Minh Hương had many important contributions to the development of Vietnam society in history. Currently, the community of the Minh Hương is no longer, just only historical relics remains to evidence for their existence in the history. They are temples and children of the Minh Hương nationwide, their children are Vietnamese totally and live scattered everywhere but their sense about the Minh Hương origination remains in different level.

OP 109 – INTERSECTIONALITY AND DIFFERENTIATION

The panel aims to discuss processes in which subjects and collectivities are socially placed and/or displaced in particular situations. What are the possibilities of action and experience available to subjects and collectivities based on their social position? We welcome contributions regarding processes of subjects constitution and differentiation that consider the ways in which people are constituted through practices such as speech, writing, performance, classification, accusation. The intersectionality between social hierarchies is an important axis to be discussed, especially with regard to gender, sexuality, ethnicity, region, religion, race, class, and formal education. The panel is especially interested in the displacement between identification (self and hetero-attributed), differentiation, and performance.

Convenor:

Iracema Hilário Dulley

(Universidade Federal de São Carlos) – Brazil

Mauricio Acuna

(Princeton University) – Estados Unidos

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English; Portuguese; French; Spanish

Keywords: differentiation; interseccionality; race, ethnicity and class; gender and sexuality; religion

Thematic lines: 22. Intersectionalities/Interseccionalidades

INTERSECTIONALITY AND DIFFERENTIATION

THE LANGUAGES OF THE VEIL IN MANAUS/AM: THE COVER TO REVEAL ITSELF

Luiza Guglielmini

(Universidade Federal do Amazonas) – Brasil

Romy Cabral

(Universidade do Estado do Amazonas) – Brasil

The research has the social historical character of the Arab migration, with linking subconscious: identity, culture, religion and gender, based on the theories of ethnicity. The Arabs define their borders with the language, a diacritic, legitimating the social subject to the linked group, and main category of belonging, which builds identity as a socio-cultural process, and religion is the structuring factor. Palestinian Arab migration in Manaus points to gender as a historically constructed category on the difference of the sexes, and ‘gives meaning’ to this difference (Joan Scott, apud Grossi, 1998, 5). Although the Mosques are the locus of worship and regulation of everyday life, it is the place of decision-making, based on the universalist principle of Islam, ethnic spaces, even with balance between Brazilians, in Manaus does not consolidate itself as Islamic, religious per se, independent of Arabic. The veil used by women, as Espínola (2005, pp. 199-201) points out in Florianópolis, is of vital importance in the process of “Arabization,” privileges ethnic identity and associates Arab being with being Muslim, although there are efforts to this dissociation. In Manaus, the junction of the cultural (Arab), the “ethnic” (Palestinian) with the “religious” (Islam), implies in the conception of Islam as axiomatic identity, accepting that one is facing a religion, defined among others situations, through the quality passed in the root of birth, by the blood.

WHEN SELF-CLASSIFICATION IS NOT ENOUGH: DOING RACE IN AFFIRMATIVE ACTION PRACTICES IN BRAZIL

Sarah Lempp

(Freie Universität Berlin) – Germany

As part of Brazil's affirmative action policies, 20 % of the job openings in the public service have to be reserved for Afro-Brazilians (negros). Since 2016, commissions verify candidates' self-declarations as negros in the presence of the candidate, supposedly taking into account only the 'phenotypical' aspects of the respective person.

Based on ethnographic observations of such commissions, the paper explores how race as a category of difference is enacted in the course of these classification procedures. Instead of asking whether the commissions 'correctly' classify the candidates, the paper shows how intersecting aspects like regional origin, verbal narratives, physical features and theoretical accounts influence the commissions' decision-making. Hence, race is enacted in these assessment practices through an ensemble of bodies, words, experiences, technologies and theories that goes far beyond the individual candidate's 'phenotype'.

A special focus will be on the discrepancies between self- and heteroidentification that come into play in these commissions. While the formal self-identification as negro is the prerequisite for being eligible as a quota candidate, many commission members argue that a "black identity" is not a sufficient criteria for this status.

The paper frames the ambiguities of these classification practices by drawing on accounts of the "body multiple" (Mol 2002), race as "common sense" (Posel 2001) and the "polyvalent mobility" of race (Stoler 1997).

RELIGIOUS AND SEXUAL RIGHTS IN USE – THE CUBAN AND UGANDAN CASE IN COMPARISON

Aramis Luis Silva

(Universidade Federal de São Paulo) – Brazil

Esta apresentação está articulada em torno de uma análise comparativa do processo de instalação em Uganda e Cuba da Metropolitan Community Churches, organização religiosa criada nos Estados Unidos originalmente voltada a grupos de pessoas que se autointitulam homossexuais e religiosos. Interessa-nos particularmente as condições e os modos que os Direitos Humanos, como dados etnográficos podem demonstrar, emergem e funcionam nesses diferentes contextos locais como um código de comunicação polissêmico. São esses códigos que, seja em contextos de aliança ou conflito, conectam grupos locais a redes transnacionais, encarnando os discursos acerca dos direitos em específicas práticas e estratégias políticas.

INTERSECTIONALITY AND DIFFERENTIATION

IMAGES, DECOLONIALITY AND POWER: REFLECTIONS ON THE REPRESENTATIONS OF THE DIFFERENCE(S) IN THE HEGEMONIC MEDIA

Danielle de Noronha

The present proposal of work seeks to present some reflections on the production and reproduction of images about difference, focusing on gender, race and work and the intersection between these categories, in the hegemonic media, bringing as a background the dialogue between the visual anthropologies and communication, decoloniality and power. I start from the premises that we live in an increasingly visual society, and that the production and consumption of all types of iconic narrative, whether static or moving, are some of the main characteristics of our Western societies, both individually and collectively. In this sense, the analysis of images can help us to understand various dynamics and relationships – of power, knowing and being – that are socially and culturally developed, which include the ways in which we construct the world around us and the perceptions we have about difference, about others and about ourselves.

In order to expand the possibilities of analysis and the understanding of representations related to differences, (re)produced by an hegemonic sphere of construction of (connoted and denoted) meanings, this work proposes to think how the decolonial paradigm can help on the reflections about the production, reproduction and consumption of images in our Latin American societies and, more specifically, in Brazil.

TROPICALIST PERFORMATIVIES IN A BRAZILIAN NORTHEAST SMALL TOWN

Roberto Marques

(Universidade Regional do Cariri) – Brasil

In a small city in Brazilian northeast, the singer João do Crato has been performing for the last forty years in shows that leads to an aesthetic inspired by the tropicalist experience of the 1960s and counterculture movements. Parallel to his career as singer, João is present as producer and promoter of numerous activities of the Cultural Department of the city of Crato and in the cultural centers of the region. At the same time, it is a constant presence in local black movement, in debates of the feminist movement, in actions to sensitize peripheral youth through music, in debates about water use and environmental preservation of the “Chapada do Araripe”. By his displacements in the city; stage, artistic production, and militancy are continually connected worlds. We will try to think from an ethnobiographic approach how the action of this character inside and outside the stages destabilizes the modernist sensibility that constructs narratives about the small city of the Brazilian northeast as centers of popular culture and traditional values. Through the presence of João do Crato, social markers such as race, gender and sexuality are displaced by a performativity that refers less to identities than to ways of being in the world from the creativity and tensioning of frontiers. For this, we refer to the descriptions he made of his performances on stage, reflecting on how such narratives reveal Cariri and himself as a character and as a person in this moving world.

“MARIA DA PENHA” LAW, GENDER VIOLENCE, AND NEW PENTECOSTAL PEDADOGY

Jacqueline Moraes Teixeira

(Centro Brasileiro de Análise e Planejamento) – Brasil

A emergência da Lei 11.340/06 também conhecida como lei “Maria da Penha” que regula e criminaliza a violência doméstica aparece como diretriz fundante de alguns projetos religiosos voltados para o atendimento de mulheres que sofreram violência doméstica. Trata-se de projetos desenvolvidos por igrejas de tradição protestante histórica, pentecostal e neopentecostal com uma equipe de profissionais tais como advogados, psicólogos e assistentes sociais, e visa oferecer assistência jurídica e psicológica a mulheres que procuram o atendimento em delegacias denominadas “delegacias da mulher”. Pretendo descrever sobre o modo como – a partir de um conjunto de materiais produzidos por esses projetos, que compreende desde reuniões temáticas até relatos publicados como livros biográficos -, a produção civil de uma noção de conversão que se baseia no reconhecimento jurídico da condição de sofrimento das mulheres assistidas. Nesse processo a categoria divórcio se desenha como um caminho primeiro para o aprendizado da relação heterossexual saudável, e o degrau necessário rumo a conversão. A concepção de afetividade saudável e o desenvolvimento constante de uma pedagogia que visa o cuidado de si tornam-se linguagens substanciais de produção de um sujeito feminino que deve afasta-se da condição jurídica de sujeito de sofrimento para assumir o relato público como “crente civil”. Assim, este trabalho tem por finalidade mapear e descrever práticas relacionadas à produção de uma performatividade de gênero mimetizada em formas de falar, de se apreender e de experienciar os corpos femininos a partir de programas de incentivo ao relacionamento heterossexual, pensando o papel de tais políticas têm na formação de performatividades, ora por meio de linguagem de gendramento dos gêneros, mediante tecnologias de poder que conformam a sujeição e a subjetivação dos sujeitos.

INTERSECTIONALITY AND DIFFERENTIATION

LIVING AND NEGOTIATING AT THE INTERSECTION OF GENDER AND RELIGION: EVERYDAY PRACTICES OF HIJRAS OF GUJARAT, NORTH INDIA

Akiko Kunihiro

(Waseda University) – Japan

With the introduction of a ‘third gender’ category by the supreme court of India in 2014, quite good numbers of transgender people have become more visible publicly as the oppressed and have received an access to reservations for those who belong to Other Backward Class. This judgment shows that genderly non – normative people, or the third gender, get easily oppressed; therefore, they need governmental supports to seek social equality. Interestingly enough, this category excludes rich urban citizen who identify themselves as gay or lesbian with English terms. In short, the third gender issue of India has become a field where class, gender and economy intermingle with each other to ingenerate the oppressed non – normative gender subjects.

My focus of this paper is not on the issue of social inequality, but on examining how religion and gender are intersected with each other, that third gender debates have overlooked. I argue that its intersection would be a crucial condition for survival of hijras of Gujarat. Hijras of Gujarat are those who were born and raised as sons, and subsequently broke off their kin relationships. Not only that, but they devoted themselves to Goddess through castration ritual. Without government assistance, they go into a negotiation with laypeople so as to convince that they are eligible for receiving special religious gifts as devotees of Goddess. I will illustrate how they identify themselves as devotees of Goddess, who renounced mundane gender limitations, without denying binary gender.

GENDER TRANSITION. AN EXPERIENCE BEYOND THE BODY

Anderson Santos Almeida

(Universidade Federal de Goiás) – Brasil

Fabiola Ribeiro Duarte

(Universidade Federal de Goiás) – Brasil

The present study aims to present experiences about gender transition lived by transsexual women who participates of the Project Transsexuality, from the Hospital das Clínicas of the Federal University of Goiás, Brazil. The Project Transsexuality has begun in 1999, after the publication of resolution No. 1,482/97 of the Federal Council of Medicine, and in 2008 with the Ordinance No. 1,707/2008, it was integrated into the “Sistema Único de Saúde” (SUS), thus enabling the attendance of this type of service. During this process that may be called transition, the interviewed develop body techniques in order to achieve femininity and social integration as women. The study developed from participant observation, experiences in wheels of conversation and through semi-structured interviews. The bodies are the reference which depicts our identity, so it is expected that the body by itself reveals the identity we have, without ambiguity or uncertainties. In this sense, it can be observed that the interviewed are always in constant changes and transformations that are seeking above all to validate their feminine identity with those who cohabit and are also in their daily life. It is remarkable that the use of the hormone is an element that contributes significantly to the body transformations in order to achieve an aesthetic corresponding with the identified gender for both women and men living the transsexuality.

REFLEXÕES SOBRE A CATEGORIA 'CLASSE' NO DEBATE SOBRE ARTICULAÇÃO DE MARCADORES SOCIAIS DA DIFERENÇA E INTERSECCIONALIDADES

Renata Mourão Macedo

(Universidade de São Paulo) – Brasil

No Brasil, desde meados dos anos 2000, a análise conjunta de marcadores sociais da diferença – gênero, sexualidade, raça e classe em especial – ganhou centralidade em debates dentro e fora da academia, incluindo os diversos movimentos feministas e LGBTs. Tomando como referência alguns balanços recentes publicados em periódicos acadêmicos brasileiros, o paper analisa o modo como o marcador “classe social” aparece em tais debates nas ciências sociais brasileiras. Ao lado de gênero, sexualidade e raça, classe social se constitui como uma categoria principal ou secundária? Quais perspectivas teórico-metodológicas informam a análise desse marcador? Para tanto, tomo como referência quatro balanços brasileiros recentes sobre articulação de categorias e interseccionalidades: o artigo da antropóloga Adriana Piscitelli, de 2008, intitulado “Interseccionalidades, categorias de articulação e experiências de migrantes brasileiras”; o artigo da socióloga Helena Hirata, de 2014, intitulado “Gênero, classe e raça: interseccionalidade e consubstancialidade das relações sociais”; o artigo da antropóloga Laura Moutinho, de 2014, intitulado “Diferenças e desigualdades negociadas: raça, sexualidade e gênero em produções acadêmicas” e o artigo dos cientistas políticos Flavia Biroli e Luis Felipe Miguel, de 2015, intitulado “Gênero, raça e classe: opressões cruzadas e convergências na reprodução das desigualdades”.

INTERSECTIONALITY AND DIFFERENTIATION

“DRAG MADE IN BRAZIL”: A LOOK AT THE DRAG QUEEN SCENE OF SANTA MARIA, SOUTH OF BRAZIL

Rafaela Oliveira

(Universidade Federal de Santa Maria) – Brasil

They still persist in the issues of gender and sexuality, perspectives that consider the gender identity marked by the sexual option. Such understandings engender stereotyped visions and processes of abjection about subjects that oppose the heterosexual matrix. In fact, through the ethnographic enterprise, I try to understand in this research the performance of a group of Drag Queens santa-marienses in search of space, recognition and visibility. In this trajectory, I emphasize particularities about the local Drag scene, which is not the same as Vencato (2002), as well as, the Drags of which we speak are not the same ones referenced by Butler (1990). Therefore, I focus on the need, as Pelúcio (2012) and Connell (2015) point out, of relating gender theories, queer theory in continuity with the postcolonial criticisms made by “subaltern knowledge.” I intend, in this sense, to dismantle how gender issues are negotiated and challenged, focusing on the centrality of the intrinsic relationship, with race, class, sexual choice, nationality in a specific historical context. I emphasize the critical perspective of the south against the hegemonic theorizations of the eurocentro, in the attempt to look and give voice to the Drags TupiniQueens, also paying attention to an exercise of epistemological vigilance. In turn, I discuss here heteronormative structures that seek to conform the genera and sexualities, evidencing, on the other hand, the transgressor agency of the Drag Queens.

ANNOUNCING AN “IDENTITY” TO ESCAPE INVISIBILITY: THE FLOW OF POPULATIONS BETWEEN LEGAL CATEGORIES (BRAZIL)

Boyer

(Centre National de la Recherche Scientifique) – France

Based on a case study in Brazilian Amazonia, this communication is about a process of identity bifurcation within rural populations who, ten years ago, perceived themselves to be alike. An examination of the construction and categorizations of the proclaimed « Indians » and quilombolas serves to highlight their shared logics of adjustment to the legal categories, as well as their common values, references and expectations. Dominant in what can therefore be considered as a sole social formation is a conception of ethnicity as the exercise of a constitutional law, and as a personal choice that sanctions the repositionings and flow between ethnic categories, even while this movement is limited by local power relations, on the one hand, and by the state-imposed juridical framework, on the other.

BONBON: THAT OBSCURE OBJECT OF DESIRE

Michel Carvalho

(Universidade Federal do Rio de Janeiro) – Brasil

This paper is based on ethnographies of the 2016 and 2017 Porn Industry Awards, an annual ceremony that brings together the biggest stars of the Brazilian pornographic market. At the event, participants compete for trophies that attest the excellence of their performances, awarded in thirteen different categories, such as “Best Anal Sex Scene”, “Best Orgy Scene” and “Best Director”. I analyze the events from the perspective of the only black actress competing in that period – Giovanna Bombom. Through interviews, I try to understand her career as deviant and her thoughts and speeches about herself. Provided with this information, I scrutinize the scenes she portrays and follows as well the journalistic materials published in traditional media and online discussion groups (What’s App and Facebook). I aim to reflect the (dis) valuations of the black body in Brazilian pornography, of whiteness, desire, and prejudice.

INTERSECTIONALITY AND DIFFERENTIATION

FLUXOS MIGRATÓRIOS E INTERSECCIONALIDADES: UMA ANÁLISE SOBRE RAÇA, GÊNERO E NACIONALIDADE ACERCA DE MULHERES REFUGIADAS CONGOLESAS

Lumena de Aleluia S

No nível de América latina, O Brasil constantemente é mencionado nos discursos dos agentes do universo institucional do refúgio (Facundo, 2014) – como um país com uma positiva capacidade de acolhida, sobretudo pelo seu caráter exemplar frente ao seu sistema de proteção para refugiados, o qual tem sido projetado internacionalmente, bem como pelo caráter “acolhedor” das pessoas e das comunidades, tais discursos de elogio localizam as políticas de governo, incluindo também conteúdos relacionados ao histórico da nação brasileira, constituída sob um caráter multicultural, a partir de um passado receptivo aos imigrantes e estrangeiros, enaltecendo o caráter humanitário do Brasil enquanto um Estado-nação. Produções discursivas e representações hegemônicas sobre os condicionantes que se relacionam aos fluxos migratórios, dando ênfase a determinados temas e silenciando outros aspectos, narrativas que compõe um repertório de decisões políticas e não ingênuas. Nesse sentido este trabalho tem como objetivo analisar como as intersecções de raça, gênero e nacionalidade se relacionam frente as experiências migratórias, bem como produzir alianças para pensar o tema dos fluxos migratórios contemporâneos no contexto do Brasil de maneira a ultrapassar as perspectivas burocráticas as quais comumente este tema é associado.

AS NOÇÕES DE IGUALDADE DE GÊNERO EM TENSÃO: O CASO DO PROGRAMA NACIONAL DE ATENDIMENTO AO CASAL INFÉRTIL EM CUBA

Yarlenis Mestre Malfrán

(Universidade Federal de Santa Catarina) – Brasil

Mara Lago

(Universidade Federal de Santa Catarina) – Brasil

Neste trabalho serão apresentadas as reflexões iniciais que surgem da interlocução entre uma das políticas públicas de saúde vigentes hoje em Cuba e a teoria da interseccionalidade. O propósito deste trabalho é refletir acerca de quanto o Programa Nacional de Atendimento ao casal Infértil (que foi a política pública escolhida) é permeável ao debate de interseccionalidade (Raquel PLATERO, 2012). As análises da política são feitas a partir da escuta de narrativas de funcionários de saúde, da revisão do documento que rege o fazer da política e de observações de campo, em diálogo com a interseccionalidade como heurística que permite tensionar as noções de gênero que tem sido estabelecidas no contexto cubano. O Programa Nacional de Atendimento ao Casal Infértil, elaborado pelo Ministério de Saúde Pública é pensado não só como política de Estado, mas também pela sua imbricação com os desejos das pessoas, seus direitos como cidadãs/os, os arranjos familiares que legitima, as identidades de gênero que acolhe e muitas outras (des) articulações. A partir, conclui-se que o sexismo, patriarcalismo e a normalização de desejos estão presentes no discurso da política, limitando as pretensões de atingir a igualdade de gênero.

HIERARCHIES AND DIFFERENTIATION IN ELDERLY'S COUNCILS

Glaucia

(Universidade Estadual de Campinas) – Brasil

In the last decades, public policies for the elderly have been discussed and propagated in Brazil, mainly since the Statute of the Elderly (2002) – a legal body that defines some special rights that focus on the particular conditions of aging.

In order to discuss and evaluate the public and private services offered to the population aged 60 and over – as is the case with the elderly in this context – the elderly councils are organized in every city and state of the country. The councils were designed and developed during the democratic process in the 1980s.

And they exist on populations considered minorities and public agendas. These groups are formed by the state and civil society and are based on the idea of political representation. So, there are some older members.

In my PhD research – I finished in 2015 – I studied four senior councils proposing a comparative analysis to think about how aging is discussed and experienced.

This work aims to explore gender, age, social class, formal education and occupational position to analyze hierarchies and differentiation in the way that aging produces and is produced and in the Councils of the Elderly observed during the investigation.

OP 110 – KNOWLEDGE CREATION AND DISSEMINATION: BIDIRECTIONAL AND INTERDISCIPLINARY

A goal of the Commission on Documentation is global knowledge exchange. This panel builds upon the AAA 2015 roundtable, 'Defamiliarizing Collaborative Projects and Knowledge Exchange Between West Africa and the West' that explored bidirectional knowledge exchange among scholars of the global West and the global South. This panel explores knowledge creation and dissemination. Historically knowledge creation has been considered to occur in the West or developed countries and then transferred to developing countries with indigenous knowledge marginalized. A hierarchy of knowledge existed with knowledge created in the West or developed countries considered superior to indigenous knowledge. The flow of information has been one directional, from developed to developing countries, rather than bidirectional. The unidirectional flow of information fails to consider the local community and the knowledge they can provide to collaborative projects in areas such as development, academe, and health care. Furthermore, interdisciplinary knowledge and data sharing can enhance developmental and health care projects. Yet, barriers to interdisciplinary sharing are present. Issues of governance and the various types of data and knowledge are some of the potential barriers to interdisciplinary sharing of knowledge. This panel examines bidirectional knowledge exchange between local and global communities and interdisciplinary exchange among global scholars.

Convenor:

Mary J Hallin

(University of Nebraska at Omaha) – USA

Paul nchoji Nkwi

(Catholic university of Cameroon) – Cameroon

Comissão/Comission: IUAES Commission on Documentation

Languages accepted for paper presentations: English, French, Portuguese, Spanish

Keywords: Archives and Documentation; Indigenous Knowledge; Global Anthropology

Thematic lines: 03. Anthropology of Archives and Documentation/Antropologia de arquivos e documentos

KNOWLEDGE CREATION AND DISSEMINATION: BIDIRECTIONAL AND INTERDISCIPLINARY

Session chair:

Paul Nkwi

EXPLORING KNOWLEDGE CREATION, EXCHANGES AND DOCUMENTATION OF INDIGENOUS KNOWLEDGES AMONG WOMEN TEXTILE DYERS IN OSOGBO, NIGERIA WITHIN NIGERIANS' SOCIO-POLITICAL SPACE

Tayo Owoeye

(Obafemi Awolowo University, Ile-Ife) – Nigeria

This paper examines the nature of knowledge, exchanges and documentation of indigenous Yoruba knowledges among the women dyers in Osogbo Nigeria from inception to contemporary times – is it a non-hegemonic or hegemonic knowledge exchanges? Specifically, it examines how the women dyers create knowledge, negotiate the social change processes – knowledges outside of the Yoruba indigenous knowledge in a globalised world. It also provides the documentation style of the dyers in Osogbo as well as challenges of documentation today. The paper adopts a qualitative method with a tilt to Archival and ethnographic study. The paper discovers that women dyers decolonises knowledge by (re) constructing knowledge from a humanistic perspective – taking into account the agency and narratives of the indigenes. It concludes that the the women dyers are an example of the nature of knowledge creation and exchanges between the Global North and the Global South over time and at the present time, the dyers favours more decolonization of knowledge between the Global North and the Global South.

CONNAISSANCES ET PRATIQUES PHYTOTHÉRAPEUTIQUES DES MALADIES ET TROUBLES DE L'APPAREIL DIGESTIF CHEZ LES BATWA

Masanga Ndungi José Maria

(Université de Kinshasa) – Democratic Republic of Congo

Les batwa (autochtones/pygmées) sont reconnus comme détenteur d'un savoir médical traditionnel très riche et secret. Ils utilisent des racines, des écorces et des feuilles pour soigner les maladies même incurables par la médecine clinique moderne. Même les bantous font souvent recours à la médecine traditionnelle des autochtones qu'ils estiment plus efficaces pour certaines maladies.

Notre présentation est un inventaire et étude ethnobotanique des plantes utilisées pour soigner les maladies et troubles liés à l'appareil digestif chez les autochtones de la Province du Maï-Ndombe en République Démocratique du Congo. C'est une collecte des données sur les plantes utilisées, leurs noms, les parties utilisées, le mode de préparation des recettes et leur voie d'administration aux patients. Nous avons pu répertorier et inventorier à travers enquête ethnobotanique plusieurs plantes employées dans le traitement des maladies de l'appareil digestif.

Notre intérêt sur ces pratiques médicinales se justifie par le fait que cette médecine se propage dans les grandes villes du pays et aussi les soins relatifs aux maladies et troubles de l'appareil digestif sont aussi les mêmes appliqués en cas de maladies épidémiologiques et endémiques comme le choléra, la dysenterie amibienne...

A côté de la concurrence de la médecine clinique qui insinue les effets indésirables souvent irréversibles causés par les plantes médicinales, nous constatons que les autochtones et les populations y trouvent une source importante de médicaments à moindre coût. Ainsi, nous préconisons une exploitation et une utilisation rationnelle des plantes pour faciliter l'accessibilité aux soins de santé pour tous et pour le développement durable.

EBOLA EPIDEMIC INTERVENTIONS: KNOWLEDGE CREATION AND DISSEMINATION

Mary J Hallin

(University of Nebraska at Omaha) – USA

The initial response to the Ebola epidemic in West Africa had a biomedical focus with little consideration of traditional healers or local knowledge practices.

The one directional flow of information about how to respond to the epidemic privileged biomedicine and marginalized indigenous knowledge and indigenous healers. In fact, traditional practitioners were often viewed as a liability and contributing to the spread of Ebola, rather than as an asset. In 2014 WHO recommended engaging communities and community leaders including traditional healers in the response. Using reports from the affected countries and interviews with traditional and biomedical practitioners from Cameroon, this paper examines: 1) the involvement of local communities and traditional healers in the Ebola response; 2) the flow of knowledge to address the epidemic; and 3) the potential benefits of bidirectional exchange of information to address a health issue. True collaborative, bi-directional knowledge exchange and culturally sensitive approaches to address health issues such as Ebola can only result in better cooperation by local healers and purveyors of modern medicine. Any increase in that cooperation can only produce more effective treatment results.

DIÁLOGOS POSSÍVEIS ENTRE ANTROPOLOGIA E HISTÓRIA: A VIRADA ARQUIVÍSTICA E O ESTUDO DO ARQUIVO NAS CIÊNCIAS HUMANAS

Binah Ire

(Universidade Federal de Santa Catarina) – Brasil

Partindo da discussão sobre a virada arquivística na História, com aportes das etnografias de arquivos coloniais e das discussões sobre antropologia dos arquivos, proponho um debate interdisciplinar sobre o conceito de arquivo e o uso dos arquivos nas pesquisas históricas e etnográficas. A tarefa da pesquisa que se sustenta neste debate teórico é pensar a produção de arquivos feministas num contexto pós-colonial, considerando que os arquivos são atravessados pelas discussões sobre poder, autoridade e colonialidade. Pensar o arquivo como fonte histórica ou campo antropológico exige refletir a produção de conhecimento no corpo dos arquivos e as influências das estruturas sociais e contextos temporais na sua produção. Não só o conteúdo, mas a forma dos arquivos, suas manipulações privadas e/ou secretas, como coloca Jacques Derrida, e suas transformações ao longo do tempo, são objeto de reflexão desta pesquisa.

KNOWLEDGE CREATION AND DISSEMINATION: BIDIRECTIONAL AND INTERDISCIPLINARY

Session chair:

Mary J Hallin

ELECTRONIC LIBRARY RESOURCES FOR AFRICA: ARE VIRTUAL LIBRARIES THE WAY TO GO FOR HIGHER EDUCATION INSTITUTIONS?

Isaac

(The Cooperative University of Kenya) – Kenya

Access to library resources is an area of interest to administrators of higher education institutions in Africa where exchequer allocation has not matched student growth and the demand by the regulator for greater research output from universities. Due to competing interests, universities have challenges using even the smallest of resource allocation to support libraries. Consequently, libraries in most sub-Saharan universities have old and outdated text books and little to no subscription to print journals. Amid dwindling resource allocation a few higher education institutions have adopted an approach that draws from the fast spreading internet infrastructure at least in most urban centers, where the most universities are located. This paper describes what Kenyan institutions of higher learning are doing to overcome the library resources challenge as well as how ICT infrastructure is contributing to access the vast online resources.

THE NEW DIGITAL DIVIDE: DATA DIPLOMACY AND RESHAPING INEQUITABLE COMMUNITY ACCESS TO DATA

Timothy Dye

(University of Rochester) – United States

The “Digital Divide” of the past three decades is now being redefined as digital products become more ubiquitously available and used globally, and shifts the narrative from access to products themselves to access to the data generated by those products. Data Diplomacy is emerging as a new field bridging social science and technology that focuses both upon explaining the relationships that govern data generation, dissemination, and use across borders, and, also, shaping them. With the rapid diffusion of social and mobile media, and with the global spread of the “internet of things”, community- (and consumer-) generated data easily becomes commoditized and used to influence the behaviors of those very same communities. Community and consumer movements to shape access to and use of their own data have not kept pace with corporate and global collection and packaging of these data, creating an inherently inequitable balance between data generators and data users. Community ability and use of digital products (mobile phones, social media) that produce these data far exceed community ability to access and use it, resulting in inequitable and unbalanced relationships between data producers and data users. Brokering relationships between communities and data holders that facilitate data access and data skill development locally would help reduce this inequity and perhaps could facilitate communities to use their own data for social good.

COMMISSION ON DOCUMENTATION

Paul Nchoji Nkwi

(Catholic university of Cameroon) – Cameroon

Global Knowledge Exchange: IUAES Commission on Documentation Past, Present, and Future
Global knowledge exchange is a key tenet of the IUAES Commission on Documentation. Indeed, the sharing of knowledge is an obligation to creators of that knowledge, not an act of charity and the establishment of the Commission within the IUAES was a response to this cardinal principle. Initially, bridging the knowledge gap between developed and developing countries was done by supplying hard copies of books and other documents to libraries and scholars in developing countries. This has become obsolete, with the advent of the online databases, e-books, and e-learning tools, and e-libraries are emerging as vital tools to facilitate knowledge exchange. Despite the technological capacity for global and interdisciplinary knowledge exchange, it remains a rare event. How can the Commission facilitate interdisciplinary data/knowledge sharing and bidirectional knowledge exchange among scholar across the globe? This paper will evaluate the progress the Commission has made regarding knowledge sharing and lay out paths for the future.

OP 111 – KNOWLEDGE PRODUCTION FROM AND ABOUT THE GLOBAL SOUTH: EMERGING ETHNOGRAPHIC AND THEORETICAL INTERFACES

Much has been said recently about the rise and recognition of multiple “world anthropologies”, and their potential to reconfigure the discipline in novel, interesting ways. One visible trend in the field has been the intensification of research done by anthropologists from institutions and countries other than those that are typically considered to be the discipline’s three “central” traditions (that is, Britain, France, and the United States) about other groups and sites in the so-called global South. What kinds of knowledge are emerging from these new connections? What are their (geo)politics? Are these relations mostly horizontal, or are new hierarchies being created, old ones reproduced? Are these emerging knowledges reverberating globally, or they are mostly of local relevance? This panel welcomes papers addressing emerging knowledge production across different sites in the global South from multiple angles: social scientists from formerly colonized territories conducting ethnographic research in other post-colonies; scholars interested in (anthropological or other) knowledge production from sites beyond Europe and North America about or in collaboration with other sites in the co-called developing world; anthropologists interested in the (geo)politics of knowledge production and ethnographic research across the global South.

Convenor:

Leticia Cesarino

(Universidade Federal de Santa Catarina) – Brazil

Cheryl Mei-ting Schmitz

(New York University Shanghai) – China

Jess Auerbach

(African Leadership University) – Mauritius

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese

Keywords: South-South connections; knowledge production; decolonial anthropology

Thematic lines: 18. Global Anthropology/Antropologia Global

— Session 1 —

THE ARGONAUTS OF THE “WESTERN” ACADEMIA: PERIPATETIC NOTES ON INDIAN SCHOLARS IN EUROPE

Vinicius Ferreira

(Ecole des Hautes Etudes en Sciences Sociales) – France

The early 2000s represents a turning point for the century-long history of academic circulations between Europe and its former colonies. If, on the one hand, countries such as England, France and Germany have historically been privileged destinations for students and scholars from its respective colonies, on the other hand, the alliance between new scientific policies and cultural politics has recently resulted in an unprecedented interest from European scientific institutions into hiring Global South-origin scholars. In this context, not only the number of Indian scholars studying and doing research in Europe has significantly increased, but also new forms of academic circulations, institutional collaborations, funding flows, epistemological debates, in sum a changing geopolitics of knowledge, has emerged.

This paper draws on an ongoing ethnographic research on trajectories of Indian social scientists building an academic career in Europe, in order to propose a twofold reflection. Firstly, I analyse the transformations of institutional practices and scientific policies leading to this scenario from an anthropological point of view. Concretely, taking the narratives of those who make and operate the policies as a starting point, I analyse the discourses and imaginaries subjacent to these new forms of institutional practices. Secondly, I address the lived experiences of such circulations by focusing on a few of its many dimensions, namely: senses of belonging, aspirational projects and precarisation of academic life. Ethnographical situations, *longue durée* interlocutions and in-depth interviews are the basis for the proposed reflections.

POLITICS, POLEMICS, AND THE RISE OF AFRICAN STUDIES IN CHINA

Cheryl Mei-ting Schmitz

(New York University Shanghai) – China

Over a century ago, as they faced the impact of Western imperialism, Chinese intellectuals struggled to understand the meaning and place of China in the world. In the process, Africa was constructed as an entity whose history had been erased by colonialism, while Africans were portrayed as people void of agency. However, at the same time that Africa provided a contrast against which China and the West could stand together, it also stood for a possibility from which China was not immune: the partitioning of Africa by colonial powers was a threat that China had not entirely escaped. This ambivalent positioning of China, as both a powerful competitor against the West and a victim of “humiliation” at the hands of imperialism, was maintained through the Maoist period and continues to be invoked today, as a globally expansive post-reform China seeks to strengthen commercial ties with its former anti-imperialist African brothers. Policy-making and business activity are not the only areas in which Chinese interventions in Africa take place, however, as recent years have also seen a proliferation of research in African Studies across the Chinese academic landscape. In light of increasing Chinese scholarly interest in the African continent, this paper asks how Africa is being constituted as an object of Chinese anthropological knowledge today. What would it mean to study Africa from a particularly Chinese anthropological perspective? Through readings of several contemporary Chinese anthropological works related to the African continent, this paper explores the implications of African Studies in China not only for political relations between China, Africa, and the West, but also for how anthropology itself might be conceived.

EDITING AN INTERNATIONAL ENCYCLOPEDIA: REFLECTIONS ON THE EXPERIENCE

Hilary Callan

(Independent Scholar) – United Kingdom

Based on experience since 2011 as Editor in Chief of the forthcoming International Encyclopedia of Anthropology, this presentation will reflect on the projects's intentions, approaches taken, and the extent to which the aims have been successfully realised. Reference will be made to the tensions inherent in the project, such as those of history, language, differing national and regional traditions as against unifying concepts, and the challenge of 'speaking anthropology' to audiences outside the discipline. It is hoped that the presentation, together with others in the panel, will stimulate a broad discussion of the contribution of works of reference to the global health of the discipline.

INDEPENDENTISM AND CATALONIA ANTHROPOLOGY

Christina Rubim

(Universidade Estadual Paulista Júlio de Mesquita Filho) – Brasil

In an endeavor to contribute to the construction of another paradigm in compliance with the words of Walter Mignolo, and according to the proposals of Boaventura de Souza Santos, the present research aims at understanding an alternative social thought in the context of southern contemporary Europe. The perspectives of Benedict Anderson and Eric Hobsbawm that nation and knowledge are inventions in specific contexts is also part of the theoretical referential as well as the centrality occupied by the intellectuals in the trajectory of Western culture. Around the passage from the seventeenth to the eighteenth century, the political and cultural trajectories of Spain and Catalonia followed different paths, including in defending or not the idea of a unified Europe. In this sense, the proposal is to analyze the intellectual production of the anthropologists present at the Autonomous University of Barcelona, Universidad de Barcelona and Universidad Rovira i Virgile, such as their publications and guidelines, as well as possible demands of the Catalan government regarding the production of traditions, symbols etc, collected through their recorded statements. More than the interest in Catalonia and anthropology – which are specific objectives here – the focus is on modern knowledge and its relation to power, that is, culture and politics in the contemporary world and the relations between its privileged units: sciences and nations.

— *Session 2* —

AMAZON-IMAGES AND ANTHROPOLOGY ON THE ROAD: NOTES ABOUT AN ENGENDERED POETIC OF THE “INTERNAL COLONIALISM” IN BRAZIL

Telma Bemerguy

(Universidade Federal do Rio de Janeiro) – Brasil

Despite the great interest of the Brazilian and international anthropological community about the Amazon, images produced by long-term enunciations and colonial representations about the region contributed to the obliteration of some important subjects in anthropological analyzes in / about the area. Therefore, engaged in a critical theoretical proposal to consider and reflect on how some of these silencings have been produced over time, I will present notes on some unexplored analytic interfaces in Amazonian ethnographic contexts. From my experience as an anthropologist Amazon woman, following feminist critiques and theories about the critical potential of engendering analyzes about History and about the state/ imperial/colonial power, in this paper I will address how representations mobilized to justify the National Integration Policies (PIN) for the Amazon (especially the projects to open new roads) may be revealing of the engendered poetics composing the exercise of State power in the region. Finally, based on the description of ethnographic situations observed during field work carried out in some cities and roads of Pará (Amazon-Brazil), I will address how the local formulations and expectations about the “State action” in Amazon are composed by a racialized, engendered and sexualized imagery of a long-term representation of the Amazon as the “last frontier” to be conquered.

FROM INTERNAL COLONIALISM TO INTERNAL COLONIALITY: RE-IMAGINING A NOTION

Letícia Cesarino

(Universidade Federal de Santa Catarina) – Brazil

This presentation builds on emerging ideas that have been presented and published previously, by others and myself, concerning how to re-imagine the classic concept of internal colonialism in terms of internal coloniality, and why that would be an interesting analytical leverage for thinking about South-South relations. It draws on field research on development cooperation between Brazil and the African continent, to suggest how some of postcolonial critique's key insights may be brought to bear on the classic question of internal colonialism in postcolonial nations in Latin America and probably elsewhere.

WHEN IT COMES TO MOSQUITOES, “THE WORLD WILL BECOME BRAZIL”: BRAZILIAN SCIENCE AND KNOWLEDGE PRODUCTION FOR FUTURE “GLOBAL” EPIDEMICS

Luísa Reis Castro

(Massachusetts Institute of Technology) – Estados Unidos

In 2016, the *Aedes aegypti* mosquito rose to international notoriety as host for the Zika virus and Brazil was marked as the epicenter of the epidemic. In the country, the mosquito already had a long history as vector for other diseases, including dengue, chikungunya, and yellow fever. With a diminishing federal budget for research, Brazilian scientists define mosquito-borne diseases as a primary local issue and an opportunity to advance national science. At the same time, they frame these diseases as a (potential) world problem, highlighting the interconnectedness and warming of the planet to justify US and European investments into research and technologies being developed in Brazil, to assert preparedness for future “global” epidemics.

Scientists describe current conditions in Brazil as defining future conditions elsewhere: the warm weather and expanding urban landscapes, the bodies of Brazilians infected with viruses and the *A. aegypti* swarming in homes (often resistant to insecticides after generations of being sprayed on) are all pictured as characteristics increasing the challenges and, if overcome, proving the techniques’ success. Or, as an entomologist told me, when it comes to mosquitoes, “The world will become Brazil.” By reading entomological and anthropological materials through one another, this ongoing research aims to describe how scalar distinctions are crafted and to examine how theories and technologies are made from a place and make a place within the world.

OP 112 – KNOWLEDGES, TECHNOLOGY, SCIENCES AND FAMILIES IMBRICATED IN THE AIDED HUMAN REPRODUCTION: ISSUES ABOUT THE UNBORN, FILIATION, FAMILY-RELATED PRESCRIBING NORMS, MATERNITY, AND PATERNITIES

This panel will include works related to aided human reproduction in laboratory involving its interfaces with: sciences, technologies, genetic researches, and other areas related to human reproduction and corporeal reproduction. ‘Transversalities’ with issues of gender and diversity, researches and practices on embryos, pharmacologies, circulation of gametes and wombs, and the transnational circuits of industry and reproduction technology and risks will be all welcomed. This bid invites as well: imaginary constructs, and meanings of maternities, paternities, filiations, anonymous donator, kinships derived from the different prescribing norms associated with female or male bodies, LGBTT population, embryonic cells and gametes as well as with the judicial, legislative or cultural field within or outside its clinical or laboratorial context. It will also welcome the many possible heterogeneous crossings with the theme of reproduction technologies, either those related to the areas of knowledges, technologies and specialties, or those related to the issues connected to infertilities and reproductive infecundity. And there are the expected studies associated with the sexual and reproductive health, with the judicial provision to the unborn, the policies concerning the issues of infertility and the intervention and prevention techniques for the different processes and for the new issues involving heterogeneous couples, single men and women, LGBTT population.

Convenor:

Marlene Tamanini

(Universidade Federal do Paraná) – Brasil

Cecilia Straw

(Unieversidad de Buenos Aires) – Argentina

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, Spanish and French

Keywords: human reproduction; sciences; technologies; norms

Thematic lines: 08. Anthropology of Science and Technology/Antropologia da Ciência e Tecnologia

KNOWLEDGES, TECHNOLOGY, SCIENCES AND FAMILIES IMBRICATED IN THE AIDED HUMAN REPRODUCTION

AIDED REPRODUCTION AND THE DELIBERATE BUILDING OF HYBRIDS IN AN ARCHITECTURE OF SCIENCE, TECHNOLOGY AND OF NORMALCY FOR BODIES AND INFERTILE GAMETES

Marlene Tamanini

(Universidade Federal do Paraná) – Brasil

Paper at hand presents an architecture of aided reproduction, which is a deliberate construction of hybrids of science, technology and of normalization of bodies and infertile gametes. With this object in mind, it dialogues with Latour, Foucault and with its own texts, beginning with sources of researches developed in different temporalities and that aimed at accomplishing distinct objectives. Such sources include papers' abstracts found in the sites of the Latin American (REDLARA) clinics affiliated to the Latin American Network of Aided Reproduction for Brazil and other Latin American countries, in relation to analyses carried out in 2014, 2017 and part of 2018, and the videos containing the specialists' testimonials that were analyzed in 2015. The human reproduction in laboratory – which involves its interfaces with sciences, technologies, genetic researches, and other areas related to human reproduction and corporeal reproduction – is taken into account. It will welcome also the many possible heterogeneous crossings with the theme of reproduction technologies, be those related with the areas of knowledges, technologies and specialties, or those involving the issues related with infertilities and reproductive infecundity.

This paper presents a part of this hybrid architecture that involves clinics, expert teams, publications, interests in materials, medicines, researches, technologies, subjectivities and discourses about mothering in cultivation of fertile bodies.

GENDER AND MEDICALLY ASSISTED REPRODUCTION: THE MALE FACING REPRODUCTIVE ISSUES

Eliane Vargas

Fundação Oswaldo Cruz) – Brasil

Luciane da Costa Luciane Moás

(Universidade Federal Rural do Rio de Janeiro) – Brasil

This work presents reflections that aim to problematize the male experience related to reproduction in the context of Medically Assisted Reproduction.

Infertility points to a 'fault' in the biologically reproductive body culturally conceived as fertile, hence 'naturally' intended to conceive. In medically defined terms, especially female fertility, or its absence, defines infertility even though men have already been objects of attention in treatments. In addition, the dissociation between reproduction and sexuality provided by the use of reproductive technologies involving the decision to have children and the configuration of new family arrangements resulted in the non-dependence of the masculine claim of paternity to the sexual relation, circumscribed to the scope of marriage or the relation with the partner. However, the issue of masculinity in the face of reproductive issues instigates reflections on gender relations through biomedical advances and current technologies available, as well as the sharing of 'task' in human reproduction, which are indissociable from the female gestation process.

MEDICALLY ASSISTED REPRODUCTION: REGULATORY PRINCIPLES AND DIMENSIONS OF CARE

Luciane da Costa Luciane Moás

(Universidade Federal Rural do Rio de Janeiro) – Brasil

Eliane Vargas

(Fundação Oswaldo Cruz) – Brasil

It seeks to problematize the demand for Medically Assisted Reproduction (RA) ruled in Brazil by principles, notions and / or indetermine juridical concepts that, however, guide interpretations of concrete cases under judgment, being that the resolutions of the Federal Council of Medicine (CFM)) in the absence of law. In this scenario it seems relevant to investigate the ethical and autonomous positioning of individuals and / or couples pointing to a dimension of care in dealing with questions about reproduction that are not always considered. In addition, generalizations may disregard the diversity of reproductive experiences of different social groups. The analysis of the CFM Resolutions, especially number 2.168 / 2017, highlighted as main innovations: the inclusion of social issues in the medical evaluation for the use of AR, such as the fact of late motherhood among women; the favoring of patients in cancer treatments aimed at a reproductive planning. In this last resolution the limit of 50 years of age was maintained, excepting only the cases based on scientific criteria given by the doctor regarding the absence of comorbidities of the woman and alert on the risks generated from the intervention. In the case of consumption and supply of AR regulated by the CFM, limits related to social issues extrapolate medical criteria, just as the material conditions of existence and the absence of legislation determine access.

SOCIAL NETWORKS ANALYSIS WITHIN THE DYNAMICS OF COLLABORATION AND KNOWLEDGE DISSEMINATION IN THE FIELD OF AIDED REPRODUCTION IN BRAZIL

Maria Teresinha

(Instituto Federal de Educação Ciência e Tecnologia da Bahia) – Brasil

Marlene Tamanini

(Universidade Federal do Paraná) – Brasil

Analysis of collaborative networks allows one to deepen the study of scientific communities and may be used to assess and evaluate the collaboration process among researchers, in the case bibliographical production is made in co-authorship. This research study refers to how knowledge is disseminated and how the connections regarding this knowledge among specialists on aided human reproduction in laboratory takes place. The objective of this research has been to identify and to study the collaboration networks structured by professional specialists in aided reproduction joining the Brazilian Society of Human Reproduction (SBRH), with the purpose of understanding how the collaboration among these communities occurs. For this purpose, networks have been framed according to the criterion of co-authorship. Data have been collected from a journal called “Reprodução & Climatério” (“Reproduction & Climacteric”), along a period of 16 years, between 2000 and 2016. In order to identify and characterize the collaborative networks of researchers of the bibliographical production, we have used the Network Theory (i.e., Complex Networks Theory and Social Network Analysis) as our one preferred quantitative method. Through the sheer amount of published papers during the covered time span, we have being able to find an expansion of the field of aided human reproduction.

REPRODUÇÃO ASSISTIDA: FILIATION, FAMILY-RELATED PRESCRIBING NORMS, MATERNITY, AND PATERNITIES

AN INHERITANCE THAT IS GENETIC ANALYZED BY AN ANTHROPOLOGY

Heytor Queiroz

(Universidade Federal da Paraíba) – Brasil

Ednalva Neves

(Universidade Federal da Paraíba) – Brasil

Uliana Gomes da Silva

(Universidade Federal da Paraíba) – Brasil

This work has as main objective to make a discourse about the relationship between anthropology and genetic inheritance, especially in relation to genetic diseases involving both the genetic and the anthropological areas, this analysis will be carried out through articles already published by researchers in the area of anthropology with the characteristic of perceiving how anthropology and collective health can contribute to the discussion with the affected ones with some genetic disease and its reflection in the familiar environment, since the genetic disease is not an individual and isolated characteristic but a characteristic which is shared by a family group. From this premise anthropology contributes to social aspects, mainly how this genetic inheritance is perceived by the family members and how this family sickness can affect the configuration of this group so that new attitudes are taken during several moments, mainly in regard to treatments and reproduction. The inheritance is then associated with illness and from each of the diseases, these inheritances are applied to each individual and each family group.

BETWEEN BIOGENETICS AND AFFECTIONS: HOMOPARENTALITY AND ASSISTED REPRODUCTION IN BRAZIL

Flávio Tarnowski

(Universidade Federal de Mato Grosso) – Brasil

The study of families formed by men and women who recognize themselves as gay and lesbian allowed the development of new lines of research on the interfaces between sexuality, gender and kinship. By dissociating sexuality, procreation, conjugality, parenthood and filiation, the various homoparental family configurations illuminate the symbolic connections that support ideal family models and reveal the tensions that involve the contemporary transformations in the field of kinship relations. Based on quantitative and qualitative data from an ongoing research on the diversity of families formed by lesbians, gays and transgenders in Brazil, this communication will present preliminary analyzes on the ways of access to parenting, domestic organization and the establishment of kinship relations. At the same time, it is intended to reflect on the modes of relationship with the family of origin in the various situations presented.

POLITICAL ECONOMY OF TRANSNATIONAL OVA PROVISION: A CASE OF UKRAINIAN MARKET OF OVA

Polina Vlasenko

(Indiana University) – United States

Although a global market for human ova is rapidly developing, offering online purchase of human oocytes with delivery to five continents, its internal logic and dynamics remain largely unexplored and under-regulated. Despite the large amount of research about transnational ova donation within medical anthropology and science and technology studies, the political economy that underlies the global circulation of the reproductive substances (ova) and labor as commodities was left without deserved attention. This paper goes beyond discrete socio-spatial boundaries by following the transnational routes of donor ova harvested in Ukraine and reproductive travel of the Ukrainian ova donors who participate in the international ova donation arrangements. It provides much needed ethnographic details to the STS theorizing on the emerging forms of reproductive bioeconomy that use new biomedical technologies to manage the very vital capacities of human beings as potential sources of value and accumulates capital through outsourcing and extraction of the reproductive labor and resources. This paper investigates what contributes to the transformation of the economic value of reproductive substances and labor at different sections of the global value (commodity) chains of ova provision. Moreover, while most anthropological studies on transnational reproduction focus on the traveling intended parents and their experiences with commercial third party reproduction, this paper gives an account of the paradigms available to the ova donors for thinking about their reproductive bodies involved in transnational ova donation, the ova harvested as a result and the relationships established with the ova recipients. It also reveals how the staff at the ova production unit/supply side in Ukraine understands the creation of value of ova, the role of donor's labor in this process and the relationships between the involved reproductive parties. As a result, in this paper I show how the material conditions and frames of understanding required for the production and exchange of ova structure the experiences of ova donors in Ukraine as precarious laborers on the global reproductive labor market by reinforcing the invisibility of their labor and disposability of their bodies. This paper builds upon 10 months of participant observation at the private fertility unit/an ova bank in Ukraine and interviews with 49 medical professionals and coordinators and 65 ova donors and surrogate mothers in Ukraine.

PREGNANT MEN: REPRODUCTION AND TRANS KINSHIP

Anne Alencar

The present research seeks to understand the meanings and social relationalities produced from the pregnancy generated in transmasculine bodies, following the trail opened by the authors of the approach known as new kinship (FONSECA, 2003). The proposal is to investigate the constitution of trans kinship in Brazil, from families formed by transgender men. For this, it became necessary to explore the formation of sex/gender identity, since the experience of the pregnancy generated in transmasculine bodies, as well as the relationalities that circumvents it, is strongly marked by the identity processes and the corporal modifications resulting from the “transition process”. I used three methodological strategies: semi-structured interviews; participant observation in spaces of coexistence of trans men in Salvador / BA; and exploitation on the internet. I will address the ways in which trans men understand the relationships between their bodies, reproduction and their masculinities from the sense of fatherhood/motherhood among those who have begotten. It was observed during the field research the use of the term “pãe” as a way to give another meaning the relations that are established previously to self-identification. I argue that kinship categories are not fixed or natural, as they may be the result of negotiations and transgender appears as a process for building new relationships and (re)discovering a habitable place with others.

OP 113 – LAND AND COSMOLOGICAL SOCIALITIES

In a comparative debate on animism across Southeast Asia and Amerindian Lowland South America, Kaj Arhem and Sprenger (2016) argue that while in the Amerindian case relationships between humans and animals are central to frame cosmological sociality, in Southeast Asia segmental societies, “human-animal relations are of minor cosmological concern, while human-spirit relations are at the forefront of metaphysical reflection” (Arhem 2016:12, 13, 19). The latter, Arhem emphasizes, are framed through “attention to the dead and the afterlife”, “ancestor worship” along with sacrifice. As Carneiro da Cunha (1978) argued long ago in Lowland South America, the “dead are Others” – an ethnographic proposition that has provided regional anthropology a way out from those famous “African Models” with its descent constructs, corporate groups and ancestor worship. This contrast allowed the development of a set of descriptive and analytical concepts (animism and perspectivism are the most famous) that is both ethnographically founded and amenable to potentially experimental extension. What is meaningful is not typology but analytical strategy – what in these societies elicit such strategies on us (Strathern 1991: xiv).

In this Panel we welcome papers that explore, comparatively and historically, how ‘human-spirits’, ‘dead-living’ and ‘human-animal’ relationships may constitute what Land is for the indigenous peoples in different ethnographic contexts.

Convenor:

Marcela Coelho de Souza

(Universidade de Brasília) – Brasil

Susana de Matos Viegas

(Institute of Social Sciences, University of Lisbon) – Portugal

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese

Keywords: human/animals, living/dead, land

Thematic lines: 06. Anthropology of Practice and agency/Antropologia da Prática e da Agência

ANCESTORS AND ANIMISM IN SOUTHEAST ASIAN CONTEXTS

THE COPRESENCE OF ANCESTORS – OPENING THE DEBATE

Susana de Matos Viegas

Institute of Social Sciences, University of Lisbon) – Portugal

In this presentation I will discuss the copresence of ancestors in the life of their alive descendants among the Fataluku (Timor-Leste) and their impact in ways of inhabiting the land. Dislocation of the dead in the last decade as a result of peace and independence in Timor-Leste will be addressed in a broader historical and regional context.

The presentation will however expand to open the theme of this Panel, discussing how in Southeast Asia ‘indigenous’ segmental societies, human-spirit relations, namely attention to the dead and the ancestors, play a key role in ways of inhabiting the world. Considering this role in a broader comparative frame, including Amerindian lowland South America, will be addressed, opening topics for discussion.

THE KATU SPIRIT LANDSCAPE: HUMANS, SPIRITS AND LAND IN THE CENTRAL ANNAMITES (VIETNAM)

Kaj Århem

(Dept of Cultural Anthropology, Uppsala University) – Sweden

A key feature of the current standard notion of animism is the attribution of subjectivity and agency to non-human living beings. The social nature of human-animal relations is regarded as diagnostic of animism. In Southeast Asia, however, a corresponding agency is rather ascribed to spirits immanent in the landscape – hills, trees, stones, springs and stream sources. In the Central Annamites, hills, in particular, are conceived of as powerful spirits, and natural forest is seen as indexical for the generic domain of landscape spirits. Drawing on ethnography from the Katu people in Vietnam, the paper explores the cosmological and ecological significance of this perceived spirit landscape and traces some of its wider theoretical and empirical implications.

It is argued that Katu animist cosmology can be understood as an “ecological” model of the complex interconnectedness and communicative relations between humans (village) and spirits (forest), where personalized spirit-hills form significant nodal points in the landscape. In this model, human-spirit relations are mediated by the physical landscape; human-environment relations are effectively human-spirit relations. A complex taboo-system associated with the spirit-hills regulates human land-use. The village-forest cosmos emerges as a self-regulating “ecosystem” where spirit-hills function as “governors” maintaining the system in a dynamic equilibrium. We take this moral-ecological dimension, evident in Katu cosmology but underplayed in current ontological accounts of animism, to be constitutive of animist cosmologies more generally.

SACRALITIES WE INSTITUTE BY. ENTITY DEFINITION AND ENROLEMENT IN AN TIMOR-LESTE HAMLET

Alberto Fidalgo Castro

(Universidade de Brasília) – Brasil

In this paper I analyze how people from the hamlet of Faulara (Liquiçá municipality, Timor-Leste) construct their “mode of identification”, to put it in Descola’s terms. Thus, I explore the way they construct their own ontology and define entities with agency that they themselves take as a constituting part of their environment. The relations of the people of Faulara with these types of entities (deities, ancestors, spirits, animals or unanimated objects) is in many occasions taken as sacred (/lulik/). Through some case studies, I show how some people discursively and/or practically drag entities into their social life in order to define what their relation with the land should be.

THE LAND OF THE ENCHANTED AND INVISIBILITY

O MAR QUE A GENTE NÃO VÊ

Daniel Calazans Pierri

(Universidade de São Paulo) – Brasil

Esse trabalho pretende abordar as relações entre a cosmologia guarani-mbya, suas concepções sobre a cosmografia e a sua territorialidade. A partir de reflexões de um xamã mbya do litoral paulista que defende que o cosmos é formado por um grande “mar que a gente não vê” – onde repousam as diversas plataformas celestes e a plataforma terrestre, dispostas verticalmente umas em relação às outras – pretendo discutir como essas concepções sobre a cosmografia incidem sobre o clássico tema da mobilidade territorial guarani-mbya e do profetismo. Em outra chave, a partir da reflexão sobre a participação do autor em estudos de identificação e delimitação de terras guarani-mbya, pretendo refletir sobre como os processos de demarcação de terras se investem, do ponto de vista dos guarani-mbya, de um caráter de “reparação simbólica” na medida em que o reconhecimento da “tradicionalidade” da ocupação desse povo por parte do Estado é percebida como reconhecimento da legitimidade de suas narrativas cosmogênicas, que apontam para sua anterioridade em relação aos brancos, em ressonância com o dispositivo jurídico do caráter “originário” das terras indígenas. Tais processos permitem entrever uma disposição subjetiva de caráter ambivalente das pessoas guarani-mbya diante do Estado, ora objeto de um desejo de reconhecimento subjetivo, ora objeto de um desprezo absoluto em relação ao seu caráter abstrato e transcendente.

THE LAND OF ENCHANTED PERSONS: VISIBLE AND INVISIBLE PLACES FOR THE PATAXÓ OF MONTE PASCOAL

Thiago Mota Cardoso

(Universidade Federal da Bahia) – Brasil

The purpose of this work is to present an ethnographic research that tells the story of the ways that the Pataxó indigenous people and their companions (soils, hills, rivers, air, animals, trees, enchanted things, spirits, etc...) enacting more livable worlds or, in other word about journeys, encounters and the cosmopolitics between living and non living beings, that dwelling visible and invisible places. For the Pataxó, God create and enchanted the world in ancient times from the material metamorphosis of the living and visible into enchanted and invisible beings. Everything then comes to exist in the world in two other dimensions or states: a visible dimension and an invisible dimension of matter, the latter being the world of the spirits of the dead and also the world of the enchanted, saints and caboclos. Every thing created in primordial time has its place, its moradas, whether in the visible or invisible world. In general, each being inhabits these two dimensions at the same time through the notion that each body is a double body. These places that perform the bodies and are performed by him are not static, but submitted to the principle of transformation and movement. This notion of visible and invisible places and the role of the enchanted persons affects how the Pataxó define their own territoriality by a relationship between living persons and enchanted persons.

VIVOS, MORTOS E ENCANTADOS EM TEMPO DE RETOMADAS DE TERRAS: CONSIDERAÇÕES SOBRE O CASO DOS TUPINAMBÁ DA SERRA DO PADEIRO (BAHIA, BRASIL)

Daniela Fernandes Alarcon

(Universidade Federal do Rio de Janeiro) – Brasil

Esta apresentação se debruçará sobre alguns aspectos das relações entre vivos, mortos e encantados, conforme percebidas pelos Tupinambá da Serra do Padeiro (sul da Bahia, Brasil) no marco do processo de retomada de terras em curso nessa aldeia. Tomando as retomadas como chave analítica para perscrutar os sentidos que o território tem para o grupo, se buscará discutir a participação de mortos e encantados nas estratégias de recuperação territorial e nos esforços para a construção cotidiana de formas de se viver juntos.

Partindo de relatos sobre “almas que voltam à aldeia chorando”, sobre parentes que se encontram “sob a influência de um morto”, sobre as gestões de encantados e parentes mortos para “desamarrar laços” e “amansar os inimigos”, e sobre uma liderança que seria apenas uma “casca” animada por encantados, se buscará perscrutar algumas questões. Qual tem sido o papel de mortos e encantados na precipitação de ações de retomada? Como eles atuam para mobilizar indígenas dispersos fora dos limites geográficos da aldeia, convocando-os a retornar? Como eles agem no enfrentamento dos antagonistas dos indígenas?

Como são acionados nas relações entre troncos familiares? Que turbações podem acarretar na vida da aldeia? E que medidas os indígenas têm adotado para estabilizar essas relações?

HABITANDO O SAPÊ: SERES DA SÉRIE INTRA-HUMANA E SERES DA SÉRIE EXTRA-HUMANA EM COMUNIDADES QUILOMBOLAS DO NORTE DO ESPÍRITO SANTO, BRASIL

Bethânia Dias Zanatta

(Universidade Federal do Rio Grande do Sul) – Brasil

O trabalho que me proponho a apresentar faz parte do material para minha tese de doutorado no PPGAS/UFRGS. Minha pesquisa percorre duas comunidades da região do Espírito Santo conhecida como Sapê do Norte: Angelim I e Linharinho, ambas no município de Conceição da Barra. Apresento alguns habitantes dessas comunidades e a importância deles na concepção de território. Inspiro-me nos estudos afroindígenas que traz como uma das questões a “indigenização conceitual” dos dados etnográficos com grupos afro-descendentes, não no sentido de classificar esses grupos como indígenas mas para evidenciar a sua diferença em relação aos brancos. Os habitantes do Sapê do Norte são muitos além dos seres da série intra-humana. O Sapê está repleto de habitantes da série extra-humana como guias, espíritos, assombrações, visagens, encantados, fadistas, santos, orixás. Esses habitantes estão em constante relação afetando uns aos outros direta ou indiretamente. A variedade de seres da série extra-humana revela propriedades, qualidades, formas de aparição e de relação com os seres da série intra-humana as quais se presentificam em experiências que alargam a percepção da alteridade. Os “outros” são próximos e distantes ao mesmo tempo, são imprevisíveis, exigem cuidados, formas e formalidades. Essas relações seres da série intra-humana/seres da série extra-humana não são apenas “boas para pensar” e sim, relações reais, expressões de uma cosmologia que estabelece formas fluídas entre os seres, um continuum de relações entre homens, animais, plantas, espíritos, encantados, fadistas, guias, santos e território.

RESTING, DESTROYING AND THE UNDERWORLD LAND

COREOGRAFIA CÔSMICA: NOTAS SOBRE POLICENTRISMO E MOVIMENTO NAS “CIDADES” MURA

Marta Amoroso

(Universidade de São Paulo)

O interflúvio Purus-Madeira é o cenário para uma reflexão sobre a territorialização dos Mura, junto às redes de socialidade ampliadas dos Apurinã e povos falantes das línguas Arawá – Kulina, Kamadeni, Deni, Jarawara, Suruwaha, Paumari, Hi-Merimã (Santos & Aparício 2016). Em foco, o acontecimento deflagrado na segunda metade do século XIX pelo processo de urbanização previsto pelo programa de tutela dos índios do estado nacional do regimento da “Catequese e Civilização” (1845-1889). A expressão urbanística desse acontecimento na região da Amazônia central e ocidental foi a reconfiguração de antigas feitorias e a criação do sistema de aldeamentos indígenas na várzea dos grandes rios, em cujas unidades chegaram a se reunir milhares de trabalhadores indígenas envolvidos na economia extrativista (Davi Avelino Leal 2013, Alexandre Cardoso 2017). Na expressão simbólica e pragmática dos Mura sobre tais conglomerados, se opera uma transformação onde paragens e lugares são identificados como uma variante das “Cidades do Fundo”, domínios dos espíritos que compartilham e disputam os rios e a floresta com os humanos. Os aldeamentos ou cidades conectadas por linhas fluviais que movimentavam pessoas, mercadorias e produtos da floresta se produzem em termos de uma refração (Viveiros de Castro 2012) que marca as paisagens.

EXISTE MORTE MENOR? NOTAS PARA REPENSAR ETNOCÍDIO E GENOCÍDIO A PARTIR DAS T/TERRAS

Luísa Pontes Molina

(Programa de Pós-Graduação em Antropologia Social, Universidade de Brasília)

Se, como não cansam de frisar os ameríndios, como tantos outros povos, terra é vida – e garanti-la é condição de existência e de autodeterminação –, o que acontece com um coletivo quando a sua terra é destruída? E como a noção mesma de destruição pode ser repensada a partir das contribuições da literatura acerca de relações humanos-animais, humanos-espíritos, humanos-lugares etc.? Ao percorrer essas questões, procuraremos confrontar narrativas indígenas sobre destruição com as definições e os principais usos dos conceitos de etnocídio e genocídio, que têm destaque no repertório das ciências sociais sobre atrocidades sofridas por “minorias étnicas”. No fundo de nossa discussão, um duplo incômodo: de um lado, há uma nítida tendência a tratar como etnocídio um sem-número de distintos processos sofridos por esses povos – o que, como argumentaremos, evoca algo como uma ideia de “morte menor” ao separar a “morte em espírito” da morte física. De outro lado, a literatura sobre genocídio prioriza grandes massacres ocorridos no século XX, e comumente limita as análises à letra da Convenção da ONU para a prevenção e a repressão do crime de genocídio, entre outros problemas. Expondo detalhadamente esses incômodos, buscaremos levantar possibilidades de pensar a destruição sofrida pelos povos e suas T/terras, abrindo o conceito de genocídio e propondo uma leitura do etnocídio como um aspecto do genocídio.

THE IMPREGNATION OF PLACES THROUGH THE TIKMŪ,ŪN SONGS AND BODIES

Douglas Campelo

(Universidade Federal de Santa Catarina)

In a morning of 2015 I met Zé Antoninho, Shaman Toninho Maxakali's son. We went to the river that passes through his village, situated in the north of Minas Gerais state, in Brazil. He said to me: "Siana (his father's sister) fished here, this is her river". Some days before, she died due to a cancer. About the places where tikmŭ,ŭn persons die, we listen to narratives that talk about an impregnation of those places by the presence of the deceased person. This presence can be felt when people see the koxuk (spectrum) of the dead or hear their songs in the place where he or she died. In the past, the relational intensity of tikmŭ,ŭn persons with places make them displace and migrate. After a long period of relation with specific places they told me that it was necessary to "rest the land" (to make the land rest). Tikmŭ,ŭn interlocutors remember us that in these places we hear the songs of their ancestors (monăyxop). These songs reveal events that actualize the memory of the places where tikmŭ,ŭn ancestors inhabited. Nowadays, with the occupation of the whites in their lands, they say: "now the cows are the owners of this places". In the past, these cows were sacrificed by the yămiyxop (spirit-singer-people) and were offered in rituals.

In this sense, the question I would like to ask is: what kinds of esthetic, forms and places emanate from the intensive relation through the yămiyxop that tikmŭ,ŭn persons establish with farmers, government agents, merchants and with a place dominated by cattle and grass.

«WE WILL HOLD ON TO OUR SAND SPITS! ». LANDSCAPES IN MOVEMENT AND PLACES OWNERSHIP ALONG AN AMAZONIAN RIVER (BRAZIL)

Emilie Stoll

(Centre National de Recherche Scientifique) – France

The sand spits (pontas) are distinctive land forms of the Tapajós riverside landscapes, in the Lower Amazon (Brazil). Mostly due to the annual flood of the river, their shape is in continuous transformation. As visual, practical and cognitive saliencies, these sand spits are characterized by a hybrid nature, between dry and wet, land and water, emerged and submersed, visible and invisible. As such, they appear to be situated in an ‘in-between’: between two elements (water/land, land/sky, water/sky), two floods (dry/rainy, submerged/emerged), two worlds (on-earth/underwater, human/nonhuman) and two times (past/present, present/future). In a renewed framework of studies on the relations between societies and their environment, the landscapes are no longer considered as mere backdrops on which social activities unfold. Following this statement, I will carry out a relational study of the Amazonian concept of pontas as it is perceived and lived by the inhabitants of the river Arapiuns, an affluent of the Tapajós river. I will show how the pattern of interactions between the several human and non-human collectives of “owners” (donos) that co-reside in peculiar sand spits shapes the way people relate to places. Changes in the landscape ensuing from these interactions induce mobilities of people and of non-humans across the river, legitimizing territorial occupations of specific groups over time and hierarchizing differentiated rights of access. In a region where up to now there has been no satisfactory land tenure regularization, the transformations of the landscape echo the forms of ownership over the land.

THE DEAD AND THE LAND IN THE AMERINDIAN DEBATE

Session chair:

Marcela Coelho de Souza

ESPECTROS RONDAM NIMUENDAJU: CONTRACORPOS PODRES AOS LUGARES COMUNS DA RELAÇÃO DOS GUARANI COM OS MORTOS E A MORTE

Bruno Martins Moraes

(Centro de Trabalho Indigenista) – Brasil

Paira um senso comum na antropologia, bastante tributário de Nimuendaju (1987[1914]), que credita aos povos Guarani, e aos Tupi em geral, uma aversão aos mortos: por ocasião dos falecimentos, as casas seriam queimadas, as aldeias abandonadas, e ao defunto se reservaria apenas o esquecimento. Este artigo traz um contraponto etnográfico a essa noção. Antropólogo e Kaiowá ele mesmo, Benites (2014) abre caminho a uma compreensão dos movimentos de “retomada” como uma “reativação” das relações com os antepassados. Parto, daí, a explorar as descrições que fazem os cantadores e rezadores Kaiowá e Guarani dos anguary (literalmente, ex-corpos), espectros de gente morta que rondam os acampamentos no Mato Grosso do Sul e frequentam seus parentes.

Técnicas de canto-reza, performadas por esses rezadores, localizam os anguary na terra ao ponto em que se poderia dizer que o convívio entre vivos e mortos compõem a própria noção de tekoha, essa expressão da territorialidade Guarani. Exploro, por fim, o estatuto cosmológico desses espectros, que povoam não só as aldeias mas também a etnologia amazônica. Descritos como corpos esvaziados e apodrecidos, a figura dos anguary maneja categorias sensíveis estruturantes da cosmologia Guarani e ressoam entre os Tupi, de modo que poderíamos pensá-los como chave de análise na revisita aos lugares-comuns da literatura antropológica na relação ameríndia com a morte, com os mortos, e a própria experiência do tempo.

O LUGAR DOS MORTOS, A TERRA DOS VIVOS: TERRA, MEMÓRIA E PARENTESCO ENTRE OS KALAPALO

Antonio Guerreiro

(Universidade Estadual de Campinas) – Brasil

O objetivo deste trabalho é discutir como memória e parentesco estão relacionados à produção do que, pelos Kalapalo (falantes de karib do Alto Xingu), é considerado como “sua terra”. Na década de 1960, os Kalapalo foram coagidos a abandonar as terras onde tinham vivido pelo menos os últimos 250 anos, mudando-se para o lugar de outro povo alto-xinguano. Recentemente, tem havido um interesse em retomar a circulação para antigos lugares daquela região, que os Kalapalo geralmente expressam como uma vontade de permanecer ligados à “sua terra” ou “seu (ex-)lugar” (isto é, o lugar de seus antepassados). Que noções de posse, propriedade ou domínio podem estar expressas nesta relação dos Kalapalo com a terra, e qual o lugar dos mortos em sua produção? Este trabalho discutirá como a memória de relações de parentesco pode se inscrever na terra, especialmente graças à realização de festas destinadas a “lembrar” dos mortos. Como veremos, a associação de pessoas e coletivos a lugares, mediada pela lembrança de mortos importantes, é um dos movimentos-chave para a contínua produção de diferenças no complexo multiétnico e multilíngue do Alto Xingu.

A TERRA DOS MORTOS E O MUNDO DOS VIVOS AKWE-XERENTE

Odilon Moraes

(Universidade Federal do Tocantins) – Brasil

A narrativa de um xamã Xerente dita a mim por ocasião de um comentário sobre o mundo dos mortos, “eles (os mortos) não sabem que estão mortos eles pensam que estão vivos”, aludem à uma afirmação de um índio Krahó feito à Manuela Carneiro da Cunha (1978: 120) no livro *Os mortos e os outros*: “os mekarõ chamam-nos de mekarõ, eles não se chamam (a si mesmos) de mekarõ, eles têm medo de nós”. Ambas afirmações elucidam a qualidade perspectiva das relações entre vivos e mortos no pensamento akwẽ e krahó, constituindo uma cosmopolítica da morte e dos mortos.

A qualidade perspectiva das relações entre vivos e mortos está fundada numa assimetria entre mundos ontologicamente distintos. A alteridade vivo-morto proposta por Carneiro da Cunha (op cit) pode ser vista tanto como aquilo que separa – vivos e mortos – mas também o que os conecta, fazendo de uns e outros, efeitos de perspectivas distintas sobre o parentesco e a humanidade. Nesse artigo articulo o tema da alteridade perspectiva dos mortos no pensamento akwẽ (Xerente) com a questão do processo demarcação territorial ocorrido entre os anos 1970 e 1990 e dos efeitos desse processo na relação entre vivos e mortos para este povo indígena falante de uma língua Jê.

THE LAKLÃNÕ/XOKLENG AND THEIR SPACE-TIME OF LIFE AND DEATH

Lays Cruz Conceição

(Universidade Federal de Santa Catarina) – Brasil

The Laklãnõ/Xokleng are an indigenous Southern Jê Group that inhabits what today is known as the state of Santa Catarina, Brazil. Their lands goes beyond contemporaries borders and as a group of intense mobility in contrast with today confinement, its possible to notice deep differences between a previous mode of living and their actual reality. As others Jê groups, their most important rituals regards to the frontiers between the living and the dead. They use to gather with other families to perform their rituals and an important part of it was the return of the widow(er) to the community. After spending time spatially apart to get purified (which implies other restrictions) there comes a time that her/his presence is no longer dangerous and can come back to reside with the living. Nowadays this spatial confinement no longer takes place as before, but they do find ways to maintain a state of purification, specially with food restrictions. These changes in such a central aspect of their life-death experience also vibrates on other levels of their structure and I hope to pair it with the distinctions between the forest and the village, the dead and the living.

OP 114 – LATIN AMERICA AS A SACRIFICE REGION: EXTRACTIVISM AND EXPERIENCES OF RESISTANCE

In recent years, Latin America has been the subject of a new expansion and legitimation of extractivist violence. This has resulted in the socio-ecological and cultural destruction of countless territories, as well as growing criminalization of communities and organizations that resist the structures of dispossession in this phase of neoliberal capitalism. Projects such as IRSA have defined a new geography of domination that seeks to facilitate capital flows without taking into account the history and identities of communities, which are thus transformed into sacrifice zones. Through narratives of global, national, regional and even local development, developmentalists or neodevelopmentalists imagery of nationalistic character are reinforced, under projects that impose relaxation of norms as well as perpetuate a system of dispossession. Faced with this model of poor development, indigenous and peasant organizations deploy strategies of resistance against forces that try to bend and transform their territories, which are places of *buen vivir*, into commodities for export. In this panel we propose to attract works that are built on a logic of collaboration with the struggles and resistance of organizations and communities. In this way, we are interested in opening a space for debate around the categories, experiences and epistemic and political positions that this context demands, aiming to have a local, regional and global view of these processes.

Convenor:

Andrea Zhouri

(Universidade Federal de Minas Gerais) – Brasil

Paola Bolados García

(Universidad de Valparaíso) – Chile

Comissão/Comission: IUAES Environmental Commission (CAE) and ABA's Comitê Povos Tradicionais, Meio Ambiente e Grandes Projetos

Languages accepted for paper presentations: English, Spanish, Portuguese

Keywords: extractivism; violence; environment; communities; resistance

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

— Sessão 1 —

“DEAD WATER”. ENVIRONMENTAL KNOWLEDGE AROUND A CONFLICT OVER THE WATER IN THE RIVER CUAUTLA, MORELOS

Lilian Gonzalez Chavez

(Universidad Autónoma del Estado de Morelos) – México

In the middle east of the state of Morelos, from 2015 a group of peasants set up a makeshift camp in San Pedro Apatlaco, Mun. de Ayala, Morelos, from which they maintain vigil day and night to prevent the State through a unit of the public service, the Federal Electricity Commission, connect the wastewater on the River Cuautla with the aqueduct that would supply water to a combined cycle thermal power plant installed at 12 km away as part of the Morelos Integral Project.

The multiple barriers that farmers have filed to allow the installation of the plant, and with it, give way to the reconfiguration of its territory, can be synthesized in a locus symbolic of what they will leave the project: “dead water”, a metaphor for the destruction of their way of life that modernity and neoliberalism “Dead Water”: environmental knowledge around a conflict over the water in the river Cuautla, Morelos, Mexico The aim of this work is to do an exercise of intercultural translation to rebuild the field of meanings and in dispute and its role in this grammar of the resistance from the theoretical-methodological proposal of the Epistemology of the south and of Epistemology environmental.

AGROECOLOGÍA Y AGRONEGOCIO EN LA PAMPA HÚMEDA DE ARGENTINA: MUNDOS SOCIOMATERIALES CONTRAPUESTOS

Romina Cravero

(Universidad Nacional de Córdoba) – Argentina

A partir de un estudio de tipo etnográfico, centrado en las prácticas de producción agroecológicas de un conjunto de agricultores de la región pampeana de Argentina, traemos aquí una serie de reflexiones en el cruce de antropología rural, económica y política. Una investigación que inició preguntando por “productores agroecológicos” y las “resistencias al modelo extractivista” en el mundo agrario, y ahora busca des-sustancializar esas categorías explorando las prácticas y relaciones que hacen a la agroecología en una región donde el capitalismo penetró tempranamente. Inspiradas en el giro ontológico, lo que intentamos explorar en este trabajo es el tipo de alteraciones sociomaterial y de vinculación inter-especies que aparece en relación a optar por el agronegocio o la agroecología. En otras palabras, indagaremos qué hace un tipo de cultivo, intentando acercarnos a las alteraciones que produce respecto a aquello que denominamos “naturaleza”. Entendemos que los modos distintos de llevar adelante un proceso de cultivo agrícola, produce tensiones en los mundos sociomateriales dónde se introduce. Porque aquello que a primera vista puede ser lisa y llanamente considerado como un cambio tecnológico u organizacional, además, es una guerra ontológica para quienes viven estos mundos.

DESCOLONIZAÇÃO OU NEOCOLONIZAÇÃO DO TERRITÓRIO? DISPUTAS PELA PLURINACIONALIDADE E O VIVIR BIEN NA REGIÃO ANDINO-AMAZÔNICA

Evanderson Camilo Noronha

Os recentes “processos de mudança” político-estatal, que tiveram lugar na região andino-amazônica, foram fruto, em grande medida, de “movimientos sociales”, com base, principalmente, em movimentos indígenas, que revelaram uma “crise” do Estado-Nação, constituíram os referenciais geradores de processos constituintes e instalaram imaginários de descolonização e horizontes de construção de “Estados Plurinacionais”, os quais, aliás, hoje enfrentam momentos de crises. Os conflitos socioambientais na região andino-amazônica colocaram em questão a orientação dada aos “processos de mudança” em países como a Bolívia: (Neo)Extratativismo ou “Vivir Bien”? Descolonização territorial ou (re)colonização do território? Indaga-se como grupos locais estariam constituindo núcleos de resistências ao capital e ao próprio Estado e se têm posto em questão o direcionamento do “processo de mudança” e se disputam imaginários em torno da plurinacionalidade do Estado e o chamado “Vivir Bien” como imaginários de pós-desenvolvimento dentro dos horizontes possíveis de emancipação social na região. Assim, evidenciamos tensões, contradições e disputas em torno do imaginário do “Estado Plurinacional” e do princípio/projeto de matriz comunitária denominado “Vivir Bien”, com governos ditos “progressistas”, “de esquerda”, ou “indigenistas” limitados a um modelo de desenvolvimento de tipo (neo)extrativista, hegemônico nas políticas estatais, em forte tensão com atores sócio-territoriais indígenas.

DESIGNS ON THE LAND AND NOURISHING RELATIONS: THE RESISTENCE OF PEASANTS FROM EL TAMBO (CAJAMARCA, PERU) AGAINST THE SACRIFICE OF MAMACOCHA

v3927959

(Universidade Federal do Rio Grande) – Brasil

This paper is about how the design of the mine encroached on the land of peasants and threatened to destroy their own designs. Peasant farmers from El Tambo, Cajamarca, north of Peru Peru, organised themselves to protect the lagoons in the Conga project area. Competing ‘designs on the land’ reveal complex relations among humans and elements of the environment, which are re-created and transformed in situations of conflict. One of the main protagonist, a lagoon named Mamacochoa, was enacted as waters that nourish the land, the potatoes, the bodies, the visitors. In the first part, I describe how Mamacochoa was brought into view by peasants who had lost their knowledge and experience of the lagoons. The lack of water, the first inspections to the Conga area, and the stories of the elders came together with some ideas and narratives brought by environmentalists and the Church. In the second part, we offer some reflections about nourishment through dialogues with families while they are engaged in designing their lands. In these encounters, nourishment seems to not have fixed meaning, but is activated as reflections about the Conga conflicts are shared and questioned. In the final part, I emphasise the connection between past practices and recent events, recognising people’s longstanding relationships and commitments to the land without ignoring their political creativity that made the lagoons into a source of life to be defended.

— Sessão 2 —

EXTRACTIVISM AS A REVICTIMIZING PRACTICE IN POST-CONFLICT TIMES. THE CASE OF THE RURAL COMMUNITIES OF SAN CARLOS, ANTIOQUIA

Maribel Cardona

(Corporación Universitaria Minuto de Dios) – Colombia

San Carlos, Antioquia is prominent in the Colombian government's discourse as an exemplary municipality in terms of post-conflict policies, as well as strategic in terms of national economic development, due to the exploitation of water resources and its exploitation with the production of energy for export.

Nevertheless, the peasant and fishing communities of this municipality perceive war and development as external intrusions that have drastically affected their lives and territory, whose consequences still persist. This presentation gives an account of an ethnographic research exercise carried out in San Carlos since 2016, it gathers the perceptions and positions of local rural populations in relation to the extractive development projects, their experiences with the hydroelectric plants that have been in the region for more of three decades and their fears and resistances against the new projects planned to intervene the only river free of hydroelectric plants in the region, the Samaná River. There is also an analysis and theoretical reflection on the development model, the role of the social state of law in the neoliberal context and the challenges for the processes of resistance that take place in the communities.

GOVERNANCE, PLANNING, AND SACRIFICE: THE PERMANENCE OF WICKED PROBLEMS

Denise Pereira

(Pontifícia Universidade Católica de Minas Gerais) – Brasil

Liliane de Oliveira Guimarães

(Pontifícia Universidade Católica de Minas Gerais) – Brasil

Jacquelyn Rhea Chase

(California State University, Chico) – United States

We will discuss the (im)possibilities and necessary conditions for democratic territorial governance during the implantation of large mining projects (the Minas-Rio Project).

Communities affected by this project have been systematically excluded from planning, not only during the decision to bring the project in, but also as local impacts of the project have evolved. Post-rationalist planning sees the possibility that communication between various actors can reduce conflict. Research has shown that this communicative function is not only an illusion, but acts to conceal the violence in participatory planning. The question that we are asking is whether an anthropology of planning, with attention to discourses of power and to theories of planning, can help move us beyond the myth of consensus in the licensing process of the Minas-Rio Project, in central Minas Gerais, Brazil.

What can the ten years of resistance to big projects show us about planning? Are small victories part of the learning process of “wicked problems”, or are they simply more evidence of the unequal struggle between dominant perceptions of development and the “sacrifice zones” that make these projects possible?

Looking at mining areas as sacrifice zones allows us to see them as areas and populations that have been deliberately, intentionally and aggressively targeted by projects and as a result have suffered violence and displacement. In this context, licensing is founded in “alegalities”.

To bring this discussion of planning into the realm of anthropology, we will look specifically at the case of those impacted by mining (atingidos) who have yet to be recognized by the mining company or by the state. After a decade of conflicts (2008-2018) the vulnerabilities of local communities have increased in the wake of the recent rushed approval of Step 3, which foresees the expansion of the tailings dam and other physical infrastructure before even completing the first five years of operation of Step 2. Our focus will be on the current moment related to the license to operate of Step 3, while drawing on work completed on previous phases.

In late 2017 REAJA (Environmental Justice Network of Minas-Rio Project) denounced the persistent violations and irreversible impacts caused by the multinational company Anglo American. The permanence of these facts and conditions after ten years shows that planning is not guiding the region toward a resolution but in fact is entangled in unresolved “wicked problems” that unmask and problematize discourse and intentions voiced by state and corporate actors. The strategies by these actors reveal contradictions hiding behind a façade of legitimacy in the form of visible crimes and injustices committed in name of economic power.

MEMÓRIA DO LUGAR E EXPERIÊNCIAS DE RESISTÊNCIA NO CONTEXTO DE DESLOCAMENTO FORÇADO PROVOCADO PELO DESASTRE DE MARIANA/MG

Ana Beatriz Nogueira Pereira

(Universidade Federal de Minas Gerais) – Brasil

O desastre que envolve o rompimento de uma barragem de rejeitos de minério de ferro em 2015 afetou drasticamente a vida de milhares de pessoas ao longo da bacia do Rio Doce, provocando incomensuráveis perdas de diversas naturezas. O povoado rural de Paracatu de Baixo, Mariana/MG, foi totalmente devastado pela lama de rejeitos, que provocou o deslocamento forçado de praticamente todas as famílias dessa comunidade, que passaram a viver na cidade de Mariana. Trata-se de uma experiência de desterritorialização forçada que incide fortemente em suas memórias, identidade e subjetividades, gerando sofrimento social e novos processos de subjetivação, destacando-se dentre eles a identidade de atingido, um sujeito político que luta por seus direitos e pela reconstrução de seu lugar. Nesse contexto, irrompe entre esses sujeitos sociais múltiplas estratégias de resistência às violências e imposições produzidas no âmbito do desastre. São formas sutis, muitas vezes silenciosas e despreziosas de resistência, não organizadas em esferas institucionais ou movimentos sociais, centradas na memória do lugar, ressignificada cotidianamente na vivência do desastre. Este trabalho, que é parte de uma pesquisa em andamento, procura tecer reflexões sobre algumas dessas experiências, que passam por diversos caminhos em um contexto de memória e narrativas em disputa, tensão e negociação. Buscaremos refletir acerca da dimensão política dessa memória do lugar enquanto resistência construída nas margens, em um processo intrinsecamente violento e desigual.

MINIMUM VIOLENCE, OR THE DAILY EXPRESSIONS OF EXPROPRIATION: ON THE ADVANCE OF FOREST PRODUCTION IN ARGENTINEAN PATAGONIA

Valeria Iñigo Carrera

(Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

In Argentinean Patagonia we are witnessing a context of increasing conflict in the territories occupied and claimed by indigenous peoples. Although it is an emergent context of long-term processes -as it was the incorporation through violence of the Patagonean territory and its original population at the end of the 19th century to the national State in formation-, it is also result of the intensification of the advance on those territories of the economic sectors characterized by their high concentration, ready to dispute the natural resources of the region. This advance goes hand in hand with the lack of regularization of these territories: despite the fact that various legislations recognize the territorial rights of indigenous peoples, legal precariousness continues to characterize their exercise of territorial control. In this context of territorial conflict, the indigenous issue becomes a topic of the public agenda and the judicialization of their claims, the criminalization of their organizations and the repression of their forms of protest have assumed a greater intensity in recent times.

On this basis, this paper addresses conflicts over territory between Mapuche communities and organizations and forest capitals, sustained over the last three decades in the southwest of the province of Río Negro. Our concern lies in giving an account of the devices unfolded in a localized and daily manner by these capitals at the time of staging a form of accumulation sustained in the persistence and deepening of the extraction of natural resources. With this objective, in the first section we show the forms that forest extractivism took in the area, focusing on the trajectories of two emblematic companies. In the second, we advance on the ways in which the monoculture forestry tenses other forms of production and construction of the territory developed there by the indigenous collectives. In the third section, we identify and describe the devices put in place by the capitals when carrying out the expropriation of the territories.

— Sessão 4 —

TÉCNICA, POLÍTICA E A VIOLÊNCIA DAS AFETAÇÕES NA ETAPA 3 DO EMPREENDIMENTO MINAS-RIO

Ana Flávia Santos

(Universidade Federal de Minas Gerais) – Brasil

Este trabalho aborda o conflito ambiental entre comunidades rurais e a extração de minério de ferro pela mineradora Anglo American na região de Conceição de Mato Dentro e entorno, Minas Gerais, Brasil, tendo como foco o licenciamento da expansão da mina do Sapo, conhecida como a “Etapa 3” do Projeto Minas-Rio. Partindo de eventos que elevaram as tensões na arena local, resultando na inclusão de cinco atingidos em um programa de proteção a defensores de Direitos Humanos, analisamos as estratégias e discursos que pautaram o licenciamento. O primeiro eixo de análise se refere às categorias acionadas nos estudos ambientais respectivos, cujas narrativas ultrapassam as falhas vulgares para conformar um artefato conceitual destinado a desresponsabilizar o empreendimento dos graves impactos socioambientais que atingem microbacias e comunidades locais. O segundo diz respeito aos posicionamentos assumidos por atores institucionais, que cancelaram a estratégia da empresa de transformar responsabilidades e obrigações em negociações “opcionais”. Procurar-se-á demonstrar como o desenho aparentemente pautado na responsabilidade social corporativa e na harmonização de interesses contrários esteve sustentado por um aprofundamento de efeitos-derrame e alegabilidades já verificados nas fases anteriores do licenciamento, flexibilizando leis e direitos, recrudescendo mecanismos de controle, potencializando a violência e silenciando visões e vozes divergentes.

“SAMARCO, EU NÃO SOU FACEBOOK PARA TER PERFIL”: DESASTRE E RESISTÊNCIAS NA FOZ DO RIO DOCE

Flavia Amboss Merçon Leonardo

(Universidade Federal de Minas Gerais) – Brasil

No dia 05 de novembro de 2015 ocorreu o rompimento da barragem de rejeitos de Fundão no município de Mariana (MG), estrutura operada pela Samarco Mineração S/A – que é controlada paritariamente pelas multinacionais Vale e BHP Billiton. Na ocasião, aproximadamente 50 milhões de m³ de rejeitos minerários foram lançados ao ambiente e carreados pelo Rio Doce em direção ao mar, no estado do Espírito Santo. Este artigo é fruto de análises realizadas a partir do trabalho de campo (que envolve pesquisa etnográfica e extensão universitária) que vem sendo realizado desde novembro de 2015 no estado do Espírito Santo, sobretudo no município de Linhares onde está localizada a foz do Rio Doce, com a finalidade de acompanhar a situação vivenciada pelas populações atingidas a partir do contexto de gestão do desastre. Sendo assim, a abordagem analítica pretende discutir as redes de articulações e disputas que se configuram entre diferentes sujeitos, sobretudo, entre aqueles que são considerados aptos a pensar e atuar na gestão do desastre (Estado e empresas) e aqueles que vivenciam os efeitos do desastre no seu cotidiano, mas são excluídos das arenas institucionais de discussão, negociações e decisões. Nesse intuito, buscar-se-á analisar as redes de interações entre os distintos agentes envolvidos, as diferenças de perspectivas, os processos de resistências nos territórios atingidos, além dos impasses e desafios dessas interações em contextos cujas relações de poder são assimétricas.

“THEY THOUGH WE’D FORGET, BUT WE WON’T”: THE VOICE OF THOSE AFFECTED DURING THE AUDIOVISUAL PRODUCTION PROCESS

Carmem Giongo

(Universidade Federal do Rio Grande do Sul) – Brasil

Installed under the prerogatives of development and production of clean energy, hydroelectric power plants have been seizing vast areas of rural properties and Indian territories, being these communities considered as obstacles towards progress. In this context, focusing on Itá Hydroelectric Power Plant, located in the south of Brazil, this paper aims to present the production process of a documentary during an ethnographic research, and its possibilities of social mobilization. The ethnographic study, which began in March, 2014, and ended in December, 2017, counted with the prolonged immersion of the researcher in those territories. A total of 129 people affected by the construction of the Itá Dam were interviewed and document analysis was undertaken. Through the ethnographic process, the documentary *We Were Affected* was produced together with the participants of the research. The material, besides giving political and social visibility to the experiences of the population affected by the construction of Itá Hydroelectric Power Plant, introduces an important strategy to rebuild both individual and collective history of the participants, allowing those who were affected to share their life experiences. Furthermore, the community meetings scheduled for the movie exhibition contributed to social cohesion, allowing participants to exchange their experiences and to think over the possible actions considering their current situation.

— Sessão 3 —

O OUTRO LADO DO “PROGRESSO”: UM OLHAR SOBRE A CONSTRUÇÃO SOCIAL DE RESISTÊNCIAS POR ESPECIALISTAS NUMA ZONA DE SACRIFÍCIO NO RIO DE JANEIRO

Paulo Roberto Alves

(Colégio Pedro II) – Brasil

A chegada de uma nova empresa global num território não se dá num vazio de relações sociais e cria inúmeras expectativas de emprego e renda para comunidade local. A chegada da Companhia Siderúrgica do Atlântico, hoje chamada de Termium Brasil, na região da Zona Oeste do município do Rio de Janeiro e Itaguaí não foi diferente. Após quase dez anos de atividades o que restou para população foram conflitos socioambientais graves como a poluição gerada pela empresa e a diminuição da pesca ocasionando impactos na vida de moradores e pescadores vizinhos da siderúrgica. Este trabalho tem como objetivo fazer uma análise sobre o material de divulgação e de militância de um dos atores contestadores à instalação desse empreendimento e de crítica aos impactos socioambientais. Na contestação à empresa formou-se uma rede atores contestadores que reúne pescadores artesanais, e suas associações de representação, pastorais e sindicatos, e especialistas vinculados sobretudo organização não governamental Instituto Políticas Alternativas para o Cone Sul (PACS). Esses especialistas tem tido um papel importante no conflito entre empresas e moradores pois alinhados às lutas cotidiana dos moradores produziram ao longo deste período material crítico e fomentaram o debate sobre a instalação da siderúrgica sobretudo, na crítica ao modelo de desenvolvimento predatório que representa a empresa na região.

POVOS INDÍGENAS, COMUNIDADES TRADICIONAIS E POLÍTICAS DE DESENVOLVIMENTO NO ALTO JURUÁ: UMA ANÁLISE DA ETNOPOLÍTICA DOS ASHANINKA DO RIO AMÔNIA

José Pimenta

(Universidade de Brasília) – Brasil

Nos últimos vinte anos, a fronteira do Brasil com o Peru na Amazônia sul-ocidental tem sido palco de uma série de iniciativas de desenvolvimento dos governos brasileiro e, sobretudo, peruano. Caracterizadas pela exploração de recursos naturais (petróleo, gás, madeira) e por grandes projetos de infraestrutura (construção de rodovia e projetos de ferrovia), essas iniciativas integram um contexto geopolítico maior e visam estimular o desenvolvimento e a integração dessa fronteira amazônica à dinâmica do capitalismo global. Nessa região de fronteira, essas políticas desenvolvimentistas ameaçam diretamente os territórios dos povos indígenas e dos seringueiros da bacia do Alto Juruá. Diante dessas ameaças, os Ashaninka do rio Amônia vêm se destacando regionalmente com iniciativas ancoradas na ideologia do chamado “desenvolvimento sustentável” que pretendem implementar em toda a bacia do Alto Juruá. Principais protagonistas da mobilização indígena nessa faixa de fronteira, eles vêm construindo uma ampla rede de articulações políticas interétnicas e transfronteiriças para assegurar os direitos territoriais das populações indígenas e tradicionais dessa região. Essa comunicação procurará refletir sobre a estratégia e a agenda política dos Ashaninka do rio Amônia marcada pela construção de alianças étnicas e interétnicas que ultrapassam as fronteiras nacionais e procuram fazer frente às políticas de desenvolvimento predatório já em curso ou planejadas para a região.

RESISTENCIAS INDÍGENAS, DINÁMICAS SOCIOTERRITORIALES Y TRANSFORMACIONES ESPACIALES EN LA PROVINCIA DE NAPO, ALTA AMAZONIA ECUATORIANA

Saúl

(Universidad Politécnica Salesiana) – Ecuador

Desde el siglo XVI, los territorios amazónicos han sido espacios de intereses económicos y políticos por la alta diversidad ambiental y su potencial de explotación. Durante la conquista y los gobiernos coloniales, la búsqueda del Dorado y el país de la Canela generaron disputas y conflictos administrativos entre los Virreinos de Lima y Santa Fe y la Audiencia de Quito por atribuirse el dominio de este territorio. La Amazonia, pasa a ser un escenario en permanente cambio y disputa de diversos actores. En los siglos venideros a la Colonia, nuevos intereses y demandas modifican continuamente la configuración espacial amazónica, haciendo de ésta un territorio en continua re-invenición y disputa.

Durante el siglo XX y el primer decenio del siglo XXI, los desarrollos del capitalismo marcan el rumbo y futuro de la Cuenca Amazónica. A través de la imposición de políticas de desarrollo, intereses económicos y capitales exógenos que obligan a los estados nacionales a afrontar su globalización e incorporación a los mercados mundiales con la desposesión de la tierra y la imposición de políticas neoliberales, que prolongan los procesos de transformación socio-espacial de la Amazonía.

La ponencia expone avances del proyecto de investigación: “Resistencias indígenas, dinámicas territoriales y transformaciones socio-espaciales en la Provincia de Napo, Alta Amazonia ecuatoriana”. Se explora la posición de los actores sociales y la imposición hegemónica de sus proyectos civilizatorios, la discrepancia de intereses sobre el territorio, la extracción de los recursos naturales, y los intereses indígenas por la conservación como posibilidad de continuidad de la cultura.

QUEBRADEIRAS DE COCO BABAÇU NA REGIONAL DA BAIXADA MARANHENSE: AS NOVAS FORMAS DO FAZER POLÍTICO E ESTRATÉGIAS DE RESISTÊNCIAS

Bruna Caldas

(Universidade Federal do Pará) – Brasil

R Acevedo

(Universidade Federal do Pará) – Brasil

O artigo terá o objetivo de refletir sobre as formas político-organizativas do cotidiano de mulheres que se identificam como quebradeiras de coco babaçu das comunidades de Itaquiritiua e São Caetano na Regional da Baixada Maranhense, examinando os significados construídos e as práticas das quebradeiras no contexto de lutas pelo direito à terra e acesso livre aos babaçuais. Buscarei compreender as ações de mobilização desenvolvidas nas comunidades e em âmbito nacional, o que configura uma nova forma de fazer política, pela conquista de direitos sociais, ambientais, territoriais e de gênero. Este contexto é configurado em meio às disputas territoriais, seja pelo acesso aos babaçuais, seja pelo acesso à terra utilizada por estas mulheres e suas famílias como meio de manutenção da vida. Desde a década de 1970, as quebradeiras viram suas atividades extrativistas, de agricultura e pesca serem ameaçadas por fazendeiros, pecuaristas e outros agentes econômicos através de desapropriação de terras e dos “cercamentos” apoiados na lógica desenvolvimentista e dispositivos do capitalismo neoliberal. Pretende-se refletir sobre as relações de poder, dominação e resistência no extrativismo do babaçu, num contexto de conflito que envolve as quebradeiras e os indivíduos que se intitulam “donos da terra”, analisando as práticas cotidianas, as experiências sociais e os discursos destas mulheres para romper com o processo de dominação, aproximando-me das análises de Edward Thompson e James Scott.

OP 115 – LEARNING SEXUALITIES: ANTHROPOLOGICAL APPROACHES

This panel will analyze how formal and non-formal learning and educational processes affect sexualities. Anthropological approaches are invited to take into account a rights and gender perspective. A focus will be set on how imaginaries, everyday practices, dynamics and discourses create, reinforce or question subjectivities, representations and norms about sexualities in educational settings. The development of sexual education policies, plans and programs in different countries and contexts are developed in diverse ways and the comparison between them will be a way for understanding the learning and articulation of sex and sexuality. We call for the presentation of educational ethnographic experiences in both formal and non-formal settings, bringing new perspectives for reflecting about the hidden curriculum of formal education and the demands and transformative practices of both individual and collective agents.

Convenor:

J. Ignacio Pichardo

(Universidad Complutense de Madrid) – Spain

Elisete Schwade

(Universidade Federal do Rio Grande do Norte) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Português, English, Français, Español

Keywords: Sex and sexuality; Gender; Lesbian, gay, bisexual, trans and queer LGBT; Education, schools, university; Sexual diversity

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

— *Session* —

PLAYING MASCULINITIES: YOUNG ACTORS STRATEGIES TO PERFORM

Bernardo Fonseca Machado

(University of São Paulo) – University of São Paulo

In this article, I work with young aspiring actors trajectories, particularly interested in understand how do they negotiate expressions of masculinity in their bodies in the process of interpreting characters. During six months, between 2015 and 2016, I have made participant observation in two theater groups of a private university of the United States: I have followed classes, rehearsals and presentations, as well as conducted interviews. I pursue the following question: how do bodies, while acting, update and produce repertoires of gender and sexuality?

SEXUAL DIVERSITY AND GENDER IDENTITY IN HIGHER EDUCATION IN SPAIN

J. Ignacio Pichardo

(Universidad Complutense de Madrid) – Spain

Despite the fact that Spain is one of the countries where sexual minorities can find higher levels of legal recognition and social respect, the higher education system continues to ignore gender and sexual diversity present in their campus. Not only students, but also scholars, professors and other staff are also lesbian, gay, bisexual, trans or any other sexuality and gender identity beyond heterosexuality and cissexuality (LGBT+). In this paper a panoramic state of the art about the question will be presented. Epistemological, physical, bureaucratic and symbolic obstacles that LGBT+ people may encounter in Spanish universities will be analyzed. Universities are also a working place and LGBT+ staff can find specific challenges. To conclude, some best practices from Spanish universities will be presented and discussed.

LGBT YOUTH IN PRIVATION OF FREEDOM: BETWEEN THE LEGAL SYSTEM AND THE NEED OF EDUCATION POLICIES AND SEXUAL HEALTH

Edmarcius Carvalho Novaes

(Universidade Federal de Santa Catarina) – Florianópolis

Ana Cristina Marques Lemos

(Universidade Federal de Santa Catarina) – Florianópolis

The LGBT youth (lesbians, gays, bisexuals, transvestites and transsexuals), and authors of acts of infractions, live the processes of (re)socialization of the socio-educational system among their peers, whose sexual identities are most notably based on heteronormativity. In this territory characterized by relations of power, said youth face discriminatory processes as a result of their gender expressions. It is intended to identify in the normative scope in which measure it approaches and/or distances, the public policies for the right to sexual health and education towards the sexual diversity destined to the youth, and the policies of regulation of privation of freedom in the socio-educational system, with the focus on the LGBT public. It is about a qualitative research, of exploratory character, which the methodological procedure is the documental analysis. It is resulted that the safeguarded youths find themselves in relations of power during the period of safeguard, some marked by the distinct gender identities territoriality that coexist there; in realizing the approaching and distancing on a normative level, it is possible to stablish policies to fight discriminatory words and practices in the socio-educational system context. Moreover, the State is responsible for the promotion of the human integrity of the safeguarded youths, and in this sense, it needs to standardize specific policies for protection of the LGBT youth during the fulfilment of the socio-educational measures

— Session —

O PROTAGONISMO JUVENIL COMO INSTRUMENTO DISCURSIVO PEDAGÓGICO: O IMPACTO DO MODELO “ESCOLA DA ESCOLHA” NA CONSTRUÇÃO DAS IDENTIDADES JUVENIS EM UMA ESCOLA DO MARANHÃO

Daniel Oliveira

(Instituto Estadual de Educação, Ciência e Tecnologia do Maranhão) – Brasil

Esta comunicação esta respaldada em uma investigação etnográfica, em andamento, que busca analisar o encontro de jovens, entre 14 e 18 anos, com o modelo discursivo denominado de “Escola da Escolha”, que no estado do Maranhão é encabeçado pelo Instituto Estadual de Educação, Ciência e Tecnologia do Maranhão, o IEMA. Essa instituição funciona em rede oferecendo ensino médio integral e ensino técnico nas localidades com os mais baixos IDHs maranhenses. A pesquisa vem sendo realizada na unidade plena localizada no município de Timon, região leste do estado, onde começou a funcionar em 2017. Desde então, alguns jovens da periferia de uma pequena cidade do interior, estão tendo a construção social de suas identidades cruzadas por discursividades relacionadas ao desenvolvimento de competências que sumariamente estão eclipsadas na alegoria: jovem protagonista. A produção desta etnografia conta com a participação de dois alunos/bolsistas, que se posicionam como intermediários de acesso à cosmologia cultural do grupo, que eles mesmos pertencem. Assim procuramos descortinar o impacto do modelo nas vivências desses indivíduos no que tange às subjetividades geradas por turbilhões de sentimentos, em muitas vezes conflituosos.

GÊNERO E SEXUALIDADE EM CONTEXTOS EDUCATIVOS: MAPEANDO PRÁTICAS

Elisete Schwade

(Universidade Federal do Rio Grande do Norte) – Brasil

Esse texto traz dados de uma pesquisa sobre os modos pelos quais gênero e sexualidade vem sendo definidos e incorporadas em diferentes processos de formação, em práticas educativas. A pesquisa está sendo realizada por meio de observações em escolas em Natal – RN, bem como contatos com instituições, sobretudo setores da Secretaria Estadual de Educação do RN, que elaboram materiais e discutam essa temática. Na dinâmica das práticas educativas, observa-se a recorrência de desencadeadores da reflexão sobre gênero e sexualidade, localizados, de modo geral, nos acontecimentos cotidianos, em embates decorrentes de manifestações que desestabilizam normatizações acerca do gênero e sexualidade. Portanto, é necessário mapear etnograficamente esses acontecimentos, como forma de localizar essas questões nas interações cotidianas e assim ampliar o debate sobre a diversidade em contextos educativos.

MASCULINITIES, MORALITIES AND OCCUPATION OF PUBLIC SPACE: A STUDY ON AFFECTIVE RELATIONS AND SOCIAL TRANSGRESSIONS

Kaue Nogarotto Bellini

(Universidade Estadual de Maringá) – Brazil

Fagner Carniel

(Universidade Estadual de Maringá) – Brasil

The moans are mixed with the creaking of the hinges, moved to enlarge the view of the one who observes from inside the cabin, a framed scene, the sounds of a space that become part of the bodies that are entwined there, hidden, placed in a parallel space, which is a bathroom and is toilet fun. Over there the waste is expelled from the individual body, over there the space of the toilet fun is created from the bodies that attend it with the intention of performing marginal practices, expelled from the public body. A space in which practitioners perceive that they are more than “my own body”. This research aimed to observe and analyze the occupation of public spaces in the axes of sexual practices allied to masculinities and new moralities. These sometimes present as transgressors of social norms and elaborate their own constructs and re-signify the pre-existing ones. In this way we tried to understand the relationships built from the toilet fun and their conflictual relations with other public spaces. Understanding it as a place that becomes a space to mediate, protect and harbor sexual practices among men.

— Session —

REVELING THE DISCOURSE: WOMEN AT RISK

Sara Edwrigens Barros Silva

(Universidade Federal de Santa Catarina) – Brasil

This summary seeks to reflect on the discourse based on the experiences and expectations of women, in a context of their historical recovery. Taking as reference several authors, we appropriate different knowledge, different looks and paths, which lead us to an interdisciplinary construction. Our quest to understand the history of women at risk, refers us to the idea of a patchwork quilt, but which is gradually being woven and revealed, presenting a characteristic of its own. And consequently revealing peculiar characteristics of femininity. The social sciences have contributed instruments such as ethnology, which allow us to observe, describe, record, quantify and identify the knowledge and singularities present in the spaces studied. In this way, the analysis requires the demarcation of the limits and references, that can understand aspects common to a feminine discourse. Joly points out: We must contemplate it, examine it, understand what it raises in us, compare it with other interpretations: the residual nucleus of this confrontation can then be regarded as a reasonable and plausible interpretation of the message, at a moment X, in circumstances Y (JOLY, 1996: 45) Thus, we think that discourse analysis is a strategy of interpretation, not of content, but of the possible sense of being perceived in discourse, falling in verbal and nonverbal forms, as long as they produce meaning for interpretation.

LESBIAN SEX AS TOLD BY TEXTS: GENDER, SEX AND SEXUALITY IN FEMME MAGAZINE

Carolina Maia

(Federal University of Rio de Janeiro) – Brazil

In this presentation, I seek to explore gender, sex and sexuality constructions present in texts published in *Femme* magazine, a periodical issued by Santos/SP-based Brazilian lesbian group Afins – Grupo de Conscientização e Emancipação Lésbica from 1993 to 1995. In the period, periodical print publications were an important tool for building international activist networks and also for creating personal bonds between women with homoerotic interests and sexual practices. In a context described by *Femme* editors as marked by a strong “repression” on homosexuality, periodicals such as these offered a safe space for discussing sexual practices and desires between women, participating in the construction (and learning) of what “lesbian sex” should be. From the eight available issues of the magazine, I have selected a number of texts addressing sexuality-related topics, comprehending both textual evidences of sexual practices and the elaboration of sexual identities. Among them, articles on “safe sex” and others seeking to present, by means of a sort of demystification, “positive” lesbian identities outstand as those that discuss lesbian sexualities more or less explicitly. Along with short stories and love poems, personal ads of women seeking pen-pals are the texts in which sexual desire appear more distinctively. The latter also allow us to catch a glimpse of some curiosities expressed by women wanting to be “taught” about sexual practices and romantic relationships.

OS JOVENS DO ENSINO MÉDIO E SUAS RELAÇÕES COM A LEITURA DE OBRAS LITERÁRIAS: O COTIDIANO ESCOLAR E OS CONFLITOS CONTEMPORÂNEOS

Patrícia Aparecida do Amparo

(Universidade de São Paulo) – Brasil

Esta pesquisa tem como objetivo compreender como as representações de alunos do ensino médio, quando confrontadas às regras escolares, aos currículos e aos materiais didáticos, engendram disputas em torno da leitura legítima de obras literárias no espaço escolar. Assim, a partir da perspectiva etnográfica, a pesquisa coloca em cena o modo como a linguagem ganha funções e sentidos na trama do cotidiano. Realizamos observações das aulas de Língua Portuguesa no ensino médio aos moldes da pesquisa etnográfica, tal qual a sugere Clifford Geertz, acompanhadas de entrevistas com os estudantes conhecidos nas escolas. Assim, buscamos na lógica do cotidiano escolar as tensões em torno da leitura de obras literárias. Acredita-se que na cotidianidade daquela instituição, nas relações efetivamente mantidas, podemos acompanhar os sentidos do conflito em tela. No diálogo entre as áreas de Educação e Antropologia, nos apropriamos da produção de José Mário Pires Azanha, que ao advogar a necessidade de se fazerem pesquisas com foco nas lógicas de funcionamento escolar. Percebeu-se que por meio de ações socialmente situadas, estruturadas por esquemas cognitivos advindos do mundo natal e da incorporação de sentidos escolares temporalmente articulados, os alunos efetuam reelaborações de leitura de obras literárias na escola. Eles parecem negar o que é ensinado na escola, tendo a impressão de uma escolarização sem sentidos e de conteúdos com pouco utilidade em seus projetos de futuro.

OP 116 – LINGUISTIC ANTHROPOLOGICAL MANIFESTATIONS OF EXPERIENCES OF DIVERSE CULTURES: SOCIO-CULTURAL, PSYCHOLOGICAL, POLITICAL AND ECONOMIC PERSPECTIVES

Linguistic Anthropology, one of the main branches of Anthropology could also represent determiner/s of various human expressions of communication representing the socio-cultural, psychological, economical, political backgrounds of various cultures, viz., tribal, rural, urban, etc., in terms of morphology/lexicography, phonetics, etc., inclusive of even ethnology & ethnography. In this optic of wide spectra of studies, this panel invites research papers to discuss varied human linguistic aspects of peoples' experiences over the globe at large and individual observations in particular.

Convenor:

Trupti Hallikeri

(Karnatak University, Dharwad, Karnataka state, India) – India

Roberto Perin

(Glendon College) – Canada

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Human; Linguistic; Manifestations; Tribal; Ethnography

Thematic lines: 24. Linguistic Anthropology/Antropologia Linguística

— *Session* —

MORPHEMES AS DETERMINERS OF ANTHROPOLOGICAL CULTURAL CONTEXTS

Prema. Hallikeri

(Karnatak Univeresity) – India

This paper envisages the unraveling of diplomatic and love-hate expressions as human determiners of sentimentality in the contexts of varied cultural backgrounds in terms of diverse contextual communications in general and oral communication in particular. Concretization of morphemes in French & English illustrates succinctly the status-quo of the people/individual in terms of socio-cultural strata in particular.

LINGUISTIC AFFINITIES AND DISTANCES AMONG THE ETHNIC GROUPS OF THE FOOTHILLS OF SOUTH WESTERN ASSAM

Anamika Gogoi Duarah

(Arya Vidyapeeth College) – Assam (India)

The present study is based on the ethnographic study of six ethnic groups inhabiting the foothills of South Western Assam, viz, the Garos, Khasis, Bodo-Kacharis, Rabhas, Karbis and the Tiwas. The commonalities in respect of kinship terminology and local term of some natural objects has been tried to find out and thereby trying to establish the linguistic affinities and distances among these groups.

MIGRANT MUTATION IN THE CONTEXT OF LINGUISTIC ANTHROPOLOGY

Roberto Perin

(Glendon College) – Canada

This research presentation analyses the mutational lingual structures of the migrants with their own lingual structures with the migrated-in lingual structures.

It examines how the structural combine of the migrant and the native migrated-into structures manifest in the lingual production in terms of expressions borrowed, lent and the mutated.

The presentation also deciphers the lingual domination of the structures in terms of switch on and switch off of the linguistic patterns in question.

THE INTROSPECTION AND RETURN IN ARCHAEOLOGY LINGUISTIC ANTHROPOLOGY: RENAMING “CHINA” WITH “CENTRAL STATE”

Chixinyan

With the archaeological discoveries of “Central State” in river basins of Yellow River and Yangtze River, ancient India, ancient Babylon and ancient Greek, this paper discusses the origination and use of the phrase “Central State” with its effects in world civilizations, and the defects and damages of the word “China”. Based on the respect for historical values, this paper proposes to rename “China” with “Central State”. This global thinking could help Chinese people get spiritual return, guide the world to reunderstand Chinese civilization, and make the new Chinese dream possible.

In <Chinese Lexic Collection> (辞海), the Chinese ancestors founded their country along the Yellow River area, thought they lived in the center of heaven and earth, so called their country as Central State (中国, Zhōngguó). The inscriptions on HeZun (何尊, ritual wine vessel) show that this name has existed at least 3000 years.

<The Historic Book>(史记) recorded that the person who governed the Central State(中国) could govern the world. And in <Book of Songs> (诗经) said that the prosperous Central State (中国) could benefit the world.

Above is the world meaning and civilization bearing of phrase “Central State”. (Reference to the author’s “The Explanation of the Emperor Scepter Symbol of Ancient Babylon and, Babylon”)

Chinese adopted “China Dream” as a slogan in 2013, but it is only regarded by the outside world as a way of behavior of Chinese themselves, and most Chinese do not know what “China” is and what the “Chinese nation” is?

China, which originated from the concept of porcelain, is an external label by foreigners. The world destroyed the sense of belonging and the world’s self-identity of the ancient Chinese. The 2008 London street detergent advertising “GETS OUT STAINS MADY BY ALL THE TEAS IN CHINA” makes it difficult for Chinese people to face.

PALIMPSESTE: A SUPERIOR LINGUAL HUMAN ENDOWMENT IN THE CONTEXT OF LINGUISTIC ANTHROPOLOGY

Trupti Hallikeri

(Karnatak University, Dharwad, Karnataka state, India) – India

According to the Chomskyian model of linguistic creativity, the human brain is endowed with supreme intelligence of creating and recreating innumerable linguistic structures which is an innate superiority among the human species alone. In this mentioned premises, this research tries to enquire and unravel with certain examples the manner in which palimpsests are produced.

OP 117 – LIVES OF MIGRANT YOUTH IN ADOPTED LAND

This panel provides an understanding of the life-experiences and education of second-generation immigrant children from a global perspective. Focusing on consequences of migrant experiences in the context of the various diasporas in the world the panel deals with how diasporic experiences of immigrants and their acculturation enable their children to adapt to mainstream culture and combine their ethnic culture to gain academic achievement. The process and phenomenon of global “migration” has been understood and theorized in different manners in social sciences research. Understanding the transformations in immigration processes and in immigrant communities is an essential component of migration theory. Anthropologists and sociologists, among others, have asked important questions in regard to migration theory “how does migration effect cultural change ethnic identity, and education,” and “what explains immigrant family’s incorporation, socioeconomic, and achievements?” Hegemonic forces encourage “assimilation” into mainstream society as a favorable route of cultural adjustment educational and economic achievement for immigrants. Cultural processes that commence once immigrants arrive to the country they migrate to and how migration changes their family life specifically of their children’ education and identities need to be explored.

Papers that explore this issue are invited to be presented at this panel.

Convenor:

Rupam Saran

(Medgar Evers College, City University of New York) – USA

Anand Singh

(University of KwaZulu-Natal) – South Africa

Angela Maria de Souza

(Universidade Federal da Integração Latino Americana) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: migration; assimilation-experiences; immigrant-children

Thematic lines: 11. Children, Youth and Childhood/Antropologia da Criança, Juventude e Infância

— Session —

CULTURAL HERITAGE AS A TOURIST RESOURCE: A LOOK AT THE SATERÉ-MAWÉ OF THE CITY OF MANAUS (AMAZON, BRAZIL)

Rafael de Oliveira Rodrigues

(Universidade Federal de Alagoas) – Brasil

The Sateré-Mawé live in a reserve area located between the states of Amazonas and Pará, Brazil, specifically between the Madeira and Tapajós Rivers. The territory was demarcated in the late 1970s. They then had their basic rights as differentiated health and education consolidated with the 1988 constitution.

However, this group faces a strong process of migration to the city of Manaus. Arriving in the city, these Indians are confronted with a reality different from the reserve area. They lose the guarantee of some rights they have gained from the constitution, and will seek the peripheral areas to fix their residences. But as a survival strategy in the city, they found a strategy: to reproduce their cultural references in the city of Manaus, especially their rituals and crafts, reaffirming their identity as natives, and attracting the attention of tourists from all over the world, who come to the city to “consume” elements of indigenous cultural heritage. This essay tries to reflect the transformations operated by these migration processes, problematizing some of the identity strategies used by this group when producing their cultural references for tourism in the city of Manaus / AM.

STRIVING FOR STM EDUCATION IN NEW YORK SCHOOLS: IMMIGRANT ASIAN INDIAN GIRLS IN MATH SCIENCE, AND TECHNOLOGY EDUCATION FOR EMPOWERMENT AND INDEPENDENCE

Rupam Saran

(Medgar Evers College, City University of New York) – USA

Using cross-generational framework this qualitative inquiry examines the role of Asian Indian immigrant mothers' in their daughters' mathematics and science learning and achievements, messages second-generation Asian Indian daughters receive from their mothers for career choices. Asian Indian students, both male and female are among the high achieving Asian groups overall according to American national testing measures. The focus of this study is on second-generation Asian Indian (AI) female immigrant adolescence in urban schools in the United States and their pursuit in Math, Science, and Technology (STM) education. The second-generation AI girls, like their male counterparts, are far more highly concentrated in STEM fields than the other Asian groups.

More than one third of Indian second generation girls have respectively chosen the mathematics and science fields of study. Traditionally, Indian female roles were to be dependent, domestic, and submissive but in contemporary times, specifically in the United States, in general Indian immigrants have changed the traditional perception of AI women, and their education prospects have widened. In general, among Asian Indian immigrant participants, daughters' education is also valued as much as sons.' Findings suggest that Asian Indian mothers regardless of their socioeconomic and educational status wanted their daughters to use STEM education as a channel for economic success, independence, and adding to or upgrading families' social status. They hold the belief that success in STM subjects will lead them to a "safe career" and allow them to secure financial success and a gateway to an elite class.

FROM PRINCIPLES OF VISION AND DIVISION TO A SYSTEM PREMISED ON INTER-ANIMATED IDENTITY-RELATED DIMENSIONS

Osnat Fellus

(University of Ottawa) – Canada

The concept of identity in mathematics education has gained much attention in scholarly work in the last two decades. However, in spite of growing momentum in seeing learners' identity as part and parcel of students' level of engagement and success in school mathematics, the concept remains under-specified and under-theorized. This paper presents a critical overview of the concept of identity, examines how the concept was treated in mathematics education, and draws on Ricoeur's (1992) distinction between idem identity and ipse identity, on Brubaker and Cooper's (2000) distinction between identity as a category of practice and identity as a category of analysis, and on Ivanič's four dimensional framework for the investigation of identity to offer a shift in paradigm and analytical framework.

ALMA Y PUEBLO: CARIBBEAN LATINAS IN NEW YORK CITY TRANSFORMING TRAUMA INTO TRIUMPH

Rosalina Diaz

(Medgar Evers College, CUNY) – United States

In 2015 only 64% of Latino students graduated from NYC high schools, compared to 85% of Asians, 82% of Whites and 66% of Black students. These numbers reflect a recent increase in graduation rates for Latinos, who have historically graduated at lower levels than other ethnic groups. There has been a tendency amongst American researchers to lump all Latino groups together, camouflaging alarming disparities and complicating factual analysis. Recent disaggregated data indicates that not all Latino groups are improving equally. The NYC graduation rate for Puerto Rican males 16-24 was a low 58% compared to 64% for Dominicans. 28% of Latino households are classified as poor and another 56% as ‘near poor,’ but Puerto Ricans, American citizens by birth, are the most economically disadvantaged of all, with a 34% poverty rate (US Census Bureau, 2011). Puerto Rican females are likewise more challenged than other groups. As of 2014, Latinas, 15-19, had the highest teen pregnancy rate of any ethnic group, more than double that of White girls. Consequently, it comes as no surprise that Latinos have maintained the lowest graduation rate in the United States for the last fifty years.

While we acknowledge, and the statistics support, the correlation between poverty and poor academic outcomes, the Puerto Rican situation poses interesting questions regarding their continued low educational achievement compared to other equally disenfranchised Latino groups. Puerto Ricans were the first Caribbean Latinos to immigrate to New York City. In 1907, Puerto Ricans were granted US citizenship, with all rights, benefits and privileges, and yet for Puerto Ricans those highly coveted privileges have not translated to improved quality of life, greater success or the upward mobility associated with the “American Dream.”

From 2009 to 2016, I conducted a research study that focused on first generation Caribbean Latinas born. The objective of this study was to produce disaggregated data on the educational outcomes of distinct Caribbean Latino groups, something that has been lacking in the existing research. This study was unique in that it focused heavily on an analysis of the outliers, the Latinas who succeeded “against the odds” (poverty, traumatic life circumstances, and educational disadvantage), thus providing a positive “blueprint” of factors that contribute to academic and personal achievement for all economically disadvantaged and marginalized immigrant populations.

OP 118 – LOCAL MEDICINES EXPERIENCES IN TIME AND SPACE. SPECIFIC INSIGHTS IN THEIR ENCOUNTERS IN AFRICA AND LATIN AMERICA

This panel is directed at making an approach on conceptions and practices on the phenomenon of different forms of medicine. The issue taking the central position is the local and medical experiences about this phenomenon in Africa and in Latin America.

6- Long abstract: The phenomenon of local medicines has attracted considerable attention at international and national level. Large numbers of communities are still using their own medicines to cure diseases since the prehistoric period; tradition plays a major role in this. Local medicines are not condemned in innumerable international conventions and declarations. This panel constraints research on local medicines: the various forms, the communities and cultures in which they are prevalent, the cultural and religious backgrounds, the socio economic dimensions, their medical, social implications and legal aspects, regarding “efficacy”, “diagnostic”, “illness experiences”, “promotion of health strategies” and “power relations”. The analysis resulting from these approaches can be meaningful in many ways and open new avenues to explore African and Latin American medicines.

Convenor:

Jean Paulin Mengue Me Ndong

(The University of Yaounde I) – Cameroon

Jefferson Olivatto da Silva

(Universidade Estadual do Centro-Oeste) – Brazil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, French, Spanish and Portuguese

Keywords: Local medicine; health; illness disease; remedy.

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

HEALTH PERSPECTIVE ON AMERICAS

Session chair:

Jean-Paulin Mengue Me Ndongo

INDIGENOUS WOMEN IN THE U.S. ORGANIZING FOR IMPROVED HEALTH CARE

Marisa Kathryn Finan-Goode

(Creighton University) – USA

When looking at occurrence rates for gynecological cancers in the United States, Native American women exhibit rates over three times that of non-Hispanic white, Hispanic, and African American populations, regardless of socioeconomic standing. Among possible factors which impact these rates, funding for education and preventative health care, as well as access to these offerings may have significance, as well as socio-cultural practices including, but not limited to fatalistic behaviors associated with socioeconomic status. While significant biological factors are most likely involved, the socioeconomic and sociocultural impacts on these areas can not be disregarded. Additionally, the acts of the women involved in the direction of their care, screening, and access to screening, are also impacts to these rates. With the current screening programs available, the cultural constructions of gynecological disease is highly relevant to this study, and the women at the forefront of normalizing screening practices are doing groundbreaking work to reduce these gynecological cancer rates.

"DOM" E DÍVIDA ENTRE PARTEIRAS TRADICIONAIS NO AMAPÁ

Marcus André de Souza Cardoso

(Universidade Federal do Amapá) – Brasil

Este paper trata das parteiras tradicionais que vivem no Amapá. Apresentam-se e problematizam-se as concepções de mundo das parteiras, destacando que as obrigações relacionadas aos endividamentos não compulsórios no dar-receber-retribuir não se restringem à relação entre família da parturiente e a parteira. Na concepção local, as relações relevantes de obrigação concatenadas ao dom para o ofício se estabelecem entre humanos e Deus. Grosso modo, a contradádiva é efetivada no atendimento às gestantes, mas como uma espécie de obrigação diante de Deus. Logo, o atendimento às mulheres que procuram as parteiras é entendido como o meio adequado de saldar a dívida adquirida com o ser divino.

COMMUNITY CARE AS SOCIAL EXPERIENCE TO BECOME WOMAN AND HEALERS IN WESTERN-CENTER, PARANÁ, BRAZIL

Jefferson Olivatto da Silva

(Universidade Estadual do Centro-Oeste) – Brazil

Marcia Denise de Lima Dias

(Universidade Estadual do Centro Oeste) – Brasil

Tauana Oliveira

(Universidade Estadual do Centro-Oeste) – Brasil

Women from the same families held blessing practices in Foz do Jordão, Paraná, used by majority families in town. Though institutional medical and religious service can become competitive, the blessing by woman-healers is a well-known toll used for different afflictions one can observe as protection or cure to personal/family illness, unemployment, woman delivery or guard for a new home. According to Anthropology of education's concept of the constellation of learning, we can demonstrate the process around caregiving by woman-healers with reference to community afflictions. For such purpose, we use private and collectively interviews, participating in their group and follow their assistance. We proposed a dialogue with Obioma Nnameka's and Carol Gilligan's standpoint of woman perspective to interpret female educational processes, which reciprocity happens through blessing flux experience in their own family.

According to the people's demand, we could revealed how these relations are auxiliary to matricentric blessings and care: a) affirmative to be a woman-blessing as a choice to welcome community affliction; b) woman development occur in the family milieu; d) blessing practices as supportive to ancestry from Afro-Brazilian and Amerindian-Brazilian intersubjectivity.

ETHNOGRAPHIC STUDY OF THERAPEUTIC ITINERARIES INVOLVED IN MATERNAL AND CHILD HEALTH CARE AT MOLINOS' DISTRICT (SALTA PROVINCE, ARGENTINA). PRELIMINARY RESULTS

María Laura Palermo

(Conicet/Universidad Nacional de La Plata)

Carolina Remorini

(Universidad Nacional de La Plata/Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

We present the preliminary results of an ongoing research in rural communities of Molinos aimed at ethnographically characterize women and children's therapeutic itineraries, by recognizing the actors, the resources and the social bonds involved, together with criteria guiding women's choices and preferences among the diverse therapeutic options available. Based on the description of each therapeutic sequence we comparatively analyze them in order to identify the quantity, the order, and the transitions from one to another therapeutic instance. This paper is based on the analysis of three therapeutic itineraries which involve complex and long sequences that include multiple diagnosis and treatments. In them, the categories of illness and symptoms are constantly redefined and re-signified as a result of the intervention of actors and resources located at different organizational levels. We propose that culturally accepted ways of dealing with illness depend on women's ability to mobilize resources for healing and social support from their social environment. Our approach seeks for going beyond dualistic visions on medical knowledge and practices (such as "traditional"/"popular" vs. biomedical) by recognizing people articulation of knowledge and practices from diverse backgrounds in their everyday behavior. In Molinos, the complementary use of "traditional" resources for some specific illnesses results coherent with the local culture and, therefore, effective for diagnosis and treatment.

ALTERNATIVE PRACTICES AND PUBLIC HEALTH IN FLORIANOPOLIS

Helio Barbin Junior

(Prefeitura municipal de Florianopolis) – Secretaria da saude _ CAPS da Ilha

For the last few decades, the network of public health in the city of Florianopolis has counted on personal experiences as well as some institutional experiences in the implementation and provision of complementary medicinal integrative practices for the population. The creation of the National Plan of Integrative and Complementary Practices (PNCIP) in the Unified Health System (SUS) in Brazil (2006), and the creation of a CIP office in the Municipal Health Department (2010), has brought opportunity for further discussion on the implementation of integrative and complementary practices in public health centers. However, when deployed within the “Family Health Strategy plan”, these practices become a mere therapeutic support to the prevailing biomedical system, where it’s philosophy and nuanced view of the health and disease are “domesticated” by the biomedical hegemony.

Based on interviews with doctors in Health Centers and Municipal Polyclinics we see that managers and coordinators in the Health Centers still lack the political will to implement this alternative health care system within the public network in Florianopolis. However, through persistence, ideology and the recognition of its effectiveness, alternative practices continue to exist for several years through individual experiences in public health.

Keywords: public policy, alternative medicine, biomedicine.

WORLDWIDE AGENDA AND PRACTICES ON HEALTH

Session chair:

Jefferson Olivatto da Silva

PROMOÇÃO DE NOÇÕES UNIVERSALISTAS DE SAÚDE E BEM ESTAR: A INVISIBILIZAÇÃO DAS MEDICINAS LOCAIS NA AGENDA 2030 E NOS OBJETIVOS DE DESENVOLVIMENTO SUSTENTÁVEL (ODS)

Andréia Gimenes Amaro

(Universidade do Extremo Sul Catarinense) – Brasil

Viviane Kraieski de Assunção

(Universidade do Extremo Sul Catarinense) – Brasil

A hegemonia da ciência moderna como forma de conhecimento legítimo tem contribuído para relegar os denominados conhecimentos “locais” ou “tradicionais” à marginalidade, levando à desvalorização destes saberes. Neste sentido, compreende-se que a dominação colonial é acompanhada por epistemicídios, ou seja, pela negação de formas de conceber e compreender o mundo de povos não-ocidentais. Dentre estes conhecimentos, destacam-se aqui aqueles relacionados à saúde e doença. A assimetria de poder entre a biomedicina e as medicinas “locais” ou “tradicionais”, por vezes, invisibiliza a coexistência de outras concepções e práticas terapêuticas. A partir deste contexto, este trabalho realiza uma análise crítica sobre o papel de agências internacionais na promoção de concepções universalistas de saúde e bem estar. São analisados os princípios e metas da Agenda 2030 e dos Objetivos de Desenvolvimento Sustentável (ODS), que propõem a adoção de políticas públicas e planos de ações por parte dos países membros da Organização das Nações Unidas (ONU). A pesquisa aponta que as noções de saúde e bem estar nestes documentos – associadas ao conceito de desenvolvimento sustentável – estão atreladas a uma visão eurocentrista da medicina, favorecendo o fenômeno da medicalização e a expansão do mercado capitalista.

BEYOND MEDICALIZATION: THE SOCIAL CONSTRUCTION OF ADOLESCENT INTERNET ADDICTION DISORDER IN CHINA

Junhong Han

The increasing medicalization of deviant behavior and social control is seen in the way Internet Addiction Disorder, a medical label for online--based deviant behaviors had become prevalent in mainland China in the past ten years. From the perspective of parents' role, this article examined the process of medicalizing Internet Addiction in China and argued that the process is the result of three different stages: the identification of online-based deviant behaviors, the informal medicalization of online-based deviant behaviors and the medicalization of online-based deviant behaviors. Parents' dynamic role can be seen behind both of the three stages. The social ramifications for the medicalization of Internet Addiction Disorder and the hidden family power relationship had been discussed. Most of the adolescent internet addicts are passively medicalized, their remonstrance resulted in different unintended consequences. With reflections on the passive medicalization model of internet addiction intervention, it is also implied that non-medicalization model of intervention should be put on the agenda.

FULANI MEDICINE IN NORTHERN CAMEROON

Jean Paulin Mengue Me Ndongo

(The University of Yaounde 1) – Cameroon

This study is focusing on a new approach of some basic concepts mentioned down as keywords. The inquiry was made from november 2006 until december 2017 followed by analysis coming from the Fulani healers and distinguish men and women in Cameroon. All the data or information were collected through direct interview, observation, fieldwork research and qualitative analysis. The interdisciplinary approach of the study has been made possible by the using of anthropology, psychology, sociology and geography view. The analysis is full of significations and led us to a new understanding of the African history.

Firstly, it is important to know that the African traditional medicine remains a popular medicine strongly linked to Africans despite the colonization process and the existence of the modern medicine. Secondly, a new problematic related to the conception and the understanding of the African traditional medicine and its practices can now be perceived in a particular aspect where the Fulani and their culture, the religious background, the socioeconomic dimension and its medical implications led us thoroughly to understand one of the most important community in Africa. Finally, the oral tradition as an important source used in this study is a rich and fundamental way to the development of the African history.

UNEQUAL GLOBAL POLITICS OF CURE: WHOSE WORLD WITHOUT LEPROSY?

Glaucia Maricato

(Universidade Federal do Rio Grande do Sul)

Drawing on literature from both STS and the medical anthropology, this paper explores the current treatment of leprosy as a scientific product based on a set of biomedical classifications and offer a view on how the idea of cure is being locally challenged by patients, hospital staff and others. This paper is based on four years of ethnographic incursions in former leper colonies, specialized hospitals and interviews with current patients, physicians, and biologists in Brazil.

Ever since the advent of the Multi-Drug Therapy (MDT) in the 1980s, it has been taken for granted that leprosy can be cured after few months of treatment.

However, up to 40% of those patients already discharged-by-cure return to the hospitals due to what is called leprosy reactions – immunologically mediated events that leads to severe and irreversible nerve damage and disabilities. Finishing the MDT regimen does not necessarily lead to the end of the need for health care; or, some might say, to the end of the disease itself. In 2016 WHO has called the epidemic countries to accelerate their MDT programs “towards a leprosy-free world”, but some patients report that their world might never be a world without leprosy anymore. The biomedical cure of leprosy shapes perceptions and politics and the way it gets under skin might decreases the global fear of contagion by preventing new people to get infected, but it does not prevent or provide any satisfying answer to the ongoing affliction of those considered cured. This paper explore how the focus on the break of the transmission chain through MDT, by enacting the cure of leprosy, has silenced the lack of knowledge on how to efficiently treat the reactions and has led to a lack of attention and resources for those who require continuous health care.

THE EFFICACY OF THE SANTO DAIME HEALING REPERTOIRE IN THE CONTEXT OF RELIGIOUS BRICOLAGE

Alfonso Matas

(Florida International University) – United States

Individuals in postmodern society increasingly craft their religious life by picking and mixing from a wide variety of religious traditions. Based on the structuralist ideas advanced by Claude Lévi-Strauss, I refer to this attitude as bricolage, a term he coined. Santo Daime, a Brazilian New Religious movement with roots in the Amazonian rainforest that uses ayahuasca as a sacrament mirrors this attitude. Namely, its doctrine is constituted by some ten different religious traditions including popular Catholicism, indigenous Shamanism, Afro-Brazilian spiritual traditions, Kardecian spiritism, Theosophy, Eastern doctrines and assorted occult eighteenth century European traditions. Given the abundance of spiritual traditions contained under the Santo Daime canopy, the question of religious competence and thus, healing efficacy, emerges. Naturally, it would stand to reason that presented with such vast assortment of noncomplementary beliefs and attendant healing systems, Santo Daime ritual participants are faced with great incertitude. Underexamined by scholars, this paper investigates the logic behind the use of this presumptive, contradictory religious and healing system. Drawing from ethnomedicine, an attempt is made to ascertain the collective therapeutic efficacy of such a disparate repertoire.

OP 120 – MAKING CITIES, CITIES IN THE MAKING: MOMENTS OF ARRIVAL, APPROPRIATION AND RESISTANCE

Cities are not neutral sites in which people enter. They are not only physically built but are perceived, narrated, interpreted and imbued with power relations (Massey/Jess 1995). People experience places with their specific socio-spatial relations depending on their positionalities, including class, race/ethnicity, gender and religion. Spatial organization is integral to the production of social relations and power relations and not merely its result (Massey 1994).

This panel explores how individuals and groups make, imagine and enlive cities and the multiple places that constitute them, and how social relations are linked to spatial organizations, but also how places are negotiated and contested, demanding makeshifts and improvisations. We focus on the city's recently arrived dwellers (Saunders 2010) and residents newly claiming their urban citizenship (Holston 2008).

We welcome contributions on urban placemaking practices, including the socio production of places as well as their socio-material aspects, such as arrival infrastructure. Topics may include, e.g. the transformations of urban spaces and existing power relations; embodied/sensory phenomena (Pink 2008; Sen/Silverman 2013); or forms of resistance (Gupta/Ferguson 1997; Certeau 1984, Massey 1994). At the same time we encourage contributors to explore the larger political and economic local and global contexts, by addressing e.g. questions concerning the right to placemaking.

Convenor:

Monika Palmberger

(University of Vienna) – Austria

Tilman Heil

(KU Leuven / Universidade Federal do Rio de Janeiro) – Belgium / Brazil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: urban anthropology; arrival infrastructure; placemaking; city; urban citizenship

Thematic lines: 35. Urban Anthropology/Antropologia Urbana

POLYPHONE URBANITIES

ALTO HOSPICIO IN THE MAKING. THE RAPID AND INCESSANT TRANSFORMATION OF URBAN SPACE BY CREATIVE URBAN DWELLING IN NORTHERN CHILE

Paola Jiron

(Universiudad de Chile) – Chile

Walter Imilan

(Universidad Central de Chile) – Chile

The city of Alto Hospicio (AH) is located in Northern Chile, next to the city of Iquique and close to the national borders with Bolivia and Peru. Over the past twenty years it has experienced an impressive urban growth due primarily to social housing provision by the Chilean State. Despite efforts to rationalise urban intervention, local dwellers have injected their own interventions, making visible, rapid and continuous transformations in housing, infrastructure and urban living arrangements. Housing transformation both in formal housing as in informal settlements reveal a form of contestation and subversion to housing logic imposed by national housing policies and programmes. Major infrastructure is either circumvented or transgressed by urban daily living. This is combined with current urban living arrangements that depict a mobile sort of dwelling, makes living in this area of the country in constant transformation.

This transformational mobile dwelling can be traced to several factors, some are of cultural origin, others may be attributed to economic or political circumstances: millennial Aymara and Quechua ancestors whose traditions depended on constant trading and travelling; recent increase in international migration making AH a destination for Bolivian, Peruvian, Colombian and Dominican migrants finding new opportunities in Chile; Chilean migrants from all over the country seeking a new beginnings; new economic structures emerging from the presence of large mining corporations in nearby copper and lithium mines, as well as constant trafficking including drugs and other illegal elements, and the presence of free port area of Iquique, were large number of products enter the country on a daily basis.

This paper argues that this transformational and mobile dwelling in Alto Hospicio is not simply the product of poorly implemented settlements by the Chilean planning authorities, but it is a sign of the essence of what future urban living will look like in cities in Chile, under limited and static vision from planning authorities, local creativity imposes itself in forms of dwelling that authorities are blind to see and anticipate.

EXPERIENCING A CITY ANEW: URBAN ACTIVISM AND QUALITY OF LIFE

Raul Acosta

(Universität Konstanz) – Germany

Over the last decade, the city of Guadalajara in Mexico has witnessed a flurry of activist groups seeking to improve the quality of life for its inhabitants. Some of these groups are made up of members of what some refer to as the aspirational class (Currid-Halkett 2017). They have used their outlook on personal improvement to re-think the city they live in, pushing for wide-ranging changes in mobility and public space. Some participants in these groups either studied abroad or are themselves foreigners, who thus bring constant reminders to discussions that problems could be resolved differently. These activists have creatively enacted interventions in the city with a particular form of technomoral politics (Bornstein and Sharma 2016), which combine technocratic languages and moral pronouncements. Various local governments have incorporated many of the activists' demands into their policies, and some of the activists themselves into their institutions. The result has been an exercise of placemaking where contrasting visions of what the good urban life is are negotiated in their material forms as well as in moral interactional frameworks. The key to activists' success, it is argued here, is due to their emphasis on experiential understandings of the urban.

THE VERTICAL VILLAGE: INDIGENOUS MIXTURE IN RIO DE JANEIRO CITY

Camila Bevilaqua Afonso

(Museu Nacional) – Brasil

This work is about field work conducted with indigenous persons, from different ethnic groups, who live in Rio de Janeiro in a place called the Vertical Village and have been working on a community garden in the São Carlos Favela complex since 2016. They conceived the garden as a space of “dissemination of indigenous culture” created through relationships between bodies, food and techniques. I discuss questions related to the experience of being indigenous in a city, the construction of a residential space as a village and the constitution of indigeneity in the urban context. The main points explored are the connections held between the ideas of “culture” and “learning”, establishing a dialogue with theories of amerindian ethnology, as well as the afroindigenous approach to think the experience of alterity in the city. Accompanying the perspective and life’s trajectories of these indigenous persons, it is possible to present another view of the phenomenon of dislocation between villages and cities, which is each time more common in Brazil.

'DIVERSIFYING' THE CITY

Session chair:

Monika Palmberger

FRAGILE MATERIALITY: POVERTY MANAGEMENT AND PLACE-MAKING OF HOMELESS PEOPLE IN THE POST-SOCIALIST CITY

Petr Vašát

(Czech Academy of Sciences, Institute of Sociology) – Czech Republic

Based on a long-term ethnographic research among homeless people, this paper shows the post-socialist urban change in Pilsen, a second-tier city in the Czech Republic, as a matter of intersection of global forces and knowledge, and locally-driven aims and social relations. It does so through focusing on one particular place known by the homeless people in Pilsen as “the Escalators”, an urban underpass in the central city. The emphasis on studying the built form and material registers – a perspective too often overlooked in studies of homelessness – enables an understanding of the Escalators not just as a simply physical form, but also as a symbol of a broader spatial order in the city. I argue that the changes that occurred to the Escalators since early 1990s and especially after the crisis 2008 (e.g. close-down, decay, demolition) took place against the backdrop of the complex political-economic, material, and social relations which confronted urban poverty management with the homeless place-making. Yet, the transformation of the built form of the Escalators also has a specific meaning for both homeless people, and urban authorities or other citizens: first, it was a symbol of new post-socialist orders, then, it became a “container” for the homeless. Meeting homeless people and understanding their place-making, i.e. experiences, embodied practices and the relation of these practices to the specific materiality of a place, makes post-socialist transformation(s) more easily recognized as complex and more discontinuous than the linear narrative of the post-socialist change usually expects and acknowledges.

CITIZENSHIP AND THE CITY: FORGING “GAY-FRIENDLY” URBAN SPACES

Monika Baer

(University of Wrocław) – Poland

Drawing on analytical traditions that approach a city as an important site of articulation of cultural, social, political and economic processes of various scales, in the proposed paper I analyze how non-heteronormative residents of Wrocław (south-western Poland) negotiate their positioning in public and semi-public urban spaces. While the municipality has been actively involved in creating an image of Wrocław as an open and inclusive city, its actual policies hardly take non-heteronormative citizens into account. Consequently, even though newcomers from villages and smaller towns of the region used to perceive Wrocław as a gay-friendly “salvation place,” their initial expectations have not been entirely met. In this context, I focus on discursive practices of social actors who variously define their right to the city. Some of them fight for public recognition by the use of political activism. These include both LGBT movements of (neo)liberal character and anarchist queer initiatives. Others refuse to be labelled as a special category of citizens and deal with their actual exclusion by the use of subversive privatized acts and social networks. This brings differentiated ideas of both “gay-friendly” urban spaces and citizenship, which are determined not only by various individual approaches to sexuality as a political category, but also by wider dynamics of local, national, European and global type.

MISSING IMAGES OF DISABILITY, IDENTITY, AND CULTURAL DIVERSITY: COPING WITH DAILY LIFE, SOCIAL SUPPORT IN THE UNIVERSAL WELFARE STATE

Patrick Devlieger

(University of Leuven) – Belgium

During the last decade, a huge number of immigrants/refugees have arrived in Swedish cities of which some being disabled. The intersection of global and local factors pertains to disabled persons living conditions. In this paper we provide insights in the ways disability is reframed between the disabled person and the support system in a multicultural perspective, thereby focusing on immigrants from the Middle East (Syria, Iran, Iraq) who are living in Sweden. We explore the meaning of disability in light of fundamental, cultural assumptions about humanity and personhood, including principles and practices for caring for disabled people in Middle Eastern and European contexts. This includes images that are derived from religion, nationhood, and images that are derived from immigrant organizations and disability service users, as well as local values promoted through political contexts as well as universal values as understood by the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD). We suggest that place-making of disabled individuals who have recently arrived and are living in Sweden demands makeshift and improvisations. We point to readiness in Sweden in identifying vulnerability at the outset of arrival but also limitations in the right to placemaking and limitations of the universal welfare state, thereby also referring to comparisons from the Netherlands and Belgium. Equally, we point to disability as a source of resistance and resilience.

MIGRANTS AS “CITY-MAKERS”

Session chair:

Tilmann Heil

MIGRANTS AS PLACE – AND CITY-MAKERS: PARTNERSHIP MOBILITY AT A EUROPEAN PERIPHERY

Jasna Capo

(Institute of Ethnology and Folklore Research) – Zagreb, Croatia

Croatia does not figure on the map of global mobilities; the state has traditionally been an emigration country, which it remains to this day. Immigrants to the country, very low in numbers, have been driven by other reasons than economy or safety. The main motive for recent arrivals of well-educated, highly skilled, young and middle aged immigrants from all over the world has been partnership with a Croatian citizen and, for those in higher age groups, retirement (possibly also with a Croatian partner). The presentation targets their experiences of placemaking in the city of Zagreb: How do they perceive, imagine and narrate the city and their life in the city? How do they experience and appropriate the materiality of the city? In what ways are their claims to dwelling in Zagreb (re-)making the city? The presentation is part of a larger project: City-making: space, culture and identity that is carried out in the city of Zagreb (www.citymaking.eu/en).

PLACEMAKING AND URBAN SPATIAL IDENTITIES: TAKING TEMPORALITY AND CHANGE INTO ACCOUNT

Monika Palmberger

(University of Vienna) – Austria

This paper focuses on placemaking practices and place-attachment among so-called ‘guest workers’ (temporary labour migrants) and their spouses who came to Vienna, Austria, as young adults in the 1960s and 1970s. Drawing primarily on narrative interviews and memory-guided city walks, this research combines a narrative and spatial approach by paying tribute to the narrativization of space as well as its performative dimension. The moments of arrival as they are being remembered today, and the gradual appropriation of Vienna, the city, as well as the transformation of urban spaces and the production of social places are at the heart of this discussion.

The placemaking practices this paper deals with are manifold. They include tangible and visible changes made to the cityscape, e.g. by contributing to the city’s infrastructure through (physical) construction work. But placemaking practices are also understood in a rather metaphorical sense, as in appropriating and individuating the city, creating attachment to particular places that generate specific urban spatial identities (Massey 1995). By taking temporality and change into account, this paper shows how spatial identities are not only linked to specific positionalities (e.g. class, gender, religion). They also alter throughout the different phases of arrival and settlement. Shifting political realities but also changes to the particular life situations individuals find themselves in affect spatial identities as well.

OCCUPATIONS, MIGRATION AND PERILOUS POTENTIALITY IN INNER-CITY JOHANNESBURG

Matthew Wilhelm-Solomon

(University of the Witwatersrand) – South Africa

This paper will be based on fieldwork conducted between 2011 and 2017 in occupations in inner-city Johannesburg. These occupations often labelled “hijacked buildings”, “bad buildings” or “dark buildings.” They are often characterised by dire conditions including lack of water and electricity and severe infrastructural decay. Nonetheless, they are home to thousands of black African residents who cannot access formal housing markets in the city, including many migrants both internal and cross-border. These occupations do not conform to the political model of occupation, often invoked in theories of resistance (for instance the use of the term “occupation” in São Paulo). Rather, these forms of occupation involve often slow processes of appropriation and strategies to navigate the legal process for protection against eviction. These rely on informal networks of affinity based on kinship, gender, humanitarianism, emergent civic mobilisations, and at times criminality. These forms of alliance operate in a space of what I term “perilous potentiality” – a site of emergence and resistance in the city which frequently enfolds into criminal and xenophobic violence, accident and death, and the violence and dislocation of continued eviction, police and immigration raids. Nonetheless, these perilous potentialities offer means for producing and making urban space by those excluded from the city’s urban regeneration policies.

URBAN CONTESTATIONS

GRAFFITI AND PERCEPTION OF THE CITY: AN ETHNOGRAPHY WITH GRAFFITI ARTISTS IN THE CITY OF PELOTAS / RS – BRAZIL

Fabricio Barreto

(Universidade Federal de Pelotas) – Brasil

Understanding graffiti as an illegal activity subject to penalization of its practitioners, while at the same time directly related to contemporary artistic expression, the present work aims to provide a reflection on the potentialities of resistance involved in this urban art. As writers, mostly young, drift through the streets of the city, in an attitude of transgression, their bodies are subject to other perceptions that reproduce in the inscriptions left by them. Their actions do not concern the normative, they have to be executed in fortuitous moments that generally happen at night, so that the surveillance does not capture them, and with this their traces and marks defy the instituted power. Writers are city walkers, they walk on alternate routes, and their gazes are looking for space for the next inscription. We can associate this activity with counter-culture, because its resistance bias defies the imposed order. In this sense, we can attribute to the writers characteristics of the Situationist International, exposing the ludic character of the city, enhancing non-institutionalized experiences to its passers-by. Thus, we understand these agents not only as beings constituted in the urban environment but also constituents of the city. The present research was developed through ethnography with writers in the city of Pelotas/RS, Brazil, within the scope of a master's dissertation, and seeks to contribute to the panel debate.

MULHOUSE, CAPITAL OF THE WORLD: THE MAKING OF CULTURAL DIVERSITY

Sandrine Teixido

(EHESS) – France

I will explore how the city of Mulhouse is being produced as a place of cultural diversity by some cultural activists with the project called Mulhouse Capitale du Monde (Mulhouse, Capital of the World). Mulhouse is a city in the North East of France, which has a long history of entangled migrations and industrial rise and fall: patrons, workers, displaced populations for religious conflicts or during the two World wars, and more recently migrants. Initially based around the border area (France, Germany and Switzerland), the migrations are now embedded in global circulation and conflicts. With Mulhouse Capital of the World, a group of cultural activists reclaims certain places of Mulhouse – Motoco, L'Aventure, le Café des Iles françaises, la maison des Berges, l'avenue Aristide Briand, – by organizing concerts of world music and citizen debates. Viewed as peripherals, these places symbolize cultural encountering as a form of political resistance to the City Hall strategy of revitalizing this industrial city by banking some spectacular and expensive transformations of former factories into art and cultural projects. These last strategy take place in the context of global competition between cities by adding value to their cultural components.

SUPERQUADRA AS A MODEL FOR BRASILIA'S EXPANSION? NEW SPACES FOR THE MIDDLE CLASSE IN BRAZILIAN CAPITAL

Vinicius Prado Januzzi

The superquadra was the authorial contribution of Lúcio Costa to the urban planning of the new Brazilian capital. The idea of Brasilia was to become a new model of urban sociability in Brazil. Living day-by-day at the same space, differences between social classes would be reduced or even suppressed.

Holston has made a strong critique upon the urban model that takes place in Brasilia. In his opinion, the city's urban model could not be responsible for the end of the conflict between classes, as the conflict was profoundly rooted in Brazilian society.

The aim of this work is to present preliminary consideration on ethnographic research that is being developed for my doctorate studies, as a continuation of the research I have developed during my master's degree. My research takes place in two new middle classes spaces in Brasilia: the Setor Noroeste and the Park Sul. These spaces are presented as: (a) innovations of the superquadra model, and; (b) privileged areas of housing, because of its proximity to places considered essential for having a comfortable life. It is important to emphasize that these are spaces where there was already a previous occupation: in the case of Noroeste, indigenous peoples; and in case of Park Sul, fairgrounds and owners of mechanical workshops.

My proposal is to understand the projects and lifestyles of the inhabitants of these new spaces, trying to see how they move in the city and, specially, how they live and how they build the urban space.

URBAN AFRO-RELIGIOUS RITES IN SOUTHERN BRAZILIAN CITIES: ANCESTRY, COLLECTIVE MEMORY AND TERRITORIALITIES

Olavo Ramalho Marques

(Universidade Federal do Rio Grande do Sul) – Brasil

Starting from an ethnographic research of territorialization and deterritorialization processes within afro-descendant population's in southern Brazilian cities, this paper debates over the conceptions of space and time in contemporary metropolis, focusing, in the processes of urban transformation and renewal, the way through which ethnic identities emerge and how it defines territorialities. In a social context marked by a cultural and symbolical invisibility of afro-descendants populations, two afro-religious rituals are presented: in Porto Alegre – capital of Rio Grande do Sul, the southernmost state in Brazil, the very unique appropriation of the Central Public Market by the practitioners of the “Batuque Gaúcho”, once there is seated an important orixá in whose honour is performed the promenade rite, in the so-called Bará do Mercado Tradition; in Caxias do Sul, a city bounded by the Italian colonization, the rite of the cathedral's stairway wash. The processes of urban transformation turn evident the presence of the alterity through the emergence of other identities and narratives, bringing up social groups invisible until then. From the idea of this urban populations geopolitics, we look into the symbolical struggle between ethnic and racial groups, in which invisibility, stigmatization, affirmation and positivation of identities are important aspects. In this way, we seek to understand the role that Afro-Brazilian group's identities and memories plays in these cities.

OP 121 – MARGINALIZED WOMEN WORKING TO EMPOWER THEMSELVES

This IUAES panel will consist of orally presented papers. Panelists will discuss challenges facing women of socially marginalized groups in multiple countries. Subjects will include indigenous women in South America, low caste women in South Asia, and socially marginalized women of other countries, depending on speakers' availability. The emphasis will be on women's advocacy groups and self-help organizations. The goal of the discussion is to consider ways that very low status women can and do strengthen their social position and claim their human rights, sharing the experiences of people of different countries.

Related to conference themes: 6 (practice and advocacy), 16 (race and ethnicity), 38 (women, gender) Languages of presentations: English (with Portuguese titled slides), Portuguese (with English titled slides) IWAC is an international network of women in anthropology and related fields whose research and activities center on issues of concern to women. History and goals of IWAC are explained on the organization's new website: www.planningalternatives.com/iwac-women.

Convenor:

Suzanne L. Hanchett

(International Women's Anthropology Conference (IWAC).) – USA

Jennifer Simpson

(Universidade de Coimbra) – Portugal

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English and Portuguese

Keywords: women's rights, marginalized social groups, advocacy and organizing activities

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

MARGINALIZED WOMEN WORKING TO EMPOWER THEMSELVES – GROUP 1

TWOFOLD MARGINALIZATION AND LIFE CHALLENGES IN ETHIOPIA: THE CASE OF RURAL-URBAN MIGRANT DOMESTIC SERVANT WOMEN IN ADDIS ABABA

Woldemichael Abinet Shiferaw

(Wolkite University) – Ethiopia

Most of the young women and girls in Addis Ababa, who work as household servants, construction workers or prostitutes, are migrants from the Amhara region. They have fled from so-called harmful traditional practices, e.g. early marriage, abduction and rape. This article presents the life stories of young women and girls who have escaped to Addis Ababa, where they try to make a living as female household servants. Their struggle for survival in Ethiopia's capital is documented, but also their will to take control of their own destiny. These life stories illustrate that their decision to leave their family and migrate to Addis Ababa is a subversive act against structural violence and the above mentioned practices. The discussion of these practices makes it clear that in particular early marriage is a reaction of the Amhara region and other parts of North Ethiopia to economic pressures on which this society reacts again in a cultural specific way. This interplay of economic and socio-cultural elements has triggered a dynamic with unprecedented consequences not only for the female part of the population but for the society as a whole. So advocacy groups are expecting to produce knowledge and intervention frameworks for wellbeing dreams of migrant women, who are exposing for double marginalization in their place of origin and destination.

WOMEN ASYLUM SEEKERS TOGETHER (WAST)

Jenna Murray de Lopez

(University of Manchester) – United Kingdom

For refugee women in the UK, a rejected asylum application results in either imprisonment or being cast into a social zone of abandonment where they are citizen of now-where and destitute. WAST is an organization established and led by a group of women rejected from the asylum system. They aim to offer sanctuary to others refused asylum. They share their knowledge, experience and document the undocumented. WAST and I propose a presentation on how this invisible and transient population organise, campaign and support each other to fill some of the emptiness that each woman feels in her heart.

AFRO-DESCENDENT WOMEN'S BODIES AND SELF-ESTEEM: METABOLIZING RACISM AND INGESTING ANTI-RACIST REMEDIES

Cintia Tâmara Pinto da Cruz

In this paper I propose two different concepts for understanding how racism and anti-racism struggle to find a privileged place in the bodies of Afro-descendant women in both the United States and Brazil. I question how Afro-descendant women build their self-esteem in these cultural contexts saturated with racism. I suggest “metabolizing racism” to understand these experiences in the United States and “ingesting anti-racist remedies” to reflect the experiences in Brazil. Both processes emerge as part of the dynamic required to confront racism and build self-esteem in each community.

These concepts are analytical tools for understanding the intersectional racial dynamics which occurred in California (Berkeley and Oakland) and Bahia (Salvador) and Afro-descendant women's strategies as well. Through the use of ethnography and interviews, I was better able to understand “metabolizing racism” as a process that results in the search for healing practices of self-knowledge like yoga or meditation in Berkeley and Oakland while “ingesting anti-racist remedies” strengthens the affirmation of black feminist identity for Afro-descendant women in Salvador. This analysis considers racism as a toxic substance in the bodies of Afro-descendant women while examining individual and collective healing strategies for self-esteem and autonomy.

TANGLED MEMORIES, MEMORIES SILENCED: FEMALE JEWISH MUTUAL AID SOCIETIES AND THE CASE OF “POLACAS”

Anelise Fróes

(Universidade Federal do Rio Grande do Sul) – Brasil

This work is part of my doctoral research in Social Anthropology, in progress in Federal University of Rio Grande do Sul, which deals with the trafficking routes of Jewish women from Eastern Europe to the Americas (XIX-XX century) for the purpose of sexual exploitation, female mutual aid societies of the time and the memories of these episodes in the contemporary associations. Through collective organizational strategies, such as mutual aid associations, those women have sought the preservation of their religious rites, and operated together in order to also maintain the dignity of their personal and family trajectories. It is personal and community memory, female resistance strategies before stigmas and discrimination and to understand how the processes of hide part of the story are later generations, their associations, and report certain social groups as to what may or may not be remembered.

The creation of associations of mutual aid among women prostitutes followed assumptions of other existing associations, and their stories are interwoven in the period also searched; before still to be “polacas” organized into associations, there were Jewish ladies gathered in associations designed to also prevent more women and girls were brought from Europe to be explored in the Americas, as well as assist the fleeing of his “owners”, officially taken socially as “husbands”.

MARGINALIZED WOMEN WORKING TO EMPOWER THEMSELVES – GROUP 2

WHY BUILDING NETWORK IS A COPING STRATEGY BY WOMEN?

Saroj Arora

(Lal Bahadur Shastri National Academy of Administration, Mussoorie) – India

Majority of women represent an underprivileged section of society in which access to resources determines their status. It has been generally observed that women have very less or no control over resources. The denial of consumer credit represents an economic problem which besets women because of both real and perceived dependency. Real dependency exists because women in many cases do not or cannot even earn an income which could support them. Policies framed for the development of women remain gender biased. One such bias exists in the field of accessibility of credit. Lack of credit presents severe barriers to women in home buying, in financing education for their children, purchase of goods, or setting up their own business. It is seen that women as a social class traditionally turned to each other for practical support and very often found that working together in groups brings mutual benefits. Rotating Savings and Credit Associations and self help groups are some of the ways of working together evolved by women to sort out their problems of credit and fulfill other important socio-economic requirements.

WOMEN'S EMPOWERMENT AND THE CASTE SYSTEM: SCHEDULED CASTE WOMEN'S EXPERIENCE IN SOUTH ASIA

Suzanne L. Hanchett

(International Women's Anthropology Conference – IWAC) – USA

This paper will review and summarize information on issues confronting women of the lowest castes in South Asia, those collectively known as “scheduled castes,” and strategies to support their empowerment. The caste system, like ethnic distinctions in other places, creates permanent, life-long marginalized status for the lowest castes. This status affects people in all aspects of their lives: socially, economically, politically, and in schools. These problems affect both men and women, but women tend to be at an even greater disadvantage because of the patrilineal kinship system, ruinous “dowry” arrangements, and patriarchal assumptions about women's roles and value. India in particular has a strong history of policies supporting the advancement of scheduled castes, who were called “Dalits” by the early leader, Dr. B.R. Ambedkar, writer of the Indian Constitution. National and regional movements advocating for Dalits' rights are important in many areas of India, and reserved seats at colleges, and universities have offered important opportunities for personal advancement throughout the country. These opportunities are not welcomed by the whole population. Backlash and persecution (subtle and otherwise) abound. Within scheduled caste groups, especially in India and Nepal, a few strong leaders – women leaders – have done much to make the world aware of their situation and to help women empower themselves to solve their most pressing problems.

TRAJECTORIES AND RESISTANCE OF PEASANT WOMEN IN SOUTHWESTERN PARANÁ

Aline Maiara Demétrio Santos

(Universidade Tecnológica Federal do Paraná) – Brasil

Hieda Maria Pagliosa Corona

(Universidade Tecnológica Federal do Paraná) – Brasil

Josiane Carine Wedig

This article analyzes the processes of resistance produced by peasant women from their political trajectories. In Brazil, until the enactment of the Federal Constitution of 1988, women farmers, even if intensely involved in agricultural work, were defined as “housewife”. After legal recognition – as a result of the intense mobilization of these women by the country – there is still a great invisibility of them, since their work is classified as “light” or considered as “help”, not being recognized as “heads” of the limited access to public policies and participation in public spaces. Generally, they are also excluded from the sharing of family land. In this context, we seek to understand how peasant women constituted themselves as political leaders, looking at their experiences in the public and private space, taking into account the gender relations that permeate them. We conducted field research with peasant women from the Southwest of Paraná, who became representatives of trade union movements of rural workers, social movements and / or associations, as well as being promoted to positions at the state level. We analyze the political trajectories of these women and the effects that their actions have produced in the territories where they exercise leadership, based on the decolonial studies.

MENIRE TYX: A NEW GENERATION OF LEADERSHIP AMONG THE MEBÊNGÔKRE-KAYAPÓ

Emily Colón

(University of Maryland) – United States

Kayapó women are making headlines as they start youth movements, engage in multi-scalar conversations about rights, and assume positions of power in their community. Their experiences resonate with other emerging forms of leadership in indigenous communities that are responding to the ongoing complex, multi-scalar and socio-political and economic landscapes in post-democratic, neodevelopmental, and multicultural Latin America. As a result, a new generation of indigenous citizens experience “ethnic plurality” (Collomb 2017) as they engage in different political contexts, social movements, and multi-sectoral projects and partnerships. This paper provides a case study from the Brazilian Amazon to address forms of Kayapó women’s leadership, and their agentive response to changing interactions within their communities, external agent, and historical legacies. Our findings show changes in women’s leadership aligns with and diverges from changes that we are witnessing with men’s leadership, particularly surrounding issues related to relations of loyalty, youth, health, bicultural education, digital worlds, hybrid ceremonial performances, and human rights. The paper also brings scholarship in indigenous feminist studies and decolonizing approaches to the analysis, complicating and providing revisionary insights to western understandings of indigenous projects of governance and notions of personhood.

MARGINALIZED WOMEN WORKING TO EMPOWER THEMSELVES – GROUP 3

AGAINST THE MALE GAZE: VIRTUAL SPACES OF EMPOWERMENT FOR WOMEN CAPOEIRISTAS

Ashley Humphrey

(University of Pittsburgh) – United States

Capoeira is a martial art created by enslaved Africans in 16th century Brazil. Despite undergoing transformative periods throughout the centuries, some things in capoeira have remained consistent. As a cultural practice, capoeira has been historically misogynistic. Sexism in capoeira is marked by the disparity between male and female high-ranking practitioners (commonly known as capoeiristas), sexism in the lyrical content of capoeira music, and by the treatment of individual women in capoeira groups and institutions. For these reasons, women capoeiristas have sought refuge from the inherent machismo attitudes within capoeira by creating their own virtual spaces. My research focuses on virtual communities which aim to support women capoeiristas by providing a safe environment to speak about women's issues. The issues range from biological processes such as menstruation and pregnancy to warnings of potential and confirmed predators in the capoeira community. The challenges of being a woman in a sport that has, for the majority of its history, openly celebrated the subjugation of women are numerous and real. Challenges can include exile from capoeira groups or even emotional and physical violence. Today, capoeira as a practice is experiencing resistance from the marginalized. This resistance is illustrated by women's willingness to collaborate and empower each other without the presence of the male gaze. Virtual membership to these spaces provides a complementary place to the traditional capoeira academy, designed to augment the agency of women in capoeira.

AMARN: MUDANÇAS E CONTINUIDADES EM 35 ANOS DE HISTÓRIA

Jennifer Simpson

(Universidade de Coimbra) – Portugal

Janet Chernela

University of Maryland) – USA

Apoiando-se na análise etnográfica de um coletivo de mulheres indígenas no Amazonas (AMARN), esta comunicação propõe-se a discutir a prática de artesanato como uma materialidade, cujo alcance não se limita a um meio de subsistência e exprime uma maneira própria de conduzir-se, como testemunho de uma variante de um modo de vida. Deste modo, aquele complexo que chamamos de “artesanato indígena” não é apenas a confecção de um determinado objeto, mas a produção de um discurso coletivo em que identidades se inscrevem, negociam e resistem.

OP 122 – MEDIA, GENDER AND SEXUALITY ON BRICS

OP

Media is an unparalleled space for the construction and delivery of Gender representation, as well as practice and norms about sexuality, being a locus of articulation and representation of the identities and cultural diversity. This centrality is exercised in order to reinforce gender stereotypes, adopting perspectives that favor male and heteronormativity and simplifies multiple identity constructions. As a result, several initiatives are taken to address media mismatches regarding gender and sexuality issues, but especially initiatives by activists and social movements that question and propose new representations of gender and sexuality, usually in intersection with race, ethnicity, and social class. In the BRICS countries the issues of Gender and Sexuality are crossed by aspects different from those faced by non-peripheral countries, especially those from the global North. The purpose of this panel is to bring together works that focus on Gender and sexuality issues in their complexity in the BRICS, with research that considers the adoption or absence of a gender perspective in Media content, and how this contributes to reinforcing gender, racial and ethnic stereotypes in their crisscrossing. Works that focus on how Media in the BRICS frames, selects and presents gender violence, feminicide, rape culture, homo and transphobia, and gender identities as well new initiatives in these countries that presents resistance to a mainstream Media and its identities representations

Convenor:

Cláudia Lago

(ECA/USP) – Brasil

Gudipaty Nagamallika

The English and Foreign Languages University) – INDIA

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, English, Spanish

Keywords: Media;BRICS Countries; Gender; Sexuality;Alternative Media

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

► OP 122 – MONDAY JULY 16, 2018 8:30 A.M. – 10:00 A.M.

► OP 122 – MONDAY JULY 16, 2018 10:30 AM – 12:00

LANDSCAPES

Session chair:

Heloísa Buarque de Almeida

WAS IT ONLY A JOKE? ALEXANDRE FROTA'S CASE AND THE CLASH BETWEEN FEMINISM AND THE COUP D'ÉTAT IN BRAZIL

Heloisa Buarque de Almeida

(Universidade de São Paulo) – Brazil

The paper is part of a larger project that aims to understand the public construction of categories of sexual and gender violence, categories that are in process of transformation or constitution. Specifically, it reflects on the demand for recognition of relatively new notions of rape and sexual harassment that have been in formation or transformation in the public arena in recent years in Brazil. In this paper, we focus empirically on the case of actor Alexandre Frota, who revealed jokingly about a rape on a talk show and the circulation of this case in alternative media and the young feminist movement. Frota was publicly accused of rape apology by former minister of Women's Public Policies Eleonora Menicucci, and he ended up formally charging her of slander. This court case exposes the conflict between the feminist movement and the new conservative groups that supported the judiciary coup d'état, for Frota was a member of the MBL movement who supported the new government after Dilma Rousseff's impeachment. Although Frota was a former telenovela star that ended up in the porn industry, he is also related to other two conservative movements, "school without party" (escola sem partido) and protests against "gender ideology".

He also took part in the manifestations against Judith Butler, when the philosopher came to a seminar in Brazil in 2017.

GÊNERO E MÍDIA NO BRICS: APROXIMAÇÕES ENTRE PAÍSES SUL/SUL

Cláudia Lago

(ECA/USP) – Brasil

De 2012 a 2016 estudiosas/os dos países componentes do BRICS (Brasil, Rússia, Índia, China e África do Sul) levaram a cabo uma pesquisa para avaliar aspectos dos sistemas de mídia desses países. Para isso foi realizado um survey com profissionais desses países que, entre inúmeras questões, responderam duas sobre a relação trabalho/Gênero. Com os dados dessas respostas, iniciou-se um trabalho de discussão das similaridades, que resultou em capítulo de livro “Gender Towards Equality”?, escrito por pesquisadores dos países do projeto. Este trabalho, a partir do projeto e da literatura resultante, apresenta os dados gerais e aprofunda as similaridades e diferenças entre dois países específicos, o Brasil e a Índia.

HEADLINE – “TWO WOMEN HARASSED IN WITCH ACCUSATION”

Helen Macdonald

(University of Cape Town) – South Africa

The central Indian state of Chhattisgarh came to know of Shanti Bai and Bati Bai's torture as witches through the reporting of newspaper *Deśbandhu*. Indians are voracious newspaper readers, and circulation and readership grew steadily from the late 1970s, in what historian Robin Jeffrey (2000) calls 'India's newspaper revolution'. However, increased 'publics', whether well-established in English media or newly created through the vernacular press, do not necessarily translate into a more enlightened or progressive citizenry. In this paper I argue that instead of serving 'women's interests' the given nature of coverage helps normalise the given order and the social consensus. It does this through several mechanisms: Firstly, newspaper owners perceive themselves as intellectuals and nationalists with the objective of 'advancing' their reader. Secondly, newsgathering is expensive, difficult and troublesome and typically overlooks or dismisses domestic violence and 'common' crimes against women. Thirdly, your local news gatherer or 'stringer' will be male. Fourthly, women's news is event dominated not process-oriented. Fifthly, the media favours hierarchical organisations rather than decentralised ones—wanting and favouring the spokesman. Finally, an individual journalist has considerable freedom to carry out his job according to his own mind when he files a story.

However, while clichéd treatment of witch stories will portray women as victims 'in need of saving' or 'in conflict', contradictions and ambiguities can and do exist.

GENDER, LONGFORM JOURNALISM AND BBC BRASIL WEBSITE ON BRICS: THE SELF-PERCEPTION OF WOMEN JOURNALISTS

Monica Martinez

(Universidade de Sorocaba) – Brasil

Kelly Fidelis

(Universidade de Sorocaba) – Brasil

Introduction

There is an evident raise of human rights movements in Brazil, and one may say the same about the media coverage of them in diversified platforms, mostly in digital journalism, in its multiple perspectives and representations. However, there is a rather feeble counterpart in journalism research in the country, especially related to men and women equality.

Some solid studies focus on the political approach (Miguel & Biroli, 2011), demographic characteristics and the growth of women in press offices (Mick & Lima, 2013), journalism market precarization (Paulino, Nonato, & Grohmann, 2013) and the predominance of masculine on news making (Veiga, 2014). In general, however, more recent studies (MARTINEZ, Lago, & Lago, 2015, 2016) present evidences of a small growth of studies on gender in Brazilian journalism studies, but still in a timid, superficial and, above all, not aligned way with the advancement of this field of studies in other areas of knowledge, such as Anthropology.

One of the characteristic of Latin American societies is the sexist perspective. Given that, recent studies are showing the slow awareness of Brazilian women journalists in facing their limits because of the gender issue (Gudupaty et al., 2017).

Objective

The aim of this proposal is to evaluate how women journalist of the BBC Brasil responsible for the Brics coverage are aware of the gender issues, including professional aspects, as the glass ceiling, as well personal aspects, as the obstacles to their production due to the overload of tasks in relation to the management of the home and the family.

Methodology

A previous collection of data on the longform reports published by the BBC Brasil website about Brics during the period 2009-2017 revealed 27 pieces, 12 written by male journalists, 11 by female journalists, and 4 without credits. A survey with about 10 questions related to gender will be created and sent to the women journalists to evaluate the level of perception of gender impacts in their journalistic production.

MELISSINHA E O CORREIO BRAZILIENSE: AS MULHERES NO JORNALISMO BRASILEIRO, DAS REDAÇÕES AS REPRESENTAÇÕES

Melina de la Barrera Ayres

(Universidade Federal de Santa Catarina) – Brasil

Pesquisas desenvolvidas nos últimos anos (MICK; LIMA, 2012; ABRAJI; GÊNERO E NÚMERO, 2018) apontam que o jornalismo no Brasil é praticado fundamentalmente por jovens mulheres brancas. Esse dado também se evidencia nas salas de aula das graduações em Jornalismo em todo o país. Entretanto, as representações sobre as mulheres propostas pelos diferentes meios jornalísticos e as vivências das jornalistas nas redações, durante o exercício profissional, ainda estão marcadas pela discriminação, a objetivação e o assédio. O intuito desta comunicação é apresentar um debate a respeito deste cenário. Para tanto, partir-se-á de um caso específico, a publicação da crônica “O Primeiro dia de trabalho de Melissinha”, assinada pelo jornalista Guilherme Goulart, e publicada no Correio Braziliense, em setembro de 2017. A análise se embasa na perspectiva dos estudos feministas e de gênero, se apoia em dados divulgados por pesquisas sobre o perfil do/a jornalista brasileiro/a, assim como em informações levantadas pela pesquisadora nos Projetos Pedagógicos e nos cursos de Jornalismo de diversas Universidades brasileiras públicas e privadas, aliadas a observação e experiência como docente em cursos de Jornalismo e mídia, há mais de dez anos. A análise aponta para a necessidade de uma transformação estrutural no pensar e agir do jornalismo. Transformação que deve abranger todos/as os/as profissionais da área, do ensino à prática, para que possa efetivamente ocorrer uma mudança no modo como as mulheres são tratadas nas redações e representadas pelo jornalismo e pela mídia.

INTERSECTIONALITIES

Session chair:

Cláudia Lago

EDUCOMUNICAÇÃO, MULHERES PERIFÉRICAS E MÍDIAS DIGITAIS: UMA ANÁLISE SOBRE O IMPACTO A IDENTIDADE E DA REPRESENTAÇÃO

Evelyn Medeiros Kazan

(Escola de Comunicação e Artes)

Este trabalho é parte de pesquisa que tem o objetivo de refletir e indagar sobre a representação de mulheres da periferia na mídia. Neste primeiro momento discutimos o conceito de “mulheres periféricas”, para daí pensar na auto representação de parte deste segmento nas mídias digitais.

O objetivo é olhar como as mulheres que se identificam com “da periferia” ou “periféricas” se representam em alguns desses espaços, apropriando-se deles e construindo narrativas próprias, de resgate identitário e como descontrolam e ressignificam os estereótipos veiculados pelas grandes mídias. Interessa-nos perceber também como se dá a identificação e apropriação dos discursos apresentados em suas postagens por parte dos sujeitos feministas que seguem essas redes. Como pano de fundo nos reportamos à percepção educacional da comunicação como um direito fundamental do ser humano, essencial para o exercício da cidadania e da consciência crítica.

Apesar da pesquisa tratar de várias iniciativas deste tipo, este trabalho analisa especificamente o projeto midiático Nós mulheres da Periferia, coletivo composto por jornalistas que se dizem periféricas, que se propõe a criar um ambiente para reduzir a falta de representatividade dessas mulheres na imprensa.

Esta pesquisa registra e analisa as narrativas do site, e os comentários da fanpage no facebook do “Nós Mulheres da Periferia”.

FROM BRAZIL TO THE WORLD: GENDER, CLASS AND RACE IN ADVERTISEMENTS OF BRAZILIAN AVIATION COMPANIES OF THE LAST DECADES OF THE 20TH CENTURY

Carolina Castellitti

(Programa de Pós-Graduação em Antropologia Social, Museu Nacional (UFRJ) – Brasil)

Brazilian commercial aviation in the second half of the twentieth century was aimed at an exclusive and excluding market, seeking to attract, above all, the elite segments of the national population. Benefited by protectionist policies driven by military governments, the company's advertising strategies emphasized the service provided, highlighting the sophistication and opulence of the menus offered onboard. In the advertisements of the time, the flight attendants played a leading role. Visible faces of the companies inside the planes, their bodies, uniforms and smiles were exhibited as a demonstration of the international, and at the same time "Brazilian" ("cheerful" and "easy going"), standard of the service offered. Recently, anthropology has turned its attention to the historical specificity of television entertainment in intercultural settings, its involvement with local politics, and the way in which the public interprets and negotiates media messages. From this perspective, the present work proposes to analyze the representations on aviation and nation communicated by these advertisements. Developing arguments addressed in my doctoral thesis in social anthropology, the analysis will seek to trace how gender, class and race intersect in the display of a "Brazilian way" to fly. The subjectivity of the employees, affected and negotiated through these advertising strategies, will be illuminated from the life accounts of women who were flight attendants of Varig between the 1970s and 2000s.

GÊNERO, RAÇA/ETNIA, SEXUALIDADES, EM ESTUDOS DIVULGADOS EM PERIÓDICO ACADÊMICO INTERDISCIPLINAR

Mara Lago

(Universidade Federal de Santa Catarina) – Brasil

Em periódico acadêmico interdisciplinar voltado para os estudos feministas e de gênero (Revista Estudos Feministas), esta investigação objetiva acompanhar o surgimento de artigos com foco em análises que interseccionam/articulam questões de gênero, raça/etnia, classe, sexualidades, com atenção também a outros marcadores de diferenças e desigualdades. Fundamenta-se na problematização da produção de estudos em relação às viagens das teorias no sentido norte-sul, sob a égide de paradigmas materialistas, estruturalistas num primeiro momento, a predominância posterior dos pós estruturalismos, desconstrucionismos e, mais recentemente, da divulgação dos estudos queer e o desenvolvimento de estudos descoloniais, que ressaltam a importância da mudança de direção nas viagens das teorias, agora no sentido sul-sul. Entre os campos disciplinares envolvidos na divulgação da publicação de artigos, busca atentar para as contribuições dos estudos de mídia e comunicação.

QUEM FALA SOBRE TRANSGÊNEROS NO JORNAL: ANÁLISE DAS FONTES MAIS ACIONADAS NAS NOTÍCIAS DE O GLOBO EM DUAS DÉCADAS (1997-2017)

Tatiana Clébicar

(Fundação Oswaldo Cruz) – Brasil

Katia Lerner

(Fundação Oswaldo Cruz) – Brasil

As questões de gênero podem ser apontadas como importante mobilizador nas sociedades contemporâneas tanto do ponto de vista da produção de conhecimento quanto das experiências cotidianas. Entre as múltiplas questões que envolve, uma das que emergiram muito recentemente é a da transgeneridade. Indivíduos que não se identificam com a designação sexual que receberam ao nascer lutam para ter reconhecido seu direito a uma existência diferente daquelas regidas pela matriz heteronormativa. A complexidade e a densidade das histórias de vida começam a ganhar visibilidade e múltiplos sentidos em diferentes campos sociais. Um deles é o campo jornalístico que, atualmente, opera como uma importante instância organizadora e produtora de sentidos. No processo de construção da notícia, a escolha das fontes a serem ouvidas e citadas constitui um dos aspectos acionados num campo onde vigoram relações de poder nem sempre evidentes. Este trabalho, fruto de um projeto de doutorado em andamento, identifica e analisa as fontes convocadas por jornalistas para a produção de notícias sobre transgeneridade. Para isso, foram coletadas, no acervo digital do jornal O Globo, as 538 páginas publicadas em que o termo transgênero foi mencionado durante duas décadas, desde a primeira ocorrência em dezembro de 2017. Nesse período, a frequência com que assunto foi abordado em notas, matérias e entrevistas aumentou em progressão geométrica: de cinco ocorrências nos anos 1990 para 387 na ainda incompleta década de 2010. Para a análise, foram consideradas as fontes explicitamente creditadas. Observa-se que atores dos campos médico-científico, político, jurídico, policial, artístico e religioso concorrem na produção de sentidos a respeito dos transgêneros com representantes de movimentos sociais e com pessoas trans, brasileiras e estrangeiras, que falam por si.

OP 123 – MIGRATION AS EMIGRATION AND IMMIGRATION: IMAGINED NATION, NATIONALITY AND CITIZENSHIP

Emigration has been understudied by scholars of migration. This panel will present a conceptual framework based on life course experiences across time and space, to complement the usual focus on country of exit and arrival taken by demographers and policy makers. We assume that to understand a person at the point of destination, we need to understand her at the point of departure. A life course approach helps understand (1) how migration policies at both ends of the continuum help understand migrants' decision-making in the context of household and social networks; (2) how policies the structure of incorporation in the country destination impact the meanings, beliefs and practices of citizenship and (3) how identity emerges from these experiences. We assume citizenship as both a birthright, an exercise in agency and a sense of belonging. This panel will spur comparative analyses of these issues bringing attention to different types of emigrants usually left out of migration scholarship, including holders of double nationality and those labelled expatriates. The panel will seek to unpack notions of nationality and citizenship, while bringing new attention to a consideration of nations as imagined by the movers.

Convenor:

Judith Freidenberg

(University of Maryland) – United States of America, maria catarina c zanini (Universidade Federal de Santa Maria) – Brasil

Marcia Barreto Bebianno Simoes

(Organizacao dos Estados Americanos) – Internacional

Comissão/Comission: (Not informed)

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Thematic lines: 25. Migration and Displacements/Migração e Pessoas Nômades

MIGRATION, TRANSNATIONALISM AND SCIENCE

Session chair:

Maria Catarina C. Zanini

DIRECTIONS AND MIGRATORY ROUTES OF BRAZILIAN RESEARCHERS IN THE WORLD

Leonardo Azevedo

(Universidade Federal de Juiz de Fora) – Brazil

Migration for academic purposes is not new in the scientific field. However, the flows and meanings of this migration are not defined in a random and neutral way. This paper aims to understand the routes and directions of the flows of Brazilian researchers abroad, based on a survey of former scholarship holders from Brazilian research funding agencies – CAPES and CNPq. To this end, we will analyze, through a 14-year time frame (1998-2014), the fate of former scholarship holders who have completed their full doctorate abroad and have subsequently chosen to build their careers in foreign lands. Unlike researchers who, at the beginning of the second half of the 20th century, had to study doctorates overseas, due to the lack of consolidated postgraduate programs in Brazil, it is believed that young doctors chose to do doctorates in foreign institutions for other reasons, considering that there is a considerable offer of doctoral positions in the country today. Against the background of the literature on escape, circulation and return of “brains”, the present work is part of a larger doctoral research that intends to map the fate of these researchers and, through interviews and fieldwork, to understand the intentions, objectives and meanings of these migrations, and what established and undetermined relations of these researchers with institutions and other Brazilian social groups.

THE EAST-TIMOR STUDENTS ABROAD AND EAST TIMOR STATE-BUILDING: AN ETHNOGRAPHIC VISION ON THE EAST-TIMOR ACADEMIC COOPERATION WITH BRAZIL AND PORTUGAL

Silvia Garcia Nogueira

(Universidade Estadual da Paraíba) – Brasil

East-Timor is one of the newest countries in the world. After a long history of foreigner occupation (Portuguese, Indonesian, Japanese, and from UN), it finally started a state-building and nation-building process in 2002. To improve this process, the Ministry of Education developed a foreign policy strategy to send students abroad to Portuguese spoken countries to develop human resources. Although Tetum and Portuguese are the official language, the majority of the population does not master the latter. Because of this scenario, an ethnographic research has been in progress since 2014 to follow the everyday life of East Timor Students at the Paraíba State University, which host the second largest student body from East Timor in Brazil, being behind only to Universidade da Integração Internacional da Lusofonia Afro-Brasileira. From 2017 on, the research also included East Timor students in Portugal. Studying abroad represents a necessary sacrifice within the important role of being able to contribute to construct the Nation and the State, and the possibility to acquire professional opportunities in and out of East Timor. This presentation will address the everyday dimension of the academic cooperation of East Timor with the countries above, considering behaviors, feelings, and representations of East Timor students involved in an ample political processes.

TRANSNATIONAL MIGRANT LIFE IN THE PATAGONIAN TERRITORIES OF CHILE AND ARGENTINA

Juan M. Saldivar

(Universidad de los Lagos) – Chile

Presents new ethnographical information on milestones in the history of the transnational migration of Chilotes (inhabitants of Chiloe Island, southern Chile), from the 1950s up to the assemblages existing today in different parts of Chilean and Argentinean Patagonia. In particular, we analyse stages in the development of mobility linked to the economic boom in these southern territories, highlighting sectors in which jobs were created on both sides of the border.

The preliminary results show how cultural connections are retained with places of origin and residence through the formation of communities, the circulation of goods, the extension of symbolic meanings and new inter-regional migratory trajectories. The methodology used was that of ethnographies in movement derived from circumstantial approaches in different locations in Chiloe and Patagonia between December 2015 and May 2017. The reflections in this work are a contribution to studies on human mobility in southern Chile from multi-local perspectives that allow cultural continuities to be identified in the experience of migration.

A CONSTRUÇÃO DE TERRITORIALIDADES DOS MIGRANTES HAITIANOS NO VALE DO TAQUARI, RIO GRANDE DO SUL

Margarita Rosa Gaviria Mejía

(Universidade do Vale do Taquari) – Brasil

Marcele Scapin Rogerio

(Universidade do Vale do Taquari)

No Vale do Taquari, Rio Grande do Sul, a migração de haitianos se expande em 2012, impulsionada pela demanda de mão de obra nas empresas da região, cenário que muda com a crise econômica que assola o Vale desde 2014, e provoca a perda de proteção oferecida aos imigrantes pelas empresas às quais se vinculam. A partir de então, ao longo de cinco anos, observamos territorialidades construídas pelos migrantes haitianos em Lajeado e cidades vizinhas do Vale do Taquari. Neste contexto, travam lutas por vencer limitações e conquistar direitos perante as sociedades de acolhida. Direitos que incluem não apenas questões legais, mas a possibilidade de desenvolver práticas sociais e culturais no âmbito das localidades. Nossa proposta é analisarmos as condições em que os processos de territorialidade se dão, os agentes que participam da construção e as ações que desenvolvem. Desta perspectiva, o Estado-nação não é uma unidade de análise, mas um agente, entre outros, que intervém na formação e legitimação destas territorialidades. Além do Estado, conforme as teorias das técnicas de governamentalidade, atuam agentes diversos ligados a instituições religiosas, ONGs e Universidades, entre outros.

GENDER, FAMILY AND MOBILITIES (1)

Session chair:

Judith Freidenberg

A IMIGRAÇÃO DA NOIVA JAPONESA, APÓS A SEGUNDA GUERRA MUNDIAL – O CASO DO CASAL COM DIVERGÊNCIAS EM RELAÇÃO AO CASAMENTO

Sayaka Nakanishi

As pesquisas acerca da imigração de noivas japonesas do pós-guerra ao Brasil realizadas tanto no Brasil quanto no Japão, raramente as noivas tiveram posição de destaque. Desta forma nesta pesquisa foram entrevistados ambas as partes, tanto os maridos quanto as esposas.

Basicamente havia três padrões de motivação. A primeira motivação era a espontaneidade das noivas em optar pela imigração ao Brasil as quais tinha expectativa de vir ao Brasil e que conhecia seu parceiro de casamento. A segunda motivação implica no desejo, das noivas, de romper com a vida no Japão, encarando como uma fuga. Por último, a terceira motivação, noivas que foram expulsas do Japão. Não desejavam vir ao Brasil, mas não tinham outra opção senão vir ao Brasil, pois não havia condições de continuar vivendo no Japão.

A forma mais comum adotada pelas noivas imigrantes era o casamento por correspondência, onde por meio de troca de fotos e cartas concretizavam o matrimônio. A maioria dos casamentos nesta modalidade ocorriam entre pessoas que nunca havia se encontrado.

Desta vez, destacaremos a segunda motivação citada anteriormente: casamento como fuga. Nestes casos foram observados divergências quanto a expectativas sobre o casamento. Enquanto os maridos buscavam a estabilidade emocional, as esposas viam no casamento uma forma de fugir do Japão. Havia um grande contraste entre a figura idealizada de uma noiva imigrante por parte dos homens e uma forma de fuga por parte das mulheres.

CUANDO AMAR ES MIGRAR. EL CASO DE LA MIGRACIÓN MEXICANA EN ITALIA

Paulina Sabugal Paz
(Pisa University)

Setenta y tres por ciento de la migración Mexicana en Italia son mujeres (Instituto Mexicanos en el Exterior, 2016) que en su mayoría, llegaron por haberse enamorado de un italiano. Ellas cuentan haber dejado trabajo, casa y familia para llevar a cabo una especie de “Sueño Europeo”. Desafortunadamente, muchas veces el sueño no es como se planea. A través del análisis detallado de 35 entrevistas realizadas a mujeres migrantes mexicanas establecidas en diferentes regiones de Italia y utilizando un enfoque etnográfico; este artículo propone que existe un fenómeno de migración del amor en Italia. Este tipo de migración, que aparentemente no se encuentra motivada por una razón política o económica, está fuera de los estudios migratorios en México por su baja consistencia numérica. Como resultado, el proceso de ser mujer en otro país es con frecuencia ignorado. En el trabajo con la identidad, el amor y la migración; surgen importantes preguntas: ¿Qué significa ser esposa, madre o viuda cuando se migra? ¿Cómo es que la identidad tendría que cambiar o adaptarse? ¿Cuáles son los patrones culturales de México que aún se siguen y cuáles se pierden? Esta investigación exhorta a explorar tales preguntas desde un enfoque interdisciplinario para descubrir otros ángulos del fenómeno migratorio.

GÊNERO, FAMÍLIA E TRÂNSITOS CONTEMPORÂNEOS: O IR E VIR DE EMIGRANTES BRASILEIROS RUMO A PORTUGAL NO SÉCULO XXI

Gláucia de Oliveira Assis

(Universidade do Estado de Santa Catarina) – Centro de Ciências Humanas e da Educação – FAED

Este trabalho pretende analisar o ir e vir de emigrantes brasileiros entre o Brasil e a Europa, tendo Portugal como um dos principais destinos, configurando campo de relações transnacionais. Ao longo dos anos 2000 ocorreram milhares de idas e vindas entre o Brasil e Portugal, com a ampliação do fluxo de brasileiros, movimentos de retorno ao Brasil e de re-emigração a Portugal constituindo fenômeno de circularidade migratória. Para compreender como se processam essas idas e vindas seguimos o percurso dos migrantes e suas famílias. Dessa forma realizou-se uma pesquisa etnográfica em Lisboa (Portugal) que envolveu observação participante e entrevista com migrantes e seus familiares. O redirecionamento do fluxos de brasileiros para a Europa, principalmente a partir dos anos 2000, em função das dificuldades de entrada nos Estados Unidos e da crise que se inicia nos EUA intensifica as idas para Portugal o que nos coloca a questão de compreender os processos de reunificação familiar, os novos arranjos familiares, as reconfigurações nas relações de gênero e nos afetos que impactam na vida dos migrantes nesses trânsitos contemporâneos, bem como tem modificado os projetos em relação ao retorno construindo outros projetos de vida a partir de imaginário sobre o Brasil e sobre Portugal.

UM BRASILEIRO PUXANDO O OUTRO: AS REDES SOCIAIS E DE SOLIDARIEDADE ENTRE MIGRANTES BRASILEIROS NA COLÔMBIA

Diana Patricia Bolaños Erazo

(Universidade Federal de Santa Maria) – Brasil

Maria Catarina C. Zanini

(Universidade Federal de Santa Maria) – Brasil

Esta proposta tem por objetivo analisar questões referentes à migração, considerando seu duplo caráter, os dois universos que compõem o ato e direito de migrar: o mundo da emigração e o da imigração dos brasileiros na Colômbia, considerando tal fenômeno como um fato social total que abrange as dimensões econômicas, e sociais-históricas e subjetivas também. Por meio de pesquisa etnográfica realizada desde julho de 2016, tem-se estudado a migração de brasileiros para a Colômbia.

Estes brasileiros estão migrando a trabalho mediados pelas empresas multinacionais com casa matriz no Brasil ou como consultores de importantes empresas colombianas, podendo migrar – além de com um salário definido, moradia e saúde garantidos- com seu núcleo familiar mais próximo. Conformam-se assim como uma elite econômica dentro das cidades nas quais se inserem, o que lhes confere o poder de ir e vir, atravessar fronteiras com facilidade e ter acesso a bons serviços de educação e saúde. A chegada destes migrantes a um país tradicionalmente de emigração tem feito com que as redes de solidariedade se fortaleçam e se evidenciem por meio de festividades, sociabilidades e, principalmente, pela partilha de comida. A comensalidade se torna num vínculo com o Brasil para além da reivindicação de uma identidade brasileira do ponto de vista nacional. As estratégias usadas por eles para se inserir na sociedade colombiana, bem como a interação e uso de sua identidade coletiva nos micro-espacos políticos criados como forma de resistência e vínculo transnacional constituem o eixo central desta proposta.

GENDER, FAMILY AND MOBILITIES (2)

Session chair:

Marcia Bebianno

BRAZILIAN MIGRANTS AND RELATIONS ESTABLISHED WITHIN MEDIA SPACES

Franco Dani

(Universidade Federal de Santa Catarina) – Brazil

According to the Ministry of Foreign Affairs of Brazil, more than 3 million Brazilians reside abroad legally. Of those, about 1.4 million are in the United States. This migratory flow began in the 1960s in Governador Valadares, a city located in the east of the Minas Gerais state, about 300 kilometers from its capital, Belo Horizonte. In almost six decades, men have figured almost always as a protagonist, but this scenario has been changing with the evidence of women's role in the consolidation of migration networks to foreign territories. The purpose of this study is to analyze, through "screen ethnography" methodology, the posts and comments in a private Facebook group for Brazilian "Mothers and Women in the USA" ("Mães e Mulheres nos USA" in Portuguese). The aim is to analyze how the gender identity of the group members is configured through the relationships within this social media environment. From this analysis, the aim is to identify the women belonging to the group, characterizing their life histories in the migratory process; check how they interact with each other in the group; identify the content of messages and posts; to investigate why these women chose Facebook as a communication channel; analyze the relationship between gender identity, communication and migration; to verify how this relationship is characterized and established in the posts; and understand the roles assumed by women in these media spaces.

HAITIAN IMMIGRATION IN CONTAGEM/MG: MIGRATORY PROJECTS AND CIRCUITS IN THE CITY IN FEMALE NARRATIVES

Maressa de Sousa

(Universidade Federal de Minas Gerais) – Brasil

Haitian immigration has attracted the attention of Brazil, at least since the middle of 2010. Haitians are the main foreign nation in the Brazilian labor market since 2013, according to the Observatory of International Immigration (OBMigra). This migratory flow is composed mostly of men. However, a large number of immigrant women are often ignored or explained by male immigration. In line with many criticisms from gender studies, this study considers that female immigration has specific dynamics, strategies and aspirations related not only to the family, but also to educational training, good job placement, etc. This research works with intersectional approach, which considers gender and its intersections with race and class, central elements to discuss mobility of black women immigrants in Latin America. To analyze the conditions and challenges of immigration to Brazil, this text mentions the experience of monitoring the Haitian immigrants' association (Kore Ayisyen) and dialogues with narratives of Haitian women living in Contagem/MG. The first part mentions recurrent obstacles to the immigration of Haitian women, such as socioeconomic conditions, gender relations and solidarity networks in Brazil. Next, the text explores the arrival in Brazil, the forms interaction with the city, especially in what concerns the labor insertion, education and the leisure, and their perception of Brazilian reality in parallel with their previous expectations about the country.

IDENTITIES CHANGE: A CASE STUDY OF DISCOURSE ON “PROPER” OF JAPANESE BRAZILIANS COLONIA IN SOUTHEAST BRAZIL

Ryu Yoshimura

(Tokyo Metropolitan University) – Japan

This presentation investigates the changing identities of Japanese migrants in southeast Brazil focusing on what the Colônia Japonesa considers to be “proper” behavior.

After World War II, Japanese Brazilians tried to regain control of Colônia and to demonstrate that they had integrated into Brazilian society by establishing the Brazilian Society of Japanese Culture and Social Assistance (Bunkyo). However, 70 years after the war, their sense of identification has changed due to an increase in the number of dekassegui (Japanese Brazilians moving to Japan in search of work). Previous studies show that they have operationally created a clear way of expressing their Japanese identity in Brazil.

Nevertheless, Japanese Brazilians of Pilar do Sul have adjusted their mannerisms, which distinguish them from merely being “Japanese and Brazilian.” The usual Articles of Bunkyo (1953) were revised due to an increase in “foreign” participants in Bunkyo who were from neighboring areas in recent years. This article examines those who disturb the public order due to improper behavior, they would have lost their Bunkyo membership rights, but some issei (first-generation) were afraid of disapproving of “proper” behavior due to accepting from outsiders, which is why issei disagreed with nisei and sansei (second and third-generation) about revising the article. This presentation explores proper behavior explaining the multiple status of members’ individual identities and the conflicts among them.

SEXUALITY AS MONGOLIAN WOMEN'S MIGRATION SKILL

Lacaze Gaëlle

(Sorbonne university) – France

In the Mongolian capital city, Ulaanbaatar, several matrimonial agencies organise mixed marriage, especially unions of Mongolian women with South Korean or Japanese men. My presentation examines these arranged mixed unions. The lack of information is significant on this topic. But, Mongolian women married with Japanese or South Korean man always prefer to migrate to their husband's country. Indeed, in Mongolia, these marriages are denigrated and married women often insulted and injured. Thus, mixed marriages place Mongolian women in the order of impurity because in nationalist ideology. In their husband country, the situation of Mongolian women differs in Japan compared to South Korea. Marriage between Mongolian woman and Japanese man is quite stable.

These mixed marriages regard people of the same age, of the same intellectual level, etc. In contrary, mixed marriage between Mongolian and South Korean are deeply unfair. Mongolian women are younger of 10 or 20 years than their husbands. The $\frac{3}{4}$ of these unions do not long more than 1 year. These arranged marriages are unstable. After the divorce, Mongolian women prefer to stay in South Korea. Indeed, a lot of them still are jobless and are quickly involved in the sex-work. Thus, nowadays, in South Korea, the major part of sex-workers is Mongolian and Russian women. Indeed, my presentation examines how Mongolian women use their sexual skills to migrate in East Asia.

WORK, MIGRATION AND DISPLACEMENT

Session chair:

Judith Freidenberg

Marcia Bebianno

Maria Catarina C.Zanini

BOLIVIAN AND PARAGUAYAN IMMIGRANTS WORKING IN SEGMENTED LABOR MARKETS IN ARGENTINA

Cynthia Pizarro

(Universidad de Buenos Aires) – Argentina

This paper addresses the two main contemporary migration flows to Argentina. Though migrations from western European countries were encouraged by the government until the mid-20th Century, nowadays most of the international immigrants come from two neighboring countries: Paraguay and Bolivia. They usually work in segmented labor markets opened to immigrants in which native-born nationals would not. These foreigners accept to live and work under extremely bad conditions, lacking of access to social security and healthcare services. Though the National Immigration Law 2004 recognizes immigrants' rights and guarantees their access to social services, xenophobic discourses against the so called "unwanted" immigrants and strengthened state control mechanisms enhance racial discrimination and social exclusion.

Based on my analyses of statistical data, I briefly describe the history of Bolivian and Paraguayan immigrant flows to Argentina and characterize their main socio-demographic features. Secondly, based on my ethnographic research, I analyze two cases in order to show the ways in which these Latin American immigrants participate in certain segmented labor markets: horticulture and forestry. I focus on the daily life experiences of Paraguayans and Bolivians who work in the lower echelons of the occupational hierarchies, conditioned by the juxtaposition of inequalities based on migration status, nationality, race-ethnicity, class, gender and age.

FROM SILENCED TO “DEPATRIATED”: THE SYMBOLIC EXCLUSION OF THE EMIGRANT IN VENEZUELA

Daisy D’Amario

(Universidade Federal de Santa Maria) – Brazil

Alejandro Maldonado Fermín

(Universidade Federal do Rio Grande do Sul) – Brazil

José Guillermo Pérez

(Universidad Central de Venezuela) – Venezuela

As the panel’s description stands, the phenomenon of emigration has tended to be underestimated in academic studies and, as we propose to see, particularly in its symbolic dimensions; to the point that migration and migrant usually means immigration flow and immigrant status.

Thus, culturalist analyzes tend to study the problems surrounding “cultural integration” and the new relationships that arise in the context of the arrival society; as well as around the relationships established by diaspora communities with their societies of origin and that generate new social, cultural or political dynamics there.

Our work on the Venezuelan emigration’s issue aims to present three forms of construction of the emigrant in political speeches of the Venezuelan State’s actors and institutions, which are indicative of the identity problems and of the imaginaries of community and nation in the societies of origin of migrants.

Therefore, in this paper, we try to underline the forms of exclusion and symbolic displacement that currently in the Venezuelan case, run together with forms of displacement and socioeconomic exclusion. Hence, this paper focuses on the understanding of the experience of migration as one that begins already in the context of the society of origin, as well as of the migrant subject as susceptible of being inserted in a double context of discrimination.

RURAL OUTMIGRATION: A PERSPECTIVE

Trupti Hallikeri

(Karnatak University, Dharwad, Karnataka state, India) – India

Rural outmigration, although commonly found among the people migrating towards the urban spaces have varied causes in terms of their livelihood and the factors in particular owing to the scarcity of natural resources. Focusing upon the outmigration in the geographical area of North Karnataka state in India, this paper explores factors pertaining to the ‘why’ of outmigration.

SELF-SACRIFICE AND ACTIVISM: THE NOTION OF “SACRED EMIGRATION” AMONG HIZMET MOVEMENT PARTICIPANTS IN BRAZIL

Liza Dumovich

(Universidade Federal Fluminense) – Brazil

The Hizmet (or Gülen) Movement is a transnational Turkish Islamic network, with a missionary character, led by the charismatic religious leader Fethullah Gülen. “Hizmet” means “service” and relates to a morally framed set of practices that includes religious performances and mundane activities. Doing hizmet is the means through which one engages in shaping one’s moral subjectivity and, at the same time, seeks to morally reform the world in accordance with the Islamic normative and practical framework as it is defined by Gülen. Leaving Turkey to do hizmet abroad, through work and social activism, is considered a “sacred emigration”, as it would be the continuation of Prophet Muhammad’s own hijret (migration) from Mecca to Medina in 670 a. D. For Hizmet Movement participants in Brazil, emigration from Turkey is a self-sacrifice that is done as part of their “civilizational” mission, especially after the Turkish government crackdown on Gülen’s followers in the aftermath of the attempted coup of 15 July 2016. However, this critical political event has triggered new ways of imagining their homeland and their place in the world, as well as new forms of social practices in the host society. This article analyses how participants of the Hizmet Movement in Brazil have reconfigured their notions of diaspora, refuge, and “home” in light of the concept of “sacred emigration”, in order to deal with critical changes in their life.

CITIZENSHIP, NATIONALISM AND ETHNICITY

Session chair:

Maria Catarina C. Zanini

Judith Freidenberg

Marcia Bebianno

UNITED STATES EMIGRATION: NATION, NATIONALITY AND CITIZENSHIP

Judith Freidenberg

(University of Maryland) – United States of America

Emigration has been understudied in the United States, a country continuing to receive the largest number of immigrants. Drawing from research on US citizens in Argentina, this panel will spur comparative studies of US nationals abroad, contribute to understanding how life course experiences influence practices of citizenship in or out of the US and assess ways to inform the public and policy makers about US emigration. The panel will contribute to the study of emigration, middle class mobility and cosmopolitanism.

ITALIAN BRAZILIAN IN ITALY: EVERYDAY LIFE AND LEGALITY

Maria Catarina C. Zanini

(Universidade Federal de Santa Maria) – Brasil

The purpose of this proposal is to present and analyze a few aspects related to daily life experiences of descendants of Italian immigrants born in Brazil who migrated to Italy and who had their Italian citizenship recognized via an institutional process, whether in Brazil or Italy. They are, therefore, Italian and Brazilian citizens from a legal point of view. The formal recognition by the Italian State implies proof of the Italian ancestry guaranteed by the “blood right” (*ius sanguinis*) and its expedition process can take years. Through an ethnographic research that I have been developing in Italy and Brazil, what is observed is that the formal recognition of Italian citizenship does not imply a recognition of it by the Italian civil society, which ends up generating many frustrations and identity conflicts in daily interactive processes. These findings point to expectations of recognition as equal citizens to Italians born in Italy, which, in most cases, does not happen. This dual legal and identity belonging becomes, in this way, a reflexive element in the processes of subjectivation and objectivation of the daily life of these individuals. This proposal aims, therefore, to present and analyze everyday situations in which these elements are presented, and also as the subjects involved were able to create forms of resistance and dialogue with what was presented. The interactive dynamics thus become an important learning exercise about citizenship as a right and as a daily fact.

TOWARD A NEW SENSE OF NATIONALISM: POLISH PATRIOTS' RATIONALISATIONS OF EMIGRATION

Łukasz Kaczmarek

(Adam Mickiewicz University) – Poland

After the enlargement of the EU in 2004 many skilled Poles of both sexes left their homeland and moved to wealthier countries. My research in Ireland among “Poles of success” – those who feel satisfied and do not plan to return to Poland – reveals their patriotic and sometimes nationalistic values confronted against the decision to remain emigrants. Even while holding Irish passports they realise that Ireland will not be their true homeland. They admit that they have been trained in “the Polish school of patriotism” which puts the strong emphasis on loyalty and working for the Country within the Country. In such a perspective an emigrant is a person lost for the country, almost a traitor, and the migrant duty is to return one day to the homeland. Many of those who decided to stay in Ireland, herself the EU member, rationalise that Poland had struggled for centuries to be a part of the West, and therefore it is their right to take advantage of this new kind of “domestic” migration. Thus they feel more predestined to participate in the Irish labour market than the migrants of non-European origins.

Moreover, they are convinced that because Poland had suffered more than any other state in the span of the history it is obvious that Poles should be accepted in Ireland before other new citizens of the EU. Some even participate in anti-migration actions organised by the nationalistic groups in a new country, extending their nationalistic attitude to the territory of the UE.

NEW HOME, NEW ME – OLD HOME, NEW ME? RETURN MIGRATION AND REFUGEE CARE IN SLOVAKIA

Eva-Maria Walther

(Graduate School for East and Southeast European Studies) – Germany

This paper examines the life trajectories of Slovak return migrants and the synergies and misunderstandings that occur when they interact with refugees in their home country. Slovakia, like all Central Eastern European countries, is reluctant to receive migrants, displaced people in particular. The small group of Slovaks that, despite public resistance, engages in refugee help professionally or voluntarily entails a disproportionate number of individuals with a migrant biography of their own: Young people who emigrated to countries further in the West in pursuit of better education and salaries, but decided to return home.

Building on ethnographic fieldwork within refugee care in Slovakia, I look closely at the individual stories of these migrants and the succession of ambitions and “moral breakdowns” that directed their movement across borders. I then explore how their acquired values play out in encounters with people who recently fled war and persecution in the global South. The shared experience of being “other” provides a basis for empathy and personal commitment, whereas diverging conceptualizations of home, responsibility, and national identity, derived from different courses of migratory projects, may lead to irritation or conflict. Studying returnees and refugees in comparison and in interaction allows productive discussion on the question to what extent the migrant experience is universal, and when it diversifies the impact on individual consciousness and identity.

OP 124 – MIGRATION, DISPLACEMENTS AND DISPOSSESSION: ETHNOGRAPHIC PERSPECTIVES INTO THE DYNAMICS OF DOMINATION, VIOLENCE AND SOCIAL MOBILIZATIONS

The contemporary global scenery conveys new logics of social exclusion, which are producing contingents of displaced and dispossessed. While multicultural ideologies, a “human rights” rhetoric and humanitarianism prevail, there has been the creation of technocratic government policies of securitization, criminalization and dehumanization of poverty. Hence, transnational migrants, refugees and asylum seekers’ mobilities are part of national governments and multilateral agencies’ agendas. In addition, internal displacements result from the removal of territories or people considered to be at the margin of the State. This panel seeks to stimulate a comparative approach to displacements in the current global conjuncture of capital accumulation, whether considering transnational migration, political and environmental refugee seekers; human trafficking; the removal of populations or territories due to real estate interests; or assassinations and militarization in urban peripheries. The idea is to investigate, through different anthropological traditions, specialities, temporalities and intersectionalities, how mobilities and immobilities of many types are related to the production of domination, dispossession and violence in everyday life. From this viewpoint, we are interested in ethnographies that examine both the structures of domination as well as the subjectivities and social mobilizations of different protagonists against these different types of violence and domination.

Convenor:

Bela Feldman-Bianco

(State University of Campinas) – Brazil, Drotbohm

Heike

(Department of Anthropology and African Studies University of Mainz) – Germany

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, Spanish and English

Keywords: Migration and Displacements, Dispossession; Violence; Social Mobilizations; Ethnographies

Thematic lines: 25. Migration and Displacements/Migração e Pessoas Nômades

MIGRATION, DISPLACEMENTS AND DISPOSSESSION: ETHNOGRAPHIC PERSPECTIVE INTO THE DYNAMICS OF DOMINATION, VIOLENCE AND SOCIAL MOBILIZATION

Session chair:

Bela Feldman-Bianco

Heike Drotbohm

ASYLUM BASED ON SEXUAL ORIENTATION: A COMPARATIVE STUDY BETWEEN BRAZIL AND SPAIN

Vitor Lopes Andrade

The objective of this research was to carry out a comparative analysis of legal/judicial and social aspects of asylum based on sexual orientation in Brazil and Spain. The methodology was characterized by a theoretical-empirical perspective, including literature review and ethnographic fieldwork in São Paulo (Brazil) and Valencia (Spain). Concerning ‘membership of a particular social group’ grounds, the Spanish Refugee Law is more progressive than the Brazilian one. However, Refugee Status Determination is more adequate and fair in Brazil to non-heterosexual asylum seekers. Therefore, despite the fact that the Spanish legislation is more advanced than the Brazilian one relating to asylum claims based on sexual orientation, it is easier to be granted the refugee status in Brazil. Concerning the social aspect, there is no public policy to non-heterosexual immigrants in São Paulo. In addition, refugee-focused NGOs usually do not develop coalitions with LGBT NGOs. Many times, these applicants suffer prejudice and discrimination from their fellow countrymen, that is, they go to Brazil looking for sexual freedom, but they do not achieve this goal. In Valencia the reality is different because both LGBT associations and refugee-focused organizations –government agencies and NGOs, such as CEAR/Valencia and LAMBDA– have specific actions towards non-heterosexual asylum seekers and refugees, what facilitates their social integration.

IMMIGRANTS AND INDIGENOUS AS A THREAT. “NATIONALITY” AND “CRIME” IN THE ARGENTINIAN STATE MANAGEMENT OF TERRITORY AND DISPLACEMENTS

Sergio Caggiano

(Centro de Investigaciones Sociales – Consejo Nacional de Investigaciones Científicas y Técnicas / Instituto de Desarrollo Económico y Social) – Argentina

At the beginning of 2018 the Argentinian Ministry of Defense announced the creation of an Armed Forces' Rapid Deployment Force (RDF) that will provide support in operations around “drug cartels on the border, care of natural resources and the advancement of violent extremists Mapuche groups.” Since the end of 2015 the government of Alianza Cambiemos have carried out, on the one side, regulatory reforms aimed at criminalizing the immigration and intensifying border control, which modified the profile that the National State had had until then. On the other side, the government have developed increasing conflicts with native communities and the armed repression of the indigenous protest. The recent creation of the RDF highlights the link between these “two sides”, commonly considered, from the social sciences, as two separate fields: the immigration and border crossing and the “indigenous problem”. In the official discourse they are linked to -and by means of- the natural resources under supposed risk. Based on the analysis of journalistic information, public statements of officials and legislative texts, this paper seeks to analyze this link. It inquires the notion of territory and displacements that sustain these government measures and asks about the conception of nation, nationality and citizenship that they promote.

A MULTISCALAR PERSPECTIVE ON VIOLENCE, DISPOSSESSIONS, AND DISPLACEMENTS

Ayse Caglar

(University of Vienna) – Austria

This paper focuses on violence as an essential component of politics of value in the current context of capital accumulation. It explores the interconnections between different forms of dispossessions, displacements, and urban restructuring on the basis of empirical material from a city bordering Syria. It shows how devalorization and revalorization processes are not only entangled with each other in a complex way, but they could also pave the ground for unexpected solidarities between different groups for social and particularly historical justice claims. On the basis of a multiscalar analysis, this paper calls for rethinking the spatial and temporal scales of ethnography.

MIGRATION, DISPLACEMENTS AND DISPOSSESSION: ETHNOGRAPHIC PERSPECTIVE INTO THE DYNAMICS OF DOMINATION, VIOLENCE AND SOCIAL MOBILIZATION

Session chair:

Bela Feldman-Bianco

Heike Drotbohm

FROM MEMORIES OF THE DEAD AND VIOLENCE: DISPLACEMENTS, AFFECTS, AND POLITICAL ACTION

Liliana Sanjurjo

(Universidade do Estado do Rio de Janeiro) – Brasil

Grounded in ethnographic research with activist organisations—families of the victims of state violence in Argentina and Brazil—this paper seeks to reflect on the relationships between gender, kinship, and the politics and practice of memory, together with devices for the management of life and social order in specific ethnographic situations. Using a comparative approach, the paper argues that relationships established between these groups enable the construction of shared strategies of political action and the production of shared meanings in the face of overlapping confrontations with inequalities and violence. The central problematic questions how these activists' displacements (often transnational) disseminate practices, skills and repertoires of political mobilisation that compose a field of action directed towards the construction of memories, the rendering visible of victims, and the denunciation of previous regimes of selectively perpetrated violence.

UMA VIDA ÀS MARGENS: ATORES SOCIAIS E CONTEXTOS ENTRE O BRASIL E A ITÁLIA

Giulia

(Siena University)

Este trabalho propõe uma reflexão a partir da comparação entre dois contextos de trabalho com imigrantes e refugiados: uma pesquisa que realizei no 2016 na cidade do Rio de Janeiro sobre o sistema de acolhimento e as “novas” vidas dos refugiados e dos solicitantes na cidade maravilhosa; e uma análise do sistema de acolhimento das vítimas do tráfico de seres humanos e dos solicitantes acolhidos nas estruturas da Associação na qual trabalho atualmente em Florença, Itália. Os dois sistemas de acolhimento mostram formas de assistir e cuidar em alguns casos parecidas, compartilhando freqüentemente modos e conteúdos, alternados com a necessidade de controlar e identificar, um binômio que vários autores sublinharam como constitutivo de um humanitarismo dividido entre compaixão e controle (Fassin, 2005). Duas situações que acabam gerando diversas formas de dependência, captura e abandono. Alguns trabalhos tem observado as características das estruturas de acolhimento como dispositivos de produção de bons refugiados e futuros cidadãos (Ong, 2006) mas muitas regras, normas, práticas são desviadas, transformadas, impedidas pelos protagonistas do mesmo dispositivo. Neste sentido minha pesquisa coloca no centro as perspectivas dos voluntários, dos funcionários e dos refugiados, tentando entender como as pessoas estão lidando com os desafios que surgem nos diferentes contextos, onde revela-se clara a reprodução de uma violência estrutural não desconhecida a muitos dos imigrantes.

OP 125 – MISSIONARY ETHNOGRAPHIES: ENCOUNTERS, USES AND LEGACIES BETWEEN SCIENCE AND FAITH

Missionaries are religious actors. Their main purpose and pursuit is to spread faith, to evangelize. Some of them were also scholars: they have made significant contributions not only to ethnographic knowledge by mediating empirical data and theoretical concepts, but also to the formation of the discipline of anthropology in the crucial decades around 1900. Our panel suggests that the religious and the secular spheres of missionary work are bound together more strongly than is often implied by perspectives that take on a disciplinary anthropology angle. We invite papers that examine missionary transgressions of the boundary of the religious and the secular, both in missionary ethnographic fieldwork and in missionary exhibitions, museums, collections, popular and scientific publications. We encourage contributors to rethink the impact of Christian concepts, of theological imperatives, of evangelical aims, of local interactions and conflicts on ethnographic work in the 19th and 20th centuries. We aim to include a discussant to facilitate a productive debate on the uses and legacies of missionary ethnographies, and on its wider implications for anthropology as a (secular) discipline.

Convenor:

Richard Hoelzl

(University of Göttingen) – Germany

Ana Rita Amaral

(University of the Free State) – South Africa

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Missionaries; Ethnography; Anthropology; Religion; Science

Thematic lines: 07. Anthropology of Religion and Secularism/Antropologia da Religião e Secularismo

— Session —

TRAVELING LIGHT: TRANSNATIONAL MISSIONARY MOBILITY BETWEEN ENGAGING AND FIGHTING SEXUAL ECONOMIES

Ana Paula Luna Sales

(Universidade Estadual de Campinas) – Brazil

In this paper I analyze the different transnational mobility strategies held by Brazilian youth thru sexual economies. This theme is an outcome of the research *Desire, “vulnerability”, and agency: effects of anti-sex crimes policies on sexual economies in Fortaleza (Brazil)*, which I’ve developed in Unicamp under the supervision of Adriana Piscitelli with the grant of Fapesp doctoral scholarship. The fieldwork was conducted among transnational missionary projects engaged on fighting sex crimes. The mobility strategies put on by young missionaries were in a relation of continuity and rupture with those of other people on sexual economies. Transnational traveling, marriage and migration were a common desire to the youngsters. Their mobility however could be considered “safe” or “dangerous”, according to the position of “saviors” or “victims” sustained by them, even if they intersected gender, race, class, age, and nationality in similar ways. Fighting sex crimes promoted missionary mobility at the same time that it fixated people engaged in sexual economies. From those observations, I will discuss the making of differences in the global South and its relation to transnational governmentality policies on gender and sexuality.

THE MISSIONARY ETHNOGRAPHIES AND KNOWLEDGES ABOUT THE TIMORESE OTHERNESS: APOSTOLATE, STANDARDIZATION AND HIERARCHY IN THE CATHOLIC MISSIONS OF EAST-TIMOR (1949-1973)

Alexandre Fernandes

(Universidade de Brasília) – Brazil

In this article, I suggest that the anthropological approaches to missionary ethnographies assume that the missionary knowledge about otherness was realized in order to make the Christian message understandable to the pagans. From the analysis of some texts of Seara (1949-1973), a journal published in Colonial Timor-Leste by the Diocese of Díli, I agree with these approaches suggesting that this knowledge used to be a step to construct apostolic techniques. I also speculate about other anxieties present in these ethnographies to the expansion of Christianity: 1) the production of a standardization of action and understanding on the issues of the Catholic Church at local and global levels and 2) the subordination of the missionaries according to the instructions of the Catholic Church's superior ecclesiastical organs. Thus, I suggest an approach of these ethnographies as institutional messages of the Catholic Church that also aimed to develop a hierarchical unity of action.

MISSIONARIES, ANTHROPOLOGISTS AND THEIR TRADITIONS

Melvina Araújo

(Universidade Federal de São Paulo) – Brazil

I intend, in this communication, from the analysis of the priest and ethnologist Costanzo Cagnolo (IMC), *The Agikuyu, Their Customs, Traditions and Folklore* and *Kikuyu e Mau Mau*, published respectively in 1933 (2006) and 1954, discuss influences of anthropological conceptions on the work of missionaries together with the natives with whom they worked, as well as the influence of Christianity in the definition of the first subjects of interest of the anthropologists, such as magic, religion, science and social or political organization and its consequent imposition on societies.

THE ANTHROPOLOGY INSIDE THE MISSIONARY TRAINING COURSE: AN ETHNOGRAPHIC EXERCISE

Jhébssika Angell

(Universidade Federal de Pernambuco) – Brasil

José Gabriel Silveira Corrêa

(Universidade Federal de Campina Grande) – Brasil,

Jéssica Cunha de Medeiros

(Universidade Federal de Pernambuco) – Brasil

We know that missionaries have been some of the most persuasive and persistent protagonists in the long history of colonization. For this reason, they have historically elaborated their theories, and practices in religious conversion work, constructing strategies in order to spread their faith and evangelize. In this process, anthropological knowledge was often operationalized and recognized among other expertise with one that would have the tools to deal properly with diversity, providing the ability to promote access by understanding the diverse way of life in human groups. Certain aspects of anthropology were reappropriated by various scenarios and actors. In this context, they were often taken as the object of dispute in this field. Based on this framework, our objective is to describe how evangelical interdenominational missionaries from Brazilian research field have produced somewhat links with the anthropological knowledge produced through the work with indigenous people. Our aim is to analyze the perspectives and expectations that may arise on the anthropological work, its field of action and its interface with the missionary work. Here we aim to treat missionary activity as a constitutive part of the political field of indigenist activities. In this way, we seek mapping and bethinking on how and where anthropology is used in missionary work and thus visualizing the potentialities and limits of this work, which is considered by the missionaries as an anthropological usage in missionary actions.

OP 126 – MOBILITIES OF DISASTER: TOURISM AND DISASTER IN ANTHROPOLOGICAL INVESTIGATION

This is a joint panel between the Tourism and Risk & Disaster commissions. It represents the growing interest in an applied anthropological understanding of disasters and the nature of mobility to and from them. This incorporates the evacuations away from the sites to the attraction of these unfortunate places made by the dark tourist. Who visits a disaster site and why? Is it ethical, appropriate and safe? And how is the scenario to be researched by anthropologists? This panel explores the mobilities of disaster and how culture impacts on the viewing of the on-going disaster and rehabilitation work post-disaster, let alone the movement of relief work in, out and around the disaster. The relationship between tourists and locals is often fraught whether from cultural, social or psychological perspective taken to examine disasters relationships from 9/11 New York to post-Katrina New Orleans; commuters, semiotics and viewing the Grenfell Tower disaster. Are these approaches Eurocentric and anthropomorphic as the Western world labels the disaster and characterises its features? In terms of key topics we are looking for papers that engage with topics such as the following: Human movement around disasters and their relief Tourist visits to on-going and post-disaster sites Theoretical papers on mobility and tourism/disasters, ethical and methodological practice We would also welcome other submissions that engage with the mobilities of disasters.

Convenor:

Jonathan Skinner

(University of Roehampton) – UK

Paulo Mendes

(CRIA-IUL) – Portugal

Comissão/Comission: Risk and Disaster commission, and Tourism commission

Languages accepted for paper presentations: English

Keywords: Disaster, Tourism, Mobilities

Thematic lines: 30. Risk and Disaster/Antropologia do Risco e Desastres

MOBILITIES OF DISASTER: TOURISM AND DISASTER IN ANTHROPOLOGICAL INVESTIGATION

Session chair:

David Shankland

"UTOPIA GONE AWRY": "NATURAL DISASTER AND DYSTOPIAN DARK TOURISM

Jonathan Skinner

(University of Roehampton) – UK

The paper interrogates the recent proposed concept 'dystopian dark tourism' (Podoshen et al 2015) which derives from reconstructions and simulations of death and atrocity. The illustrations of this concept come from Western constructions from murder tours to death metal festivals. What, then, of the natural disaster as experienced in the non-West? Is a non-simulated environment more authentic and dystopian? Further, Podoshen et al suggest that a utopia is an escape from history whereas the dystopia is an escape to history. At the same time, the dystopian mise en scene is a future shock, a warning for us to heed or condition for us to prepare for. Using the example of a volcano natural disaster on the island of Montserrat in the Caribbean, this paper critically appraises this new concept in the field of dark tourism studies. It will show that the dystopian dark tourism concept has wider application than the authors' exemplified and that it can be applied to the non-simulated environment as well as to the simulated.

A CULTURAL BROKER OR A WITNESS? THE ROLE OF TOUR GUIDES IN THE CHERNOBYL EXCLUSION ZONE

Magdalena Banaszekiewicz

The aim of the project is to investigate the role played by the biographical experience in guides' narrative around the Chernobyl Exclusion Zone. Along with a significant increase in the number of visitors to the site in recent years, the place is being gradually touristified, which raises many questions and concerns, the more that the CEZ can be described as dissonant heritage. Some guides at the CEZ, personally remembering the catastrophe, aim to show visitors a multifaceted, in-depth interpretation, treating their task as a kind of testimony. The objective of the research, therefore, is a description of whether guides use their own biographies to create narrative and to what extent they do it, as well as attempt to understand how it impacts a manner of their presentation of the CEZ, and consequently – presenting dissonant heritage to tourists

DARK TOURISM AS LIVELIHOODS AND CULTURAL MEMORY AMONG MUDFLOW SURVIVORS IN EAST JAVA, INDONESIA

Wayan

(Universitas Brawijaya) – Indonesia

This paper focuses on survivors and their roles to the emergence of dark tourism in the heart of the Lapindo hot mudflow in Sidoarjo, East Java Province, Indonesia. Lapindo mudflow is a human-made disaster phenomenon (Schiller, Lucas, & Sulistyanto, 2008), happened by the gas exploration and drilling by Lapindo Brantas, Inc., in which caused the sinking of hundreds of settlements, burying dozens of factories and thousand hectares of farmland in fifteen villages. The disaster caused 75.000 people lose their home and forced them to be evacuated to the temporary shelter facilities. Despite the ongoing disaster, local government is facilitating the site to develop as one of tourism destination in East Java. The paper pays attention to survivors activities as a local tour guide in which they are not officially regarded by tourism authorities. The tourist sites, where their activities are conducted, may not declare and recognized as a dark tourism or heritage site but it is associated with their cultural memories. Engaging with the concept of memory studies and the landscape of hoping, it is argued that “dark tourism” is not only positioned as a livelihood strategy but also as political-social space used by survivors to maintain, extents, consolidate, and transfer their memory to other visitors. Tourism represented as a production space of messages of the process of remembering and getting out of their traumatic sense. The research methodology is based on a case study on Lapindo mudflow survivors who work as a local tour guide. The study is also completed by using the data ethnographic in which has been done in 2014/2015. The significance of this paper is that the phenomenon of “dark tourism” deals with the economic aspect, but also broader ideas such as memory, traumascapes, and hope in shaping life trajectories.

UNDERSTANDING REHABILITATION POST TSUNAMI IN INDIA: STATE RESPONSE AND CULTURAL DISRUPTIONS

Sunita Reddy
(JNU) – India

Researching on disasters for more than a decade, as an anthropologist and involved in policymaking, the author writes about the experiences of managing disasters in India, especially post Asian Tsunami in 2004. Major changes in disaster preparedness, policy and law came into existence after 2005. The changing locus of Agriculture Ministry to Ministry of Home Affairs itself shows the paradigm shift in handling disasters in India. With the creation of authorities as three-tier systems at national, state and district levels, and place with the district commissioners to handle, there is a clear structure to mitigate disasters. Further, the Disaster Management Act 2005, brings in a paradigm shift from relief centric to the holistic comprehensive understanding of relief, rehabilitation, preparedness and mitigation of disasters. However, on the ground, in many underdeveloped states, it is still response centric, whereas in the southern states and some states, like Bihar, Orissa, Andhra Pradesh, Gujarat and Kerala, the states are doing much better with their own State Disaster Management Plans. The first part of this paper will highlight the positive developments in mitigating disasters at the national level, and also the challenges in managing day-to-day disasters.

In the latter part of the paper, the author will share the longitudinal anthropological research on the long-term rehabilitation post-Asian tsunami in Andaman and Nicobar Islands. Tsunami 2004 became a spectacle for not just the public but caught the authorities unaware. It was a great learning experience and a challenge for the state to deal with. The long-term rehabilitation in these islands further undermined community resilience. Islands, which were already tourist destinations, became the site for academic research, extensive media coverage, political presence, and the State and humanitarian agencies efforts to rehabilitate amidst chaos. The emic perspective shows unintended consequences, leading to social and cultural disruptions among the Nicobarese, changing their way of life forever.

OP 127 – MOBILITIES, SPACES AND BORDERS: CHANGES, CONFLICTS, AGREEMENTS AND COMMITMENTS IN THE SCENARIO OF TOURISM AND MIGRATION

Tourism and migration are two phenomena that have achieved growth in recent decades, concentrating a great deal of research. An essential characteristic of both kind of mobilities is that they involve relations between people from different places and with diverse cultural backgrounds. In general, historically, those who migrate do it from the south to the global north and those who do tourism go from the global north to the global south. Although there are growing reverse direction processes, as in the case of residential tourist or lifestyle migrants. These mobilities are a source of relations, melting pot, conflicts, answers, resistance, competition, exchange, commitments, between visitors and residents, between migrants and autochthonous, generating multiple situations, arrangements and feelings, and promoting, for example, from xenophobia, tourismphobia, deportations and the closing of borders at one hand, and cosmopolitanism and multicultural coexistence in the other hand. The Panel will host works that account for the processes of mobility / immobility and the power relations in them. It will also reflect on the methodological consequences that the researcher faces, on the field work and the research data sources in globalized mobile scenarios.

Convenor:

Jordi Roca Girona

(Universitat Rovira i Virgili) – Spain

Cristina Oehmichen

(Universidad Nacional Autonoma de Mexico) – Mexico

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Português, English, Español

Keywords: “Mobilities”; “migration”; “tourism and boundaries”

Thematic lines: 25. Migration and Displacements/Migração e Pessoas Nômades

— Session —

TRANSIT MIGRATION AND TOURIST OF PASS: THE NATURE OF THE ASYMMETRIES AND THE EVERYDAY PRACTICE IN THE SOUTHERN BORDER OF MEXICO

Edilma Desiderio

(Universidad de Guadalajara) – México

Mexico historically incorporates four axes of migration as origin, destination, transit and return in its mobility dynamics; for this reason, their legislations on migration matters at different times have established a specific characteristic for those who transit through the national territory. This was the case in the Migration Law (1930), which adds the passerby as tourists and local visitors, as well as in the General Population Act (1936) to regulate migration issues related to tourism, identification and registration of foreign persons, makes a classification for non-immigrant categories of tourist, transmigrant, local visitor and visitors in different modalities.

Thus, national interests are combined with regional trade adjustments, hybrid and nebulous form, that expose and exclude at the same time, through control the international movements of the population, subjecting those who transit through the city to cultural and ideological practices, that are reflected in spaces of acceptance or rejection, especially at the borders.

This paper aims to present the nature of the asymmetries produced by the presence of the migrant population of transit in the southern border, in Chiapas, in terms of differentials that occur in everyday practice. The theoretical-methodological framework is the production of the space perceived by the migrants during the stay in the Casa del Migrante, whose collection of information was done with the application of focus groups. The main findings result in conflicts and contradictions in the levels of projection when acting as a tourist and the differentials of treatment that arise when they reveal their status as migrants in transit.

MIGRACIÓN INDÍGENA Y ECONOMÍA TURÍSTICA EN CANCÚN

Cristina Oehmichen

(Universidad Nacional Autónoma de México) – México

Los pueblos originarios de América Latina se han visto involucrados en el desarrollo del turismo de diversas maneras, sea porque sus territorios y recursos antes ignorados ahora son codiciados por la expansión del capital inmobiliario y turístico, o bien, porque encuentran ellos mismos en el turismo una vía para aliviar sus precarias condiciones económicas. Los pueblos y comunidades indígenas han participado del turismo a través de la venta de sus productos artesanales, su música, sus danzas regionales, sus ceremonias, además de la incorporación de sus textiles y atuendos al mercado como “moda étnica contemporánea”, que en diversos casos ha significado una expropiación por parte de firmas internacionales de la moda. Finalmente, participan como trabajadores con o sin salario en los grandes emprendimientos turísticos, cadenas hoteleras, industria de la construcción, entre otras muchas actividades. En esta ponencia me referiré a la incorporación de los migrantes indígenas a la economía turística de la ciudad mexicana de Cancún.

THE MANAGEMENT POLITICS OF ERLIAN-ZAMYN ÜÜD, A SINO-MONGOLIAN FREE TRADE ZONE: VISIBILITY AND MORALITY ERASURE OF SEX-WORK

Lacaze Gaëlle

(Sorbonne University) – France

Mongolia and China share more than 4500 km of border. These both countries manage several tens of transborder places. During almost ten years, I made several fieldwork researches inside of the Sino-Mongolian transborder place of Erlian and Zamyn üüd. During the 90's, suitcase traders, who include 80% of women, practiced this transborder space. During the 2000's, wholesale traders, counting almost 80% of men, challenged the women suitcase traders. Indeed, as it usually happens in places where men circulate in high number, women sex-workers investigate the Chinese transborder city of Erlian. At the beginning, the brothels were scattered in three different places in the city. But, in order to make them invisible while China expected to welcome many foreigners for the Olympic games, in 2008, they were grouped in several streets. Mongolian women sex-workers become to flow to the dead-end street of the Golden Palace. I made research fieldwork in 2010 in this impasse. Mongolian sex-workers were around 400 people. In 2012, the Golden Palace's brothels were again disseminated inside of Erlian city. My presentation will examine the political reasons of these movements of gathering vs. disseminating the brothels in the Chinese city of Erlian.

— Session —

DISPLACED PERSONS AND MIGRANTS FROM TENEJAPA AND CHENALHÓ: ANALYSIS OF TWO PARTICULAR SITUATIONS IN THE CITY OF SAN CRISTOBAL DE LAS CASAS, STATE OF CHIAPAS, MEXICO

Carolina Pecker

(Universidad de Buenos Aires) – Argentina

In this paper I analyze two situations of forced mobility in the region of Altos de Chiapas, Mexico: the displacement for political reasons of eighteen tzeltal indigenous people from the community of Banavil, Municipality of Tenejapa, and the internal migration of a tzotzil woman from Chenalhó in a context of gender violence. Based on the fieldwork carried out in an important tourist and commercial center of the region: the city of San Cristóbal de Las Casas, State of Chiapas, Mexico, in April and May 2015, and January and February 2018, I describe the experiences of violence, the re-territorialization in the borders of this city and the links with institutions and social organizations in each particular situation.

DEL TURISMO SENTIMENTAL A LA MIGRACIÓN POR AMOR

Jordi Roca Girona

(Universitat Rovira i Virgili) – Spain

La ponencia va a abordar dos formas relativamente recientes y minoritarias, pero emergentes, de los dos fenómenos tratados en el Simposio: la migración y el turismo. Se trata, concretamente, de las que hemos denominado “migraciones amorosas” y “turismo sentimental”.

El ideal romántico de una pareja única y para toda la vida se ha transformado progresivamente en lo que se han denominado eternos esporádicos, en el marco de la instauración normalizada de la monogamia sucesiva, del triunfo de la aventura romántica y del turismo sobre nuestro propio territorio privado. Este nuevo paradigma es a la vez resultado y motor del crecimiento de la movilidad y del imperativo de la elegibilidad en todos los ámbitos, y es el que, mediante el uso de las nuevas tecnologías de la información y la comunicación y del abaratamiento de los viajes facilita la existencia de una especie de “turismo sentimental” que permite rastrear y buscar por la red a posibles partners e ir a visitarlos posteriormente a sus ciudades/países de origen y/o invitarlos a la propia ciudad/país, aunando cita sentimental y visita turística, guía y anfitrión/a turísticos y aventura erótico-sentimental-amorosa.

THE GEOPOLITICS OF RELIGION AND IDENTITY IN INDIA'S HERITAGE TOURISM

Uttam Kumar

(MMH College CCS University) – India

The ever expanding value of heritage in the renegotiation and dispersal of characters has intensified conflicts over whose voice commands heritage tourism portrayals. Accordingly, this investigation compares the way India's heritage is represented by the Indian government, by the local tourism trade media and by the famous tourism media. The findings uncover that India is reliably spoken to as an ethnically differing country in which Hinduism went before and beat every single other ethnicity/religions; a depiction that combines the state's mainstream patriot story. Furthermore, the exchange and prevalent media underscore nostalgic encounters of a sterilized frontier history while the legislature stresses records of protection against colonial powers and of anguish because of Muslim outrages.

TURISMO, COSMOPOLITAS Y EXPERIENCIAS DE LUGAR EN TULUM QUINTANA ROO, MÉXICO

Gustavo Marín Guardado

(Centro de Investigaciones y Estudios Superiores en Antropología Social) – México

En este trabajo propongo analizar cómo en la etapa de despegue del turismo en Tulum, algunos viajeros nacionales y extranjeros que encarnan la vida y las condiciones del cosmopolitismo, paulatinamente se incorporan a la vida económica y social de la localidad, para reproducir formulas emergentes de experimentación y producción del lugar. Me propongo a través del trabajo etnográfico y la reflexión teórica abordar la complejidad de las relaciones económicas y de poder en que se arraiga el turismo, y las muchas dificultades teóricas y conceptuales heredadas de las ciencias sociales y sus concepciones tradicionales, para definir las intersecciones entre estabilidad y movilidad, lo local y lo global, lo auténtico y lo inauténtico, entre otras dicotomías.

OP 128 – MONETIZATION OF SOLIDARITY: FINANCE AND MORALITY IN TIMES OF CRISIS

This panel invites scholarship on monetized forms of solidarity. Key questions are: How do money and finance change solidarity? Is monetization necessarily corrosive to solidarity, or does it also give rise to new forms of solidarity? In *The Gift*, Mauss examined the establishment of a moral universe without money and implied that money and solidarity are incommensurable. Today, nearly a 100 years later, money and finance have become increasingly part of social and institutional relations, which forces us to reconsider the consequences for solidarity. Monetization leads to concerns about the erosion of solidarity as well as a desire for a non-monetized morality. Yet money and finance have also raised debates on reconciling solidarity with money and finance. What does ethnographic evidence reveal about the nexus of money and solidarity? The panel welcomes contributions on charity, monetized solidarity within kinship and neighborhoods, insurance, community currencies, solidarity in financial markets, cash transfers, and other forms of solidarity that involve money or financial products.

Convenor:

Erik Bähre

(Leiden University) – Netherlands

Fabiola Gomes

(Universidade de Brasilia) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English. At the conference, we can assist with English translation of Portuguese presentations.

Keywords: Solidarity; Economic Anthropology; Morality; Mauss; Financialization

Thematic lines: 18. Global Anthropology/Antropologia Global

EXPECTATIONS: SOLIDARITY AND SOCIALITY IN THE MARKET

Session chair:

Erik Bähre

“EXCHANGES” AND NEIGHBORHOOD RELATIONS IN SOYBEAN PRODUCTION IN RURAL SETTLEMENTS IN THE CENTER-WEST REGION OF BRAZIL

Cristiano Desconsi

(Universidade Federal do Rio de Janeiro) – Brasil

Soybean is considered one of the main agricultural commodities in global markets and, to many, its productive and commercial model represents a pure condition of a “self-regulated market.” Nonetheless, several studies have shown that the economic relations that make up such “markets” also comprise several modalities of “exchanges” guided by specific moralities. This paper analyzes the complexity of the exchange of goods and services that take place between neighbor settlers in agrarian reform settlement projects in a region with predominant large-scale soybean production in Brazil. Those settlers produce soybean, which, to many researchers, means a rupture with forms of solidarity based on the family and community ties commonly found among peasants.

Based on ethnographic data, the paper examines sequences of “exchanges” established between neighbor settlers over a few years while detailing the elements at play in building equivalencies and labor pricing, use of machines, approval assignment, land use, and agricultural products – interspersed with temporality in the acts of giving, receiving, and reciprocating. The principles of supply and demand, the mercantile impersonality, agricultural prices, and attribution of value to labor mingle with practices that consider the type of social and affective ties between the parties that exchange, give, lend, or transact. It is observed that “exchanges” are routine and long-lasting elements that, at the same time, allow settlers to effectively become neighbors and establish relations among themselves that materialize an agricultural production modality that is not common among peasants.

CAR INSURANCE AND KINSHIP SOLIDARITY: THE SHIFTING (LEGAL) DEFINITIONS AND ROLES OF FAMILY TIES IN DIFFERENT STAGES OF THE INSURANCE CONTRACT

Irene Moretti

Italy is a car-dependent country, yet the amount of money required to purchase, maintain and be legally authorized to drive a car makes of this mass means of transport an expensive and exclusive commodity. Car liability insurance represents a relevant but unavoidable expense category that since the aftermath of the financial crisis a growing number of people have chosen to avoid or simply cannot afford altogether.

Relatively recent legal interventions allow drivers to be supported by their families when taking out a car liability insurance policy and facing its charges. The most evident of these interventions is the Bersani Law (2007), which permits willing kin and co-habitant people to vouch for freshly qualified drivers, and motorists who recently had an at-fault car crash.

However, when misfortune strikes and a car crash occurs the loose definition of household provided by the Bersani Law is substituted by a precise description of who is entitled to receive the insurance pay-out. Close family members are often excluded from this list, yet they are considered morally obliged to take care of their injured loved ones.

Drawing on materials collected during ongoing fieldwork in the province of Bologna (Italy), I show how definitions of concepts like household and family, and the solidarity (legally) demanded to kinship, close-knit people and cohabitant persons shift throughout the insurance contract and the time span required to see a claim settled.

SOLIDARITY AMONG THE GARMENT WORKERS OF BANGLADESH: TRANSITION FROM NON-COMMODITY TO COMMODITY ECONOMY

Tareq Hasan

(University of Bergen) – Norway

Garment industries in Bangladesh employ more than 4 million people in about 4500 factories. The rapid growth of the Ready-made Garment (RMG) sector is exemplified from the fact that apparel was 4% of the total merchandise exported in FY 1983-84 whereas it is more than 80% at present. The growth of the (export oriented) garment industry in Bangladesh has been extensive and has led to a shift in labour regime in the country (from subsistence to wages). Therefore, in this paper, I explore the ideologies of relationality and solidarity from both the perspective of the capitalist owner and factory managers at the one hand and from the perspective of the workers on the other hand. Combining all, I illustrate the importance of solidarity as an analytical category in understanding how in a capitalist factory the separation of public/work/money and private/family/kinship works out. Based on ethnographic findings, I explain, during times of transformation towards monetized social relations, how the workers make sense of themselves. I highlight the nature of the solidarity and ‘spontaneous’ or ‘collective’ resistance based on the ideologies of kinship and religion, monetized contractual transactions, and practices of power and authority in daily interactions.

DEFENITIONS: SOLIDARITY BETWEEN TRANSLATION AND CONTESTATION

Session chair:

Fabiola Gomes

HEALTH INSURANCE IN THE NETHERLANDS: A MATTER OF SOLIDARITY?

Nikkie Buskermolen

Since 2006 healthcare in the Netherlands is organized through regulated market force. Health insurers are private companies that are regulated by Dutch law.

Dutch citizens are obliged by law to insure themselves through a private insurer. As the organisation of healthcare is partially organised by 'the market' citizens also became clients, customers, or consumers. According to health insurers the healthcare system organized through regulated market force is still based on solidarity; people need to be willing to pay for care that they do not use and the underlying principle is that the contributions of the many cover the costs of few. Whereas insurers might understand the healthcare system as a form of solidarity, the discourse people use when they complain about health insurers is often related to costs, individual needs, consumption and the market. In this paper I will explain how people in the Netherlands understand health insurance and if we could think of this form of regulated market force in terms of solidarity.

FROM THE DEVICE TO THE RATIONALITIES: FAMILY FINANCES IN BRAZIL

Elaine da Silveira Leite

(Federal University of Pelotas) – Barzil

This article outlines a historical (re)construction of the domestic and/or family budget using bibliographic review, searching for connections between the daily media expressions and the perception of low-income women about their daily budget. The first evidences question the naturalized rational and prescriptive vision of the budget built by Research Institutes turning it into an statistical device to measure poverty and consumption power but, the social mechanisms that support it in daily life are not taken into account. This article emphasizes the importance of approaching the daily finances as an economic sociological object for the understanding of contemporary societies, aiming to contribute theoretically to the discussion between moralities and finances.

MARKETS OF THE FUTURE: MONEY, SOLIDARITY AND THE CULTURAL APPROPRIATION OF SOCIAL INSURANCES IN AFRICA

Klocke-Daffa, Sabine

(University of Tuebingen) – Germany

Most African countries do not have the financial resources to provide for comprehensive social welfare. They rely on informal forms of security provision or private insurances operated by large international companies. Within the insurance industry, Africa is considered to be a highly profitable market of the future notwithstanding economic crisis, with funeral insurances and life covers as best-selling products. In Namibia, they range up to 70% of all newly concluded contracts resulting in a premium volume of more than a billion US\$ per year raised by a population of not more than 2 million persons.

Promoted by slogans like “rest in peace” or “think life”, special commercial offers are targeting at all social classes including the poor who have least to contribute. What makes these products so attractive is that they can easily be adapted to cultural patterns of solidarity and sharing. Although tying up large sums of private money, insurances allow for transforming financial commodities into highly valued gifts. As opposed to what Mauss’ claimed to be incommensurable, money and solidarity have merged into new forms of “monetized solidarity”. The paper presents some examples from Namibia, arguing that “culture” in some form is inevitably a part of how this kind of monetized system works and why funeral insurances allow for cultural appropriation rather than the (economically much more profitable) life insurances posing new challenges which people have to cope with.

GLOBAL SOLIDARITIES: AN APPROACH TO THE DEBATES ON SOLIDARY, PHILANTHROPIC AND VOLUNTARY ACTIONS AND ORGANIZATIONS

Patricia Kunrath Silva

(ESPM), Sebastian Fuentes (FLACSO/CONICET/UNTREF) – Argentina

The elites declare a moral concern with poverty and social inequality. One of its main actions to address these questions is the philanthropic practices they lead. Currently, philanthropic practices take different forms: the so called philanthrocapitalism, new philanthropy and progressive or social justice philanthropy. Likewise, practices and policies of “solidarity” coexist with them in which both elites and other class sectors – usually enlightened and urban – build relationships with poverty, in entrepreneurial, technocratic institutional frameworks (foundations, NGOs) or even in public and private universities and high schools. This study proposes a review and discussion of anthropological research on these practices and policies, which today assume transnational logics and require novel ways of analyzing the field of production of economic, moral and political values and their crossings, as well as the nature of exchanges in what we convene to call the social market and the practices of sustenances in / of social inequality.

OP 129 – MOTHERHOODS: INTERSECTIONS AND PERSPECTIVES IN ANTHROPOLOGY

Motherhood has been historically naturalized, idealized and almost never seen as a problem in Anthropology. Sexuality patterns, gender and family were questioned since early epochs in anthropology, but the related senses to reproduction and motherhood still needs to be addressed. According to the feminisms and the gender studying, we also observed that the relation between those two and the motherhood is tense, even awkward. We understand that the main reason for motherhood not been considered as an academic focus, its because this is perceived as a natural, private and exclusive woman fact, with little relevance in the epistemology field.

On this sense, this panel retakes the ideas of feminist Anthropology, that question the separation between domestic and the public, contesting the thought of motherhood associated only to natural process. Understanding motherhoods as products of social, cultural, historical and dynamic relations, we propose discuss different ways to conceive and experience the motherhood. Following that line will be pertinent all the works related with a) different social contexts where motherhood challenges and difficulties are addressed b) motherhoods and their multiple expressions combined with gender, race, and social class c) considerations about women/mothers/researcher conditions turned into subjective condition for the academic research d) considerations about the motherhood absence as a rightful investigation object in the social science.

Convenor:

Jimena María Massa

(Universidad Nacional de Córdoba) – Argentina

Carolina Portela

(Universidad Externado de Colombia) – Colombia

Juana Valentina Nieto Moreno

(Programa de pós-graduação em antropologia social UFSC) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: **english; portuguese; spanish; french**

Keywords: Motherhoods; Antropology; Feminisms

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

— Sessão —

UNA EXPLORACIÓN EN TORNO A LA VIVENCIA DE LA MATERNIDAD. PRIMERA PARTE AUTO-ETNOGRAFÍA DE LAS OBLIGACIONES Y LOS CONFLICTOS

Jennifer Rivera

(Universidad Externado de Colombia) – Colombia

La maternidad como elemento común, natural y cotidiano hoy por hoy plantea retos a la academia, porque en nuestro contexto han empezado a surgir renuncias y combates en variados escenarios por parte de mujeres y cuya acción pone de frente la pregunta por los regímenes de poder en los que se inscriben sus prácticas. Pensar este fenómeno permite vislumbrar relaciones en tensión de prácticas, saberes y actos incoados en el ámbito de lo valorativo.

Para explorar la vivencia de la maternidad y así llegar al planteo de un problema de investigación de más largo aliento he optado por realizar un ejercicio de auto-observación como mujer y madre. Siguiendo las reflexiones contemporáneas que proponen poner al investigador como un agente también de experiencia, me propongo la tarea de entender las posiciones en tensión que abanderan, fusionan e imponen unas formas de deber que reinterpretan las relaciones vitales de la mujer entre lo biológico y la afectividad.

De manera que parto de mis relatos, y espero llegar a los de otras mujeres, para comprender las virtudes, obligaciones, sanciones y sentimientos que dan cuenta de una actualidad valorativa en disputa. Son probablemente esas obligaciones, esos deberes morales que develan un trasfondo en tensión, entre el universo de la maternidad personal e íntimo y el compartido institucionalizado -aquí lo público y lo privado se desdibuja-, el cimienta de un conflicto que constriñe y, a la vez, construye la subjetividad femenina. Así, junto a los miedos, los desaciertos, lo desconocido de la vivencia íntima de hacerse madre se suma un movimiento enmarcado por una institucionalidad (cuyo ejemplo paradigmático es la medicina y la tradición) que choca y modaliza la vida de las mujeres y los hombres, en y desde su fragilidad. La norma institucional se hace ley y condiciona la sensibilidad, la expresión y la decisión. Por ello, esta ponencia presenta desde la autoobservación elementos de choque en el manejo de la mujer durante la vivencia de la maternidad, por una parte derivadas de las apuestas de la medicina alopática y, por otra, de las que surgen de la relación de vínculo familiar, especialmente de otras mujeres.

UM SONHO POSSÍVEL: MATERNIDADE E PARENTESCO EM TEMPOS DE REPRODUÇÃO ASSISTIDA

Lídia Marcelle Arnaud Aires

(Universidade Tiradentes) – Brasil

Na sociedade atual, marcada por significativas reelaborações acerca do que é ser mãe (em grande medida como herança das propostas feministas) e apesar da ênfase na emancipação feminina que passa pela não obrigação de reproduzir, não são poucos os ditos populares ainda em voga a exaltar a figura materna, assim como não é rara a utilização de discursos que remetam à maternidade como uma experiência, muitas vezes a experiência, que possibilita à mulher sentir-se inteira. Simultaneamente, lidamos com frases como o milagre da vida e a realização de um sonho veiculadas por clínicas de reprodução assistida.

Trata-se de um sonho construído social e comercialmente (com o precioso auxílio da indústria farmacêutica) e divulgado através de recursos de marketing que atuam no sentido de seduzir seu público potencial. Há um público considerável que se “rende” a estes apelos na busca por filhos/as de seu “próprio sangue”, “carne da sua carne” revelando o poder ideológico do sangue na construção do parentesco. Mas o que move as mulheres a procurar e se submeter a tratamentos que são custosos financeira e emocionalmente sem ter garantia da eficácia ao fim do tratamento? Como são definidas as escolhas por traz desta busca? Assistimos a uma “retomada” não apenas da necessidade de ser mãe, mas de sê-lo pela via do biológico? O recrudescimento da família biológica que as novas tecnologias sinalizam, suscitam o desejo de “consumo” das tecnologias disponibilizada para que seja realizado o sonho de ter filhos/a e experienciar a maternidade a “qualquer preço”. Mas o que, de fato, sustenta este desejo? São algumas das questões que pretendemos responder com este trabalho através da análise de elementos que constituem a maternidade e a construção do parentesco no contexto das novas tecnologias reprodutivas.

WHO HAS THE RIGHT TO MOTHERHOOD? A VIEW ON COMPULSORY SHELTERING OF BABIES IN BELO HORIZONTE – MG (BRAZIL)

Sabrina Finamori

(Universidade Federal de Minas Gerais) – Brasil

This paper has the objective of presenting and discussing the right to motherhood taking into consideration gender, race and class issues. Focusing on the Belo Horizonte context and the recommendations and rulings that foresaw the “removal of newborns” from their mothers, still at the maternity hospital, I discuss here the representations made by the media on motherhood of women that live or lived in the streets or that were, in some stage of their lives, considered as “drug users”. In Belo Horizonte, the controversy regarding the “removal of babies” started with the publication of two recommendations of the Public Prosecutor’s Office in 2014 and a Ruling of the Child and Youth Welfare Court Division in 2016, which were considered to have led to an increase of cases directing newborns compulsorily to shelters. The Ruling was suspended in August 2017 after mobilization of social movements, health professionals and other public entities, but reports that the practice continues have surfaced along with cases of mothers pointing out the arbitrariness in the process of losing family power. The compulsory sheltering of babies brings to light crucial matters when considering the public/private dimensions of motherhood and the relationship between class/race and the right to motherhood, since the targets of such policies are the women of the more impoverished layers of society, many of them living in the streets.

— Sessão 1 —

A POLITICAL FICTION TO THINK ABOUT THE NOTION OF BODY AND WOMAN IN OBSTETRICS, AND THE NOTION OF HOLISM IN NEW SOCIAL MOVEMENTS LINKED TO REPRODUCTION AND CHILDBIRTH

Maria Santana

(Universidade Federal da Bahia) – Brasil

Covering a larger project, writing a thesis from a field work with strength and depth, this work seeks to think about the politics of scientists, doctors, obstetricians, gynecologists; what is the policy of the hospital as an institution and agent, of instruments and substances, and of biomedical knowledge itself as a discourse that produces power relations. Is it possible to map the science of gynecologists and obstetricians? A reflection and writing in the tones of Haraway, a political fiction in which the hospital is seen as a cyborg network, seeking to understand the links and threads that connects it and discussing transversitudes between science, politics, anthropologies and feminisms. There is also a desire here to reflect on holism and to promote dialogues of rapprochement and withdrawal between Tarde and his intellectual holism and Haraway, which affirms the cyborg's distrust of any holism, even though it yearns for connections. Thinking about networks, webs, connections is necessarily thinking holistically? The work focuses on the discussion of the theoretical, practical and political consequences of a holistic perspective if we think bodies, reproduction, women. It questions whether it is prudent to naturalize or animalize only certain bodies, which are notably feminine and ontologically linked to reproduction. And in what terms the break between nature and culture, human and animal, are being debated and appropriated by particular groups and social movements inside and outside academia, and what are the political consequences thereof. He also questioned whether it is possible to bring about the overthrow of these frontiers in a consequent manner theoretically and politically. Taking as the focus of analysis the author's anthropologist's experience of childbirth in the context of the Climério de Oliveira School Maternity at the Federal University of Bahia, and the experiences of a medical student at this university, nowadays residing in obstetrics in said maternity and also a feminist activist. Finally, she considers the importance of looking at the process of professional training in obstetrics, the ways in which women articulate other discourses and practices in relation to science. Thinking about maternity school is not a discrete unit, but from the flows that cut it, since they are increasingly important to understand current questions about science, technology, women's health, therapeutic and care practices, violence, reason maternal and child morbidity and mortality, and especially the notion of body, person and woman in contemporary Western society.

ALTERNATIVE MOTHERHOODS: A CASE OF STUDY IN AN ARGENTINEAN PEASANT MOVEMENT

Mariela Pena

(Instituto Interdisciplinario de Estudios de Género/UBA/CONICET) – Argentina

The issue of diversity in the ways of assuming motherhood, as well as the invisible physical and emotional costs that fall on women has been problematized by feminist studies, which have demonstrated the relevance of addressing the problem from different perspectives and contexts. Here I explore the question about its heterogeneity of meanings and the different ways of upbringing from an ethnographic study of the case of the Movimiento Campesino de Santiago del Estero-Vía Campesina (Peasant Movement of Santiago del Estero), in Argentina, a mixed organization that aims to create a way of life as opposed to capitalist individualism in every level of social life. I argue with the assumption that women from rural and marginalized environments would be simply subject to tradition, arguing that in this case they are politically active subjects that account for a great complexity and implement original responses. I suggest that the context studied offers the possibility of thinking and practicing motherhood in alternative ways, although I also analyze the limitations in order to realize these ideals in everyday community practices and in the economic and cultural conditions that they confront.

AM I A “GOOD” MOTHER? A FEMINIST INTERROGATION OF THE IDEAL OF “MOTHERHOOD”

Mitoo Das

(Indira Gandhi National Open University) – India

Motherhood, as part of anthropological studies in family or in the larger context of society, has been given a lopsided analysis in which the feminist outlook of motherhood as “flawed” compared to motherhood as “ideal” has rarely been addressed. This paper is an ethnographic reading of the Self where the author will consider herself as a site of motherhood and attempt to bring out the turmoil one goes through from the time one is considered to be of “marriageable age”, to being able to bear children, get pregnant, give birth and bring them up. The South Asian nation, India--from where the author hails--is one where the nation itself is constructed as a compassionate and “giving” mother. Implicit within this paradigm are enormous social and political meanings of “loving” and “nurturing” of the nation’s inhabitants. In this scenario, the plight of the common mother, connected to the nation’s larger maternal identity, becomes even more problematic. The intensity with which a mother is expected to be devoted to her children, show selfless love, make sacrifices and finally be looked after by them during old age, all exhibit the passivity of this “giver” who is elevated to the position of a “Goddess” by society for performing “motherly” duties.

The author, a working mother of a toddler, would in this paper posit questions around the patriarchal social norms of motherhood constructed in Indian society, which have created certain behaviours that emerge from processes of socialization, and through this try to contest these normative practices. The paper will also attempt to self-reflexively study the isolation and alienation that a working mother in a deeply traditional culture has to constantly negotiate and subvert.

BREASTFEEDING AND BREASTMILK DONATION IN CABO VERDE

Alice Larotonda

(Brown University) – United States of America

Motherhood and reproduction are disputed fields for feminist anthropologists since they catalyze fundamental questions about biology and culture, sex and gender, nature and nurture. Breastfeeding and breastmilk donation provide a critical lens to analyze these dualisms. Feminist scholars have read breastfeeding as a form of gendered subjugation or a woman's right. Lactation is a biological process occurring in most post-partum women. Yet, breastfeeding is also a cultural practice and an intimate gesture between a mother and child. In Cabo Verde, mothers can donate their breastmilk to a milk bank, a hospital service that collects and distributes milk to ill hospitalized infants, thanks to a government program realized in cooperation with Brazil. While, here, women share breastmilk voluntarily and without pay, historically, breastfeeding and wet-nursing have been examples of "stratified reproduction" leading to the coerced appropriation or commercialization of women's reproductive functions. Based on ethnographic fieldwork at the Cabo Verdean milk bank and interviews with donors, this paper contributes a reflection on why women willingly share their breastmilk and how they conceptualize the relation between lactating, breastfeeding, donating milk, and motherhood. Dualisms around the breast (sexual or maternal, natural or cultural) make breastfeeding and milk donation ideal anthropological subjects to theorize the relations between human biology, gender, the body, and motherhood.

— Sessão 2 —

CAN MOTHERHOOD TRANSFORM ETHNOGRAPHIC MAKING AND ANTHROPOLOGICAL THEORY? NOTES ON WRITING, FIELD RESEARCH AND FEMINISMS

Rosamaria Carneiro

(UnB)

In recent Brazil, women mothers and anthropologists have written from this condition, given the set of theses and articles published in the last 10 years (Tornquist, 2010; Muller and Laís, 2015; Laís, 2016; Bittencourt, 2013, Carneiro, 2015). In addition, other anthropologists changed their field of research after motherhood (Tempesta, 2017; Beraldo, 2016). If this shift seems to occur in the Brazilian context only lately, in Spain, in Barcelona, two or three decades have been studied and written about and based on the importance of the mother language (Center di Recerca de Donne – DUODA). And in Canada, too, almost from the same period, they theoriz about what Andrea O'Really calls “matricentrist feminism,” which takes maternity as its epistemological epicenter.

Starting from this background from other areas of knowledge, I am interested in reflecting on a supposed turning point in the anthropological writing, there Clifford (2010), of Brazilian anthropologists who have given birth in the last 10 years, as well as how to insert and reflect on the field, as the choice of the research universe; as well as on the criticisms of the anthropological community that his production has received, from the debate about hasty appropriations of the idea of “affectation” of Favret-Saad (2003) and of subjectivity propounded by postmodern anthropology. How does the personal experience of motherhood change writing, being in the field and reflection on the lived experience? And what could be the impacts of this in the construction of the anthropological theory crossed by feminisms?

CLASSIFICATIONS, CONFLICTS AND THE PRODUCTION OF THE MOTHERHOOD IN THE BOLSA FAMÍLIA PROGRAM/BRAZIL

Pedro

(Universidade Federal da Paraíba) – Brasil

Several researches show that conditional cash transfer programs like Bolsa Família Program can reify traditional gender positions. This understanding mainly concerns the fact that women are the main beneficiaries in relation to compliance with conditionalities. This work will present results of an ethnographic research developed in the northeast of Brazil. The focus of the research was the way health conditionalities are perceived by beneficiary families and health professionals as well as the results of this process on the women's life. I will present the different interpretations of conditionalities and emerging conflicts, as well as the strategies for compliance with conditionalities – often based on the threat from the professionals. At the same time, we will discuss that, because the community health agents and other health professionals, mostly women, are mainly responsible for this monitoring, these end up experiencing more directly the tensions involved in this activity. It is a process where the competences of the women who receive the Bolsa Família to assess themselves as good mothers, but also of the health workers themselves as good professionals, are evaluated.

FOR OP12: AUTOBIOGRAPHIES DE FEMMES DEVENUES MÈRES PAR PROCRÉATIONS MÉDICALEMENT ASSISTÉES OU PAR LE BIAIS DE L'ADOPTION

Fortier

For the OP129 panel: Un nouveau phénomène de société en France commence à émerger, celui qui consiste pour des femmes, la quarantaine passée, à avoir un enfant toutes seules, que ce soit par le recours aux procréations médicalement assistées ou par le biais de l'adoption. De rares romans autobiographiques font état de cette nouvelle tendance. C'est tout du moins le cas de deux livres de deux écrivaines, celui de Guillemette Faure, *Un bébé toute seule*, et celui d'Elisabeth Quin qui s'intitule: *Tu n'est pas la fille de ta mère*. Le premier relate comment l'auteure a choisi son donneur de sperme sur internet en Californie pour procréer, le don de sperme étant interdit en France aux femmes célibataires. Le deuxième raconte comment l'auteure a choisi d'adopter une petite fille d'origine khmer, puisqu'en France, l'adoption par une femme célibataire, à la différence du recours aux procréations médicalement assistées, est possible

HOMELESS WOMEN AND STATE MANAGEMENT: AN ANTHROPOLOGICAL STUDY

Caroline Silveira Sarmiento

(Universidade Federal do Rio Grande do Sul) – Brasil

This research focuses on the particularities of homeless women and the ways in which the state manages this population. The field work began in 2015 in a research and extension project and since then ethnography has been carried out in the Boca de Rua Newspaper – a publication with more than 17 years of performance that is elaborated by homeless people. Initially, when perceiving in the narratives of the women of the Journal difficulties of access to contraceptives and to health care, a mapping of public policies for homeless women in the areas of health and social assistance was carried out and it was concluded that, except for prenatal care, there were no policies for this audience. After this interviews were carried out with homeless women and the centrality of the maternity in their trajectories was perceived, as well as the fact that most of them had experienced the withdrawal of their children soon after the birth of the child. In this sense, this research – that constitutes a master's thesis project in progress – aims to understand the State's means of intervention with regard to maternity homeless women, considering what is produced from withdrawal of children, what their effects are and how it occurs. For this, the theoretic contribution is mobilized in the intercession of three axes: government technologies, gender discussion and the anthropological debate about homeless population produced in Brazil.

— Sessão 4 —

PARTO E SENTIDOS DA MATERNIDADE ENTRE MULHERES DE CAMADAS MÉDIAS DO RIO DE JANEIRO

Claudia Barcellos Rezende

(Universidade do Estado do Rio de Janeiro) – Brasil

Nesta comunicação, pretendo analisar os sentidos de maternidade presentes em narrativas do parto de mulheres brancas heterossexuais de camadas médias do Rio de Janeiro, com idades entre 35 e 45 anos. Estes relatos integram uma pesquisa comparativa que inclui também histórias de parto de mulheres do mesmo segmento social com idades entre 60 e 70 anos, que tiveram filhos na década de 70 e 80. Informada por esta comparação, argumento que para as mulheres mais jovens, o parto não é mais vivenciado como um rito de passagem que marca o início da maternidade, uma vez que esta é percebida como começando já na gestação. Para tanto, é significativo analisar o modo como o bebê figura nas narrativas, buscando compreender a relação estabelecida com ele/ela.

Argumento também que o investimento afetivo no planejamento do parto, muitos deles realizados a partir de uma perspectiva médica humanizada, reforça a escolha pela maternidade para mulheres com carreiras profissionais já desenvolvidas. Assim as narrativas analisadas expressam e recriam experiências corporais e subjetivas informadas por sentidos de maternidade, que por sua vez estão articulados não apenas à classe social e à raça como também às formas de conjugalidade e divisão sexual do trabalho desenvolvidas nas últimas décadas na sociedade brasileira.

PATHWAYS AND SENSES OF BIRTH: A STUDY OF THE PRACTICES OF PREGNANT WOMEN SEEKING CARE IN THE UNIFIED HEALTH SYSTEM

Clarisse Castro

(Fundação Oswaldo Cruz) – Brasil

Katia Lerner

(Fundação Oswaldo Cruz) – Brasil

In Brazil, women who are users of the Unified Health System (SUS), when discover that they are pregnant, are called to go through therapeutic itineraries recommended by the government policies for humanization of childbirth. These itineraries represent one of the dimensions of contemporary pregnancy and childbirth process. However, other dimensions emerge and cross themselves in the conformation of maternal identities in this century: a political dimension of gender, about the struggles and senses of becoming a mother; a clinical dimension, with all the inferences more or less linked to medicalization and technologies; and a collective dimension that inhabits the physical and existential territory of these women, including their families, religions, communities, etc. All these dimensions are articulated individually by each woman, making her journey in search of gestation care being unique, particular, and, at the same time, resulting from this myriad of processes. The question we propose to investigate is how women construct their practices in face to the influences and regulations that surround the universe of motherhood nowadays and what are these practices. For this, an ethnography is being developed, accompanying women in their care pathways, in the clinical sphere of the SUS and also in other spaces chosen by them to build their gestational practices. We verified that religion and new technologies are the main devices of signification of this process.

THE CYCLE OF BONDS PRESENT IN EARLY CHILDHOOD REARING AND THE COMING OF AGE RITUALS FOR GIRLS IN THE PAMIWA (CUBEO)

Maritza Díaz

(Pontificia Universidad Javeriana) – Colombia

This paper took a start from a conversation where a group of Pamiwa women asked me: ¿is it true that white women leave their little babies to sleep in another room, away from their body heat?, ¿how can that be!? From there on, the flow of emotions in the mother-child relationship took my attention. This paper focuses on the correspondence between the bonds that emerge between a mother and her child in the relationship that takes place in rearing practices and the care that the Pamiwa (Cubeo) mother of the Colombian Vaupés, received as a girl during the coming of age rituals. This cycle creates a circulation of emotional knowledge that entails a notion of connectivity and integrality truly as a whole. The profound connection between the care for the individual, for the group and the cosmology, connects everyday life learning procedures, and has a special place in the notion of “self” construction.

THE “MOTHER ANIMAL” ON CYBERSPACE: GENDER AND MOTHERHOOD IN BLOG MAMIFERAS

Clarissa Carvalho

(Universidade Estadual do Piauí) – Brasil

Motherhood, as a historical and cultural construct, is signified in several ways in different cultures and times. This paper brings some of the findings from the author’s Master’s research, carried out at the Anthropology and Archeology Program, at UFPI, which aimed to understand the construction of motherhood in our days, through a gender perspective, searching for the meanings given to an specific pattern of motherhood – the “mamifera” [mammal] motherhood. We try to understand how the practices related to this pattern of motherhood are part of gender relations and how the women/mothers from blog Mamiferas (www.blogmamiferas.com.br) make use of categories that are historically related to women’s submission to build a supposed feminine empowerment.

Through the analysis of posts, comments and interviews, we searched for the signification structures that support such a motherhood experience. By choosing natural births, these women escape from the technologization and medicalization of their bodies. By publicizing traditionally feminine practices in a weblog, these women challenge the ideological separation that historically defines masculine and feminine places. Thus, cyberspace configures in a locus of identity construction and facilitation of the feminine empowerment, by allowing bonding, sharing experiences and visibility for these experiences.

— Sessão 3 —

GRAVIDEZ NA ADOLESCÊNCIA: DESAFIOS E EXPERIÊNCIAS

Vanessa Fonte Oliveira

(Universidade Federal de Goiás) – Brasil

Nos últimos anos a ocorrência da gravidez na adolescência vem sendo considerada em vários países como um problema de saúde, e só a partir da repercussão do fenômeno como um problema social é que se tem aumentado significativamente estudos sobre o tema “Gravidez na adolescência”. Diante desse contexto, pretendo analisar e compreender os processos que decorrem de uma gravidez na adolescência, considerando a pluralidade de causas e motivações. Portanto, desejo realizar um trabalho que ressalte pensar a adolescência como uma fase dinâmica, e que uma gravidez pode vir atribuída de muitos desafios intrínsecos e sociais. A proposta da pesquisa é observar o “Projeto Meninas de Luz”, desenvolvido no Centro Social Dona Gercina Borges, através da Organização das Voluntárias de Goiás (OVG), que atualmente atende adolescentes grávidas (12 a 21 anos). O “Projeto Meninas de Luz” foi iniciado em 1999, localizado no bairro de Campinas, na cidade de Goiânia, seu objetivo é acolher e prestar atendimento social, psicológico, pré-natal, de saúde na gestação, parto e até um ano após o nascimento da criança. A ideia geral de minha pesquisa, é fazer uma etnografia, com observação participante e entrevistas semi-estruturadas, buscando por relatos de vivências, laços sociais, impressões, expectativas e frustrações dessas adolescentes que se movem em busca de apoio e assistência. Dessa forma, pretendo identificar e traçar um marco teórico sobre gravidez na adolescência, a partir de um olhar antropológico, analisando os processos decorrentes de uma gravidez na adolescência como, por exemplo, a condenação das mães e seus familiares na formulação do fenômeno enquanto problema social; Também, busco compreender as experiências socioculturais que marcam as adolescentes participantes do projeto “Meninas de Luz” e descrever de que maneira essas experiências são acionadas para a construção de outros padrões de vida social, como a rede de apoio formada por mulheres, para compartilhar assistências às outras mulheres grávidas. Nesse sentido, este trabalho constitui-se em abranger os transcurso de uma gestação, abordando as experiências, os enfrentamentos e os desafios presentes em uma gravidez na adolescência.

MATERNAL POSTPARTUM PSYCHOSOCIAL STRESS AFFECTS INFANT GROWTH AND TEMPERAMENT ASSESSMENT

Anna Ziomkiewicz

Institute of Immunology and Experimental Therapy PAS) – Poland

Maternal psychosocial stress postpartum may adversely affect infant growth and psychological development. To examine this effect we assessed the level of psychosocial stress in 100 healthy mothers with four months old, born at term and exclusively breastfed infants.

Maternal stress was assessed using 3 psychological questionnaires (State and Trait Anxiety Inventory, Edinburgh Postnatal Depression Scale, Recent Life Changes). Data about maternal temperament and acquired social support was collected using Formal Characteristics of Behavior – Temperament Questionnaire and Berlin Social Support Scales, respectively. Anthropometric measurements of infant body mass, length, chest and head circumference were taken at the age of four months. Anthropometric data were transformed into z-scores using references by WHO. Temperament was assessed using Infant Behavior Questionnaire – Revised completed by mothers at the infant age of four months.

Higher maternal stress was associated with restricted infant growth in length independently from other maternal factors such as age, BMI and amount of energy delivered with milk. Furthermore, stress was also associated with infant temperament: negatively with infant Extraversion and Surgency and positively with Negative Affectivity. These associations were independent of maternal temperament. Furthermore, the effect of psychosocial stress on growth and temperament depended on infant sex with stronger effect observed for daughters than for sons.

MATERNIDADES ENTRE OS POVOS GUARANI: REVISITANDO A LITERATURA ANTROPOLÓGICA BRASILEIRA

Francine Pereira Rebelo

(Universidade Federal de Santa Catarina) – Brasil

Tenho como objetivo neste ensaio compreender como a Etnologia Indígena, especialmente no que se refere aos povos Guarani, enfoca o tema da maternidade.

Nos últimos anos, a literatura antropológica vem atentando para a invisibilidade das mulheres indígenas como sujeitas de análise nos trabalhos etnográficos, o que tem permitido a emergência de novos temas de pesquisa. Quanto à maternidade na etnologia indígena, muitas das etnografias enfocam as relações entre mães e filhos a partir da noção de “construção” ou “produção de pessoas”, compreendendo o corpo como um idioma simbólico privilegiado. Há ainda etnografias que se baseiam nos estudos de parentesco, de gênero e na incipiente discussão sobre políticas públicas para mulheres indígenas no Brasil. A partir de um levantamento dos trabalhos antropológicos sobre mulheres indígenas Guarani produzidos nas duas últimas décadas nas universidades brasileiras, destaco as múltiplas facetas sobre maternidade presentes nestes estudos e proponho um balanço bibliográfico e teórico sobre o tema.

NOTES ON CHALLENGES FACED BY MOTHERS OF TRANSEXUAL PEOPLE IN FAMILY RELATIONS THROUGH THEIR ENGAGEMENT IN LGBT ACTIVISM

Arthur Leonardo Costa Novo

(Universidade Federal do Rio Grande do Norte) – Brazil

The history of transsexuality always had family as a fundamental institution, whether because it is central to creating sex and gender coherence, whether because the specialized psychology literature about “gender identity disorder” developed in the 20th century pointed to mother/father relationship as the locus of “conflict”. Little attention has been given to the fact that mothers still are often accused of being responsible for their child’s deviation from gender normativity, which cause them to suffer social reprehension, primarily among family. The following work results from my PhD research with families of transsexual people in the different institutional contexts of medical care and LGBT activism through which they produce new practices and meanings to the making of kinship relations along the gender transition of a parent. Through ethnography within a Brazilian activist organization of LGBT parents in São Paulo/SP and João Pessoa/PB, mothers revealed themselves to be the main protagonists of the group’s actions. However, the choice to support their transsexual child brought to them another sort of destabilization on family relations, the most dramatics concerning their marriage, which often develop into divorces and even disputes for legal guarding their children. This article focusses on analyzing these women understanding of the engagement in LGBT activism, the challenges among family and their comprehension of what it means to be mother of a transsexual person.

OP 130 – MOVING BEYOND THE BOX: ANTHROPOLOGICAL RESEARCH ON SPORTS-RELATED MOBILITIES (IUAES-TOURISM)

Sports entail “movements” of many types and frequencies: On the one hand, there are the spectator events, where (semi-)professional athletes are in the spotlight, traveling from competition to competition. They are accompanied by support teams, supporters, and media commentators. The preparation of mega sports events such as the Olympic Games or the World Cup involves the additional mobilization of many people (including workers and all kinds of service providers). On the other hand, there is the increasing mobility of recreational “active lifestyle” who take part in sportive events across the globe (e.g. marathons and other running experiences, adventure races, mountaineering, triathlons, etc.). Destinations are capitalizing on this trend with tailored lifestyle sports tourism packages to boost their own image (e.g. Birmingham as the “European Capital of Running” or New Zealand’s “Great Outdoors”). When people cross borders for mega and lifestyle sports events, all kinds of matters arise related to the movements of these various categories of people and their regimentation (e.g. inequalities, health issues, constructions of “authenticity”). This panel gathers fieldwork-based as well as conceptual presentations by scholars who are working on sports-related mobilities –from the movement through sports to the movement for sports – and who reflect on what a mobilities perspective offers to an anthropologically understudied sociocultural reality.

Convenor:

Noel B. Salazar

(University of Leuven) – Belgium

Raphael Schapira

(Graduate Institute of International and Development Studies) – Switzerland

Comissão/Comission: IUAES Tourism Commission

Languages accepted for paper presentations: English; Portuguese; Spanish; French

Keywords: mobility; tourism; sports; migration lifestyle

Thematic lines: 34. Tourism/Antropologia do Turismo

— Session —

CONSTRUCTING THE TRANSNATIONAL BRAZILIAN JIU-JITSU COMMUNITY: WESTERN LIFESTYLE TOURISM AND BRAZILIAN WORK MIGRATION

Raphael Schapira

(Graduate Institute of International and Development Studies) – Switzerland

In my contribution, I will describe the lifestyle tourism of affluent young Westerners coming to Rio de Janeiro to practice Brazilian jiu-jitsu and contrast it with the work migration experiences of local Brazilian jiu-jitsu practitioners. Brazilian jiu-jitsu is a fast expanding sport with high-level competitors all over the world. Nevertheless, because Brazilian jiu-jitsu was initially developed in Rio de Janeiro and still hosts some of the top Brazilian jiu-jitsu teams, many Western practitioners come to Rio to have an “authentic” martial arts experience. At the same time, advanced Brazilian jiu-jitsu practitioners from Rio de Janeiro are much demanded teachers abroad because of their cultural and corporeal Brazilian jiu-jitsu capital. Despite these different experiences, both groups participate in the construction of a transnational community of Brazilian jiu-jitsu practitioners. In my presentation, I will explore the different meanings this community acquires and present some of the activities through which Brazilian jiu-jitsu is constructed as an “authentic” martial art.

OLYMPIC MOBILITIES IN THE GAMES' CONSTRUCTION AND IN ITS LEGACY: AN ANALYSIS OF THE INTERPLAY BETWEEN URBAN AND LABOR MOBILITY IN THE CONTEXT OF THE 2016 RIO OLYMPICS

Luana Gama Gato

(University of Leuven) – Belgium

Few would dispute the affirmation that mega sports events are, by essence and in many ways, about different forms of mobility. The greatest evidence for this claim is perhaps the physical movement exerted by athletes during their own sport practice. A great deal of other mobilities, however, shape and enable the realization of mega sports events. Existing mega-event research has focused on the circulation of world athletes and coaches, the mobility of highly skilled workers with Olympic and mega-event expertise, and the mobility (i.e. transfer) of Olympic know-how and expertise from previous hosts to new ones. In the particular case of the Olympics, considerable attention has also been paid to the impact of the Games on the host city, with improved urban mobility as a key element under the premise of urban development. However, there seems to be little research that takes these different 'mega-event mobilities' into account, especially at the intersection of one another, since mobility is often seen as both a necessity and as a promised legacy of hosting a mega sports event. To fully understand the importance of mobility in the organization and the aftermath of mega-events we must look at how distinct forms of mobility are required in order to realize the Games and its promised legacies. Reflecting on 30 interviews with domestic migrant workers from the Northeast of Brazil employed on one of the three BRT (Bus Rapid Transit) lines built as Olympic legacy, this paper proposes a mobilities approach to the study of the Olympics by looking at how the promised legacies of urban mobility in the form of 'immobile' transport infrastructure (i.e. roads and adjacent stations) could only be achieved through the labor mobility of Brazilian workers who delivered the necessary manpower for Olympic-related construction projects.

THE SPORTIFICATION AND TOURISMIFICATION OF RECREATIONAL MOBILITIES: AN ANTHROPOLOGICAL EXPLORATION

Noel B. Salazar

(University of Leuven) – Belgium

While sports and tourism, in their modern configurations, both developed around the same time (in the wake of the industrial revolution), it took over a century before the two came together in ‘sports tourism’. Various scholars have come up with models to categorize the various forms that sports tourism can take (e.g. hard vs. soft or sports event tourism vs. active sport tourism), but none of these is able to capture in full the constantly evolving cross-over between sports and tourism. Based on exploratory ethnographic research, this paper analyzes the processes involved in turning the recreational practice of long-distance trail running into ‘sports tourism’. While the sportification of play and the tourismification of travel have been widely discussed in sports studies and tourism studies respectively, this case study disentangles the sportification of tourism and the tourismification of sports. The former is linked to the renewed societal attention to the (healthy) body and the shift from (passive) sightseeing to more (active) experiential forms of tourism. The latter is related to the integration of sports events and activities within broader tourism packages (irrespective of whether the sports tourism involved is passive or active).

Paradoxically, trail runners, who usually identify as ‘post-sport’ or counter-cultural, seem to be simultaneously resisting and reproducing the dominant tendencies of commercialization of life.

'GOING AWAY, MOVING UP': MOBILITY, IDEOLOGY AND SOCIAL HIERARCHY IN FOOTBALL HOOLIGAN SUBCULTURE IN RUSSIA

Julia Amatuni

(European University at St. Petersburg) – Russian Federation

Conducting a long-standing anthropological research into football hooliganism in Russia I often come across the notion generally shared among seasoned hooligans: 'to go to an away game is to be a true supporter and to follow the idea'. Taking into consideration that the notion of 'a true supporter' does not boil down to the loyalty to a football club, the question stays: what does this statement imply? To be more precise for the purposes of this paper: what are the correlations between football-related mobility, ideology and social hierarchy of Russian football hooligans?

As past studies on football hooliganism had shown, the practice of following favourite club all across the country and abroad was one of the distinctive features that forged the subculture in a first place. In Russian context this practise appears to be particularly challenging in terms of resources, organisation and time management. Distance, accessibility and other criteria become of importance, therefore, the symbolic value of away games varies. There are also different approaches to counting visited events, and one way would be more beneficial to a career within fan community than another depending on a particular context.

However, the interpretation of football-related mobility as a source for improving social and cultural capital is common among hooligans, it is still often opposed to the 'going for the idea' in ideological discourse – the clash this paper aims to discuss.

OP 131 – MUSEUMS, TECHNOLOGY AND NEW MUSEOGRAPHIC EXPRESSIONS

This panel seeks to discuss the technologies and the museographic expressions in the present time. If on the one hand the use of the new technology are being important for the restoration and preservation of the objects in the museums what has been impact of these technology in the museography and the present exhibitions. In the 1980s and 1990s, a “digitization era” was born. The events of the period are analyzed by researchers who believe in “collective intelligence” or even “real-time democracy”. Like any other instance of representation, museums follow social transformations – and even more so today, in which the transformations take place at a growing pace. The world of digital technology encompasses devices, resources and media articulated in a variety of ways. With the new technologies, it becomes possible to form a multiple interconnection space among different people, in different places of the world, making use not only of sound but of images, texts, videos, among other resources that privilege interactivity. One of the questions of “anthropology” of the “representation” is to seek to better understand such relations, seeking to analyze the impact of new technologies on the different museographic expressions and especially the practice in museums.

Convenor:

Mohan Kant Gautam

(European University of West & East) – The Netherlands

Satya Narayan Munda

(Sido Kanhu Murmu University Dumka) – India

Comissão/Comission: IUAES Scientific Commission on Museums & Cultural Heritage

Languages accepted for paper presentations: English

Keywords: Museums; Ethnography; Anthropology; Cultural Heritage;

Thematic lines: 26. Museums/Museus

— Session —

IMPORTANCE OF MUSEUM IN ANTHROPOLOGY

Jagdeep Oraon

(Sidho Kanho Birsha University) – India

Museum is an important part of anthropological studies as it has been dealing with the past and present of the human folk. The centuries have past and successive order of cultural upbringing and technological advancement has made the remarkable tract of its history its history, which we coined as human heritage and civilisation. This successive advancement and evolution of Man on the each in the form of their physical and material form for the centuries or decades to infer the present from past, which is essential for the human being right from the date of its evaluation to the present could be preserve in the museum.

INDIGENOUS DIALECTS AND ITS MUSEUM IN EASTERN INDIA

Jagdeep Oraon

(Sidho Kanho Birsha University) – India

Indigenous dialects today have been facing extinction as because the impact of various factors including globalisation and its dynamics as well as impact.

Several indigenous dialects are still at the stage of survival. The people who speak have been spearheading internal awareness programme and movement for their recognition to be taught from the elementary stage education system to the university level. Not only this, they demanding that the languages which they speak be included in the 8th schedule of the Constitution. Some community languages have achieved the status and included in the 8th schedule they are Bodo and Santhali, its indigenous and tribal communities in its traditional form, i.e. the custom, language and culture appear to the kept in museum. They need to exposed to would for the survival and sustainability.

INDIGENOUS ART AND CULTURE AND THEIR EXHIBITION IN CHOTANAGPUR PLATEAU

Savita Verma

(Vinoba Bhave University Hazaribag) – India

Art is the expression of inner core of Socio-Culture development of any communities. Since the days of human upbringing from generations to generations.

Here we would discuss about the Indigenous art which the form of artistic expression and aesthetic emotion. There are about three dozens of indigenous communities, which are bound into psychic unity of mankind since the date of human evolutions to the present. In fact they maintained their art and culture in the traditional form under the endogamous community. This paper will highlights the silent feature of the indigenous community groups of the region.

INDIGENOUS CULTURAL HERITAGE AND MUSEUM IN CHOTANAGPUR PLATEAU IN INDIA

Karma Oraon

(Ranchi University, Ranchi) – India

Chotanagpur is a rich region with indigenous cultural heritage. Since this region has varieties of indigenous community groups with varied socio-cultural upbringing from the past. Cultural heritage can be traced through open museum of so many centres of religious importance and shrines, which are located in the various part of plateau such as Tanginath, Dewari Mandir, Rajrappa, Itkhori and many others. The artefacts' and implements' which are traditionally used by the different community groups since the time immemorial to the present age need to be preserve in the form of museum. Though there have been efforts for the past many year to accumulate those materials for the purpose of museum. Museum is the affective medium to transmit the past to the present. We know that the past keeps the present alive which is rather the main focus of museum.

— Session —

INDIGENOUS DIALECTS AND ITS MUSEUM IN EASTERN INDIA

Hari Oraon

(Ranchi University, Ranchi) – India

Indigenous dialects today have been facing extinction as because the impact of various factors including globalisation and its dynamics as well as impact.

Several indigenous dialects are still at the stage of survival. The people who speak have been spearheading internal awareness programme and movement for their recognition to be taught from the elementary stage education system to the university level. Not only this, they are demanding that the languages which they speak be included in the 8th schedule of the Constitution. Some community languages have achieved the status and included in the 8th schedule they are Bodo and Santhali, its indigenous and tribal communities in its traditional form, i.e. the custom, language and culture appear to the kept in museum. They need to be exposed to would for the survival and sustainability.

MENTOR CHANNELS IN MUSEUMS FOR SUMMER CAMPS TO HELP THE NEW GENERATION OF ANTHROPOLOGISTS

*Zirui Guo
Chixinyan
Wang Jia*

USA and UK have rich resources of anthropologists and Museums, but there are few USA and UK museums trips for Chinese students who study in summer camps in USA and UK. Why?

Anthropologists are those who are engaged in the practice of anthropology to study various aspects of humans within past and present societies. Museums are the places to exhibit the histories of human beings. They are the precious resources for students.

Chi Xinyan, known as the young scholar who has been attended IUAES conference since 14, has published various academic papers with help of Victor Mair (the anthropologist in PENN) and others, and inspiration from museums. For example, some stones with symbols unearthed from Israel were exhibited in Metropolitan Museum of USA, and according to them she has developed Green Angel Aragonite Road to find out the origin of languages and characters.

The stones are character stones, media for tribes living in stone house in West (西方石夷) to communicating with Water Star(Mercury) God, and natural symbols were regarded as orders of God. Human beings invented stone carving characters by imitating those symbols to express to Gods.

Another example is that, Cai Zixi, a 16-year-old student in a middle school, was permitted to give a academic speech in IUAES2017 conference.

Their experiences show that both Chi Xinyan and Cai Zixi have widely been involved in museum activities and often guided by librarians since their childhood.

This paper will discuss this situation and the suggested measures.

- 1, Develop museum study tourism for the students of summer camps;
- 2, invite worldwide anthropologists as mentors;
- 3, introduce museums to summer camp students;
- 4, establish museum databases global cultural relics with their relations;
- 5, organize workshops and seminars to to share the experiences.

Significance:

Let the relics revive, let the museum walk, and let the children dream of Archaeology come true.

ETHNOGRAPHICAL MUSEUM AN BRIDGE BETWEEN ETHNOGRAPHICAL RESEARCH – COLLECTIONS OF OBJECTS AND EXHIBITION WITH AN AVAILABLE TECHNOLOGY

Mohan Kant Gautam

(European University of West & East) – The Netherlands

Ethnographical Museum is an anthropological bridge between research – collection of the objects and exhibitions. The collected objects when prepared for exhibition should have a digitalised process in giving numbers. They should also have on a different cards with the information on: when and how objects collected and which on which date or period, names of the person of his village, region and his role in his society. The functional and structural role of the object in house, ritual and symbolic importance during community feasts. Photographs and videos with sound recording and texts when objects were used. If possible old photographs and new photographs. The new technology for expression and use of the collection should be its part to give authentic information to the visitors. The establishment of the new ethnographical museums should be closely related to the cultural areas of the collection. In this way museum would be able to new ideas to the multicultural society and enhance the science of anthropology, museology and related sciences. From time to time collection should be kept up to date by sending scholars to the collected areas.

INDIGENOUS KNOWLEDGE FOR SURVIVAL

Satya Narayan Munda

(Sido Kanhu Murmu University Dumka) – India

Museums need in the universities of jharkhand, India by Professor Satya Narayan Munda: Indigenous communities have different knowledge for survival of nature and animal kingdom. It seems in material and non-material culture of livelihood in jharkhand. Universities of jharkhand need Museums of old/new technologies.

— Session —

INDIAN DIASPORA AND MUSEUMS: SELECTIVE ASSIMILATION, SUB-ETHNIC IDENTITIES AND INDIAN-AMERICAN YOUTHS IN THE USA

Kamal Misra

(University) – India

This paper intends to address two interrelated yet complex issues. The first is regarding inter-generational variations in the formation of ethnic identities within the diaspora, and the second is about show-casing diaspora in the confines of a museum. The review of relevant literature reveals that bulk of the existing research on diasporic communities revolves round the first generation immigrants, and more so among the Indian diaspora in the USA. Studies on second and subsequent generations are relatively less due to the commonly perceived notion of ‘structural assimilation’ of their members with the host community. Further, most of the research on Indian diaspora in the USA is restricted to the Indian communities living in the metropolis or large urban conglomerations. Therefore, there are subtle gaps in diasporic research with regard to inter-generational as well as spatial variations, which this study intends to fill in. This study, therefore, attempts a comparison between ethnic identities of the first and second generations of Indian diaspora in the USA with an added emphasis on the second-generation young men and women of Indian origin in small towns and cities. Further, it suggests some measures to show-case diaspora in the museums, which have been historically playing the role of the preservers of cultural heritage for the posterity.

MUNDA SASANDIRI IS THE FORM OF OPEN MUSEUM IN JHARKHAND

Abha Xalxo

(Ranchi University, Ranchi) – India

Whenever a person of indigenous community, the Munda dies the brief history of such person is written and enshrined in a stone block and is erected at the place where the person is buried. This burial place is called Sasandiri. Another type of stone block which is erected at the courtyard of the family in which entire name of the ancestors are written is called Vansavali (family tree). Annual ceremonies to commemorate their ancestors and souls, this ceremonial observance among the Munda community of Jharkhand and anthropological importance. The entire picture of phenomenon is an exhibition of the form of Museum.

HISTORY OF THE ORAON AND THEIR CULTURAL HERITAGE IN JHARKHAND

Francisca Kujur

(Vinoba Bhave University Hazaribag) – India

There have been numerous type of museum to exhibit the traditional form of successive development of the social and cultural history of the Oraon community. The Socio Cultural heritage have been preserved in the museum of tribal research institute of the state, educational institute and the museum of some non governmental organisations. This has been interesting features for the researcher so as to it gives more fact finding evidences of Oraon habitat and its socio cultural upbringings.

NEW TECHNOLOGY FOR PRESERVATION OF ETHNOGRAPHIC ARTEFACTS IN ANTHROPOLOGY

Ajai Pratap Singh

(Lucknow University) – India

In any anthropological excavation, two types of things are found, namely, fossils and artefacts/ associated finds. The fossils give us a clue for human origin, whereas the artefacts serve as evidence of cultural heritage. The preservation of ethnographic artefacts in Anthropology is important for their display in museums. Many new techniques have come up in recent times for different artefacts, but the chemical applications of the artefacts excel for their durability. The present research paper examines the preservation of these artefacts from two anthropological museums of India, namely, Lucknow University and H.N.B. Garhwal University (a Central University). It is concluded in the paper that the artefacts tell us about the cultural heritage and, therefore, should be preserved for long time by the recent available technique.

OP 132 – MUSIC, PERFORMANCE AND MIGRATION

OP

A fundamental theme for Anthropology is the population movements involving multiple dimensions and, therefore, opening different perspectives of analysis.

According to Maria de São José Côrte-Real (2010) in the introduction of the special issue “Music and Migration” from “Migrações” magazine, studies of music and performance in migrant populations have long pointed to the important relations between migration and citizenship, migration and interculturality, migration and new aesthetic and artistic concepts, among others. The panel’s proposal is to contribute to the reflection on these relations and others present in recent ethnographies on cultural associations, social movements, festivals, parties, political manifestations and different sites of musical and performative production of the migrant populations. Proposals will be welcomed when looking at the relationship among music, performance and migration and their implications on the contemporary cultural dynamics, both in contexts from the urban, rural, indigenous populations and traditional people.

Convenor:

Fernanda Marcon

(Universidade Federal da Fronteira Sul) – Brasil

Natalia Gavazzo

(Consejo Nacional de Investigaciones Científicas y Tecnológicas, Universidad Nacional de San Martín) – Argentina

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Português e Espanhol

Keywords: Music; Performance; Migration; Ethnography

Thematic lines: 27. Music and Performance/Antropologia da Música e Performance

MÚSICAS, FLUXOS E RESISTÊNCIAS

Session chair:

Maria Eugenia Dominguez

REGIONAL MUSICAL CULTURE AND GLOBALIZING PROCESSES: SOCIOCULTURAL PRACTICES IN NETWORKS OF SOCIABILITY MEDIATED IN THE BRAZILIAN AMAZON

Nélio Ribeiro Moreira

(Universidade Federal do Pará) – Brasil

The purpose of this communication is to present some points of a work in social anthropology that is in progress. It is a project of doctoral thesis developed in the Programa de Pós graduação em Sociologia e Antropologia of the Universidade Federal do Pará (PPGSA / UFPA), whose purpose is to carry out an anthropological approach on a cut of the artistic world of the region of the Brazilian Amazon, here called the regional musical culture. More precisely, the object is the networks of sociability constituted in the midst of the popular song genre by the agents of this segment under the preconceptions of the deterritorialization of cultural relations. In this sense, the notions of flow, mobilities and frontiers, ethnoscape, identity cultures, global and local, interconnections in cyberspace, as well as the term world music, are axial for the proposal of the work. The theoretical-methodological stage on which the study is based are the premises of symbolic interactionism and its advocacy that society is constantly changing through these processes of interaction that are made as the constitutive motor of social life in the micro plane in relation processes. Thus, the premise of the research is that the social actors that make up these networks of sociability that make up the world of the popular song of the Amazonian region of Brazil are associated individuals, whether this conflict or harmonious relationship, but necessary for the consolidation of solidarity and constitutive actions of a network of commitments. Therefore, a multi-sited ethnography, with observations in transit in this network, seeking to follow the social actors, is certainly an effective way to obtain data about the “situation” of popular music made in the Amazon before the globalizing processes.

DO SUBTERRÂNEO IMIGRANTE: MODOS DE APARIÇÃO E SUSTENTAÇÃO DE RAPERS BOLIVIANOS EM BUENÓS AIRES

Thiago Haruo Santos

(Universidad Nacional de San Martín) – Argentina

Imigrantes e filhos de imigrantes bolivianos fazem mover atualmente um circuito vinculado à música Rap em Buenos Aires. Trata-se de um conjunto de ações e práticas que dão suporte à criação, gravação e apresentação da música rap por esses imigrantes, gerando dinâmicas de prestações e dádivas desde as quais esses jovens se fazem artistas. Denominado “underground do rap imigrante”, ou “under boliviano”, as apresentações nesse circuito são realizadas principalmente em restaurantes, praças e casas de shows próximos aos bairros de marcada presença de imigrantes bolivianos. Além desses espaços, os rappers imigrantes se apresentam também no “under argentino” desenvolvido pelos diferentes bairros periféricos da cidade, assim como aparecem em reportagens e eventos oficiais de maior visibilidade. Por que participam desses diferentes espaços e como se relaciona rap e imigração em cada um deles? Neste trabalho, pretendo explorar, por um lado, o funcionamento desse circuito de apresentações no “under imigrante”, com o fim de dar a ver as dinâmicas que fazem e mantêm esses imigrantes como rappers. Ser artista imigrante demanda trabalho individual, coletivo e as vezes da coletividade. Pretendo mostrar como esses diferentes trabalhos se alinham, mesmo atravessados constantemente por disputas e tensões. Por outro lado, analisando também as apresentações desses rappers em espaços de além do “under boliviano”, procurarei mostrar como nesses diferentes circuitos esses sujeitos traçam relações entre rap e imigração, fazendo surgir alguns horizontes de possibilidade imaginados por esses imigrantes em aliança com a música.

MÚSICA MIGRANTE ENTRE LA MEMORIA Y LA RESISTENCIA: CUESTIONES GENERACIONALES Y FORMAS DE ORGANIZACIÓN DE JÓVENES LATINOAMERICANOS EN BUENOS AIRES

Natalia Gavazzo

(Consejo Nacional de Investigaciones Científicas y Tecnológicas, Universidad Nacional de San Martín) – Argentina

En el presente análisis se retoman algunos aspectos de una investigación más amplia acerca de las identificaciones y la participación de los hijos de bolivianos y paraguayos de Buenos Aires y se profundizan a partir del examen de sus prácticas artístico-culturales, especialmente de música vinculada al origen de sus padres. Tomando en cuenta los procesos de identificación de la generación de los hijos y enfocando en los usos de la categoría de “latinoamericanos”, se pretende situar a estas prácticas artísticas y a la participación de estos jóvenes en el marco de ciertas coyunturas y cambios actuales (que exceden el ámbito de la ciudad y el país, y alcanzan un nivel inter/trans-nacional). Se parte de la idea de que la música puede constituir un importante vehículo de transformación social, ya que parece generar un espacio para el cuestionamiento crítico, así como cambios en las relaciones sociales y de poder en la sociedad. El poder transformador que reside en la música -en parte gracias a su materialidad- se da también al hacer visible lo invisibilizado, tanto por parte de grupos y personas marginadas en el espacio urbano como por parte de funcionarios y hacedores de políticas públicas. De este modo se propone una concepción de “lo político” desde una perspectiva diferente a la que remite a las prácticas tradicionales desde las cuales se piensa la participación social y/o política, y que brinde elementos para concebir a la música como herramienta de transformación especialmente entre jóvenes urbanos.

"BRAZILIA MUSIC" IN LISBON/PT: CONSUMPTION AND IMAGINARIES IN A POST-COLONIAL CONTEXT

Daniela Moura

(Universidade Federal de Sergipe) – Brasil

The music represents a social universe resulted from the most diverse humans interactions and from the economic and historical conditions of a given society, in such a way, that its study has long been presented as an effective research method to the understanding of quotidian practices, the meanings that an individual or a group give to their actions and the social dynamic itself. It was in the sensorial approach that this paper work proposal was inserted. Our objective consisted in analyzing the presence of musical genres that are classified as Brazilians in Lisbon/Pt, in an attempt to comprehend the relation among music, consumption and lifestyle in the post-colonial context. We intended to understand the symbolical elements that are triggered by the dissemination of the musical activities, and the logics of organization of groups and spaces in which those genres are executed – which was made through the field observation in the real and virtual universe of their activities. The selection of this city as research field was resulted, among other reasons, by the fact that it can be found a Brazilian music circuit inside Lisbon's touristic circuit and it even appears and a propaganda of the city. We tried to understand who are those who sustain the activities related to this kind of music and who consumes them. We started off the idea that this consumption of Brazilia music is actually the consumption of symbols and lifestyles connected to a imaginary historically built of Brazil.

MOBILIDADES, MEMÓRIAS E PAISAGENS SONORAS

Session chair:

Maria Eugenia Dominguez

CHORO & SAUDADES: MAPPING THE SOCIAL GEOGRAPHIES OF THE OF THE 'RODAS DE CHORO' IN BRUSSELS

Eliana Barbosa

(KULeuven) – Belgium

Choro is a popular instrumental Brazilian music type that emerged in Rio de Janeiro in the Nineteenth Century. It can assume various forms with a basis of Guitar, flute, and Cavaquinho – a small guitar of Portuguese origin. Musical arrangements are normally elaborate, however, when played in Brazil, the setting in which players gather is usually improvised and open in 'Rodas', spatial configurations that can happen indoors or outdoors. Like it happens with other Brazilian rhythms (like Rodas de Samba), players sit in a circle facing each other, audience stands around and, occasionally, skilled couples dance to it. A Roda de Choro is not a concert, yet is not only a rehearsal, it is an improvised music experience.

This paper intends to present an ethnography of the Roda de Choro de Bruxelas, describing its activities, mapping its experience in occupying spaces in the city and the social geographies that derive from this musical experience, in which Brazilians in Diaspora, Migrants and locals engage and exchange. The very improvised Brazilian setting happens in various locations in the city, normally in shared spaces with other activities, and is open to all – musicians or not – willing to join, without discriminating any musical instrument, in an informal and improvised setting, many times unfamiliar to the locals. This particular 'Roda de Choro', being an open platform for Brazilian music, aggregates skilled and amateur players with their strings and wind instruments, but also 'Chocalhos' and 'Triangulos' (most common in other Brazilian rhythms), always permeated by a feeling of Brazilian longing called 'Saudades'. (the paper and abstract can also be written in Portuguese)

CONTESTING ROOTS: THE CONTEMPORARY LIFE OF MUSICAL FOLKLORE IN FLORIANOPOLIS, SC

Jamie Corbett

(Brown University) – EUA

This presentation examines the music and folklore of two groups in Santa Catarina who have divergent histories of migration: Afro-Brazilians and the descendants of the Azorean colonizers. The capital of the state of Santa Catarina, Florianopolis, has been the historic site of Azorean colonization since 1748 and, for this reason, many historians, researchers, and musicians discuss the “Azorean roots” of various folkloric repertoires on the island. While some manifestations have connections to the Azores, such as the traditional song form called *ratoeira*, other folkloric repertoires also have Afro-Brazilian roots, for example, the folk opera *boi-de-mamão*, which has connections to Northeastern dances *Boi-bumbá* and *Bumba-meu-boi*. If *boi-de-mamão* has Black origins, why is it considered an example of Azorean roots folklore? What is the relationship between Afro-Brazilian and Azorean-Brazilian in islander folklore? The important idea of the invisibility of Afro-Brazilians in the south of the country, together with critical folklore stories, helps us to understand how folklore in Florianopolis is often constructed as Azorean, rather than as the result of syncretic cultural practices of Afro-descendants. Based on nine months of fieldwork since 2015, this presentation explores the contemporary life of “*musica popular catarinense*” with a focus on the construction of “*cultura de base açoriana*” and Black resistance in the folklore of Florianopolis.

THE SOUNDSCAPE OF BELIEF: MOBILITY, MEANING AND CHANGE IN THE FEAST OF ST. ANTHONY OF SERRA DAS ARARAS

Victor de Souza Soares

(University of Bern) – Switzerland

Since the late 18th century, the annual feast of St. Anthony of Serra das Araras, Minas Gerais, has been one of the most important celebrations within popular catholicism in central Brazil. Mobilizing seasonal indigenous, rural and urban population fluxes from all four neighboring states (Bahia, Minas Gerais, Goiás, and Brasília, Brazil's Federal District), this festival unites both sacred and secular practices, such as informal commerce, horseback and on-foot pilgrimages, open-air church services and gospel concerts, and performances of well-established popular artists. In my paper, I aim to analyze one specific pilgrimage route, i.e. “northeastern path”, between the city of São Francisco, MG, and Serra das Araras, as well as the consecutive 3-day Festival of St. Anthony, discussing the relevance of traditional and technologically innovative cultural habits of sound and music production, as well as of sound and music listening, pursuant to the following dimensions: a) space/place construction and reaffirmation, spatial sensorium and spatial epistemologies; b) semiotics of sound and music performance/reproduction within pilgrimage and feast dynamics; c) intercultural, intergenerational, and sociopolitical dialogues and heterogeneousness, evidenced by and reflected in sound and music.

OP 133 – MUSICAL ENCOUNTERS: FROM ETHNOGRAPHIES TO ENTANGLED HISTORIES

Music is often used as a tool to promote mutual comprehension or conciliation. In this panel, we aim to discuss the contacts and/or (mis)understandings created through musical encounters. This will lead us to consider the question of global music encounters and to cross urban studies with postcolonial and subaltern studies, contributing to set the anthropological approach of musical practices as an essential research field in the analysis of globalization.

Our temporal focus will be attached to the present, through ethnographic research on global music scenes, but also turned to the past, questioning the multiple musical encounters that have stimulated relationships of appropriation, power and belonging before and during the “global turn” of the ’80; and to the future, analysing the place of these encounters in the musical educational processes. We want to show the multiple perspectives that a small-scale, bottom-up study of musical encounters offers to tackle the general question of cultural globalization. What is the specific role of historical representations of “otherness” for the current productions of the globalized musical scenes? What do those representations tell us about musical engagements and intercultural relationships? Those questions will help us to write a new story of cultural encounters through musical practices during the 20th century, putting the current “global turn” into the broader timeline of “entangled histories”.

Convenor:

Lucille Lisack

(Centre Georg Simmel) – France

Marta

(Université Rennes 2) – France

Lúcia Campos

(Universidade do Estado de Minas Gerais) – Brasil

Bachir-Loopuyt Talia

(University of Tours) – France

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, French

Keywords: musical encounters; global musical scenes; urban ethnomusicology; entangled histories

Thematic lines: 27. Music and Performance/Antropologia da Música e Performance

MUSICAL CIRCULATION, CULTURAL BORDERS AND TRANSNATIONAL CANONS

Session chair:

Lúcia Campos

Lucille Lisack

Marta Amico

Talia Bachir

SOTAQUES DO CHORO: ESTUDO SOBRE O PROCESSO DE DISSEMINAÇÃO DE UM GÊNERO MUSICAL BRASILEIRO NA EUROPA

Carolina Gonçalves Alves

(Universidade do Estado do Rio de Janeiro) – Brasil

Diante de um mundo cada vez mais conectado e marcado pela diluição do peso dos estados-nação, faz-se importante analisar o impacto dessas transformações na construção de identidades sociais. O dinamismo imposto pela globalização intensifica o contato entre diferentes culturas e cria um fluxo global dos movimentos culturais. A disseminação do choro no exterior é impulsionada por esse contexto de trocas, apropriações e recriações. Esse ambiente de efervescência cultural será pensado diante do fortalecimento do choro no mercado interno, gerenciado, sobretudo, por uma geração de músicos comprometidos com a consolidação de espaços para o gênero musical no Brasil. Descortinar esse cenário, evidenciando importantes personagens e iniciativas, será um importante exercício de compreensão de um modelo de produção cultural que está alinhado com questões de mercado e que se constitui a partir dos esforços empreendidos pelos próprios músicos. Observa-se o surgimento de escolas e a criação de clubes que funcionam como locais de intensa troca e acúmulo de conhecimento. Esse trabalho tem a intenção de pensar a conexão estabelecida entre os mais diversos mundos culturais, sobretudo a partir dos caminhos traçados pelo choro, ao observar sua capacidade de se enraizar em práticas culturais locais criando cenas musicais específicas e de perceber como e em que pontos essas experiências se interligam e auxiliam na análise de contextos plurais e multiculturais.

A NARCOMÚSICA COMO CÂNONE TRANSNACIONAL: O CASO DOS NARCOCORRIDOS NO CONTEXTO DA FRONTEIRA ENTRE MÉXICO E ESTADOS UNIDOS

Ferdinando

(Universidad Autónoma de Baja California) – Mexico

As expressões audiovisuais relacionadas ao tráfico de drogas triunfou midiaticamente, e diversas cenas musicais ao longo do continente abrevam nas suas representações. Desde estilos musicais que se produzem relativamente localizados como a cumbia villera na Argentina ou o funk proibidão, até cenas multi-situadas como o gangsta rap ou o reggaeton. Neste trabalho vou propor uma abordagem a esse fenômeno desde um caso que considero paradigmático: a produção de “narcocorridos” no norte do México e o sul dos Estados Unidos. Enquadrado na categoria aglutinante da “música nortenha”, os narcocorridos são um estilo musical que fala explicitamente sobre o mundo do narco no México. Por conseguinte, vou retomar o conceito de “articulação” do Stuart Hall desde os Cultural Studies e seu provável diálogo com o conceito de cena musical de Will Straw, e desse modo analisar a maneira em que as expressões do narcotráfico são encarnados pela música. Ao interior da diversidade das práticas que habitam na produção de narcocorridos, vou repassar o itinerário percorrido entre produtores, músicos e empresários sobre a base empírica dos espaços nos quais essa música é socializada (baladas, bares e casas de shows).

Para isso, vou utilizar uma série de registros etnográficos sobre a cena translocal de Mexicali, Baja Califórnia (cidade fronteira com Califórnia, Estados Unidos), material obtido a partir do projeto de mestrado que realizei durante o período de 2014 a 2016).

STANDARDIZING DIVERSITY IN “GLOBAL MUSIC”

Lisa Gaupp

Global music worlds are usually presented as borderless, transcultural and international. Through internationally active curators and their respective institutions, on the one hand a global music market has developed that believes in the motto of “diversity”. On the other hand, global music worlds get criticized for being “too international” (Buğ 2017), for only standardizing an international canon, which mostly excludes e. g. “refugee” artists. So is diversity a “white word” (Cañas 2017)?

The planned presentation analyzes how diversity is being standardized through institutional conventions in popular music. It takes a look at how different notions of diversity are curated, managed, performed etc. at renowned international music institutions while analyzing the respective meanings of diversity.

The focus will be set on so called popular „world music“ or „non-European performances“ and on music institutions understood as gatekeepers. Music institutions, in directing, administering and mediating music performances, they contribute to how the terms and conditions for diversity are set. Here, the performances including their socio-cultural settings are often assigned with certain meanings, and the players of these global music worlds are often labeled as possessing certain stable (ethnic) identities. It will be shown through which othering mechanism both individuals and aesthetic expressions are constructed as belonging to a certain place. Likewise, it will be discussed how diversity changes its meaning and how alternative spaces develop when these ascriptions are being challenged, contested, deconstructed or rewritten through the breaking of established sociocultural conventions.

Theoretically, in this presentation different narratives of “global music”, “world music” etc. will be discussed, compared and criticized from postcolonial, transcultural and post-migrant perspectives. The epistemological origins that have shaped the field of popular „global music“ will be explored from different perspectives. It will be asked what traditions, assumptions and habits regarding diversity have emerged, considering how these may impact on the music and the musicians.

SOUND NEGOCIATIONS, CULTURAL APPROPRIATIONS, MUSICAL ENCOUNTERS

Session chair:

Lúcia Campos

Lucille Lisack

Marta Amico

Talia Bachir

“THE WORLD IS MIX” – ETHNOGRAPHIC NOTES ON AN BRAZILIAN COUNTRY MUSIC ENCOUNTER

Matheus França

(Universidade Federal de Goiás) – Brasil

This paper is a result of an ethnography about Brazilian country music (which “sertanejo” is the native term). For this presentation I will focus on two editions (held in the city of Goiânia, Goiás, where I conduct my ethnographic research) of a specific musical encounter, the VillaMix Festival, known as the largest music festival in Brazil, held in dozens of cities. Sertanejo is currently the most listened musical style in the Brazilian artistic scene. Over the mid-1980s it was about peasant cultural landscapes and the everyday life of rural populations in Brazil. From the mid-1980s and 1990s, sertanejo began to raise broader themes and attributes of urban layers, as well as being better known internationally. At present, it is possible to observe processes of hybridization between sertanejo (and also its music encounters) and other music styles, such as Brazilian funk, Caribbean reggaeton, American pop, among others. For example, Goiânia’s VillaMix Festival slogan in the 2017 edition was “The World is Mix”, bringing not only artists from sertanejo (such as Jorge & Mateus and Simone & Simaria) but also from reggaeton (Maluma, Colombia), American pop (Demi Lovato, USA), electronic music (Alok, Brazil and Sevens, USA). Therefore, I will reflect on the possible meanings of this so-called “mix” that concerns not only musical and performance diversity, but also an attempt to raise sertanejo in a global setting, in contrast to its past, marked by regional attributes.

EFFECTS OF CULTURAL APPROPRIATIONS IN THE LIGHT OF ETHNOMUSICOLOGY: THE CASE OF THE ROOTS DISC OF THE BAND SEPULTURA

Flávio Garcia

(Universidade Federal de Minas Gerais) – Brasil

The question of cultural appropriation, at the juncture between research works in music and subsequent productions of, so to speak, artistic-cultural material – from folkloric, para-folkloric or grand world music – has occupied many pages of the writings of important thinkers in the field of Anthropology, Music Anthropology and Ethnomusicology itself (CARVALHO, 2004 and 2010; SANDRONI, 2007). The arguments, always moving in the direction of the critical revision and political-social appointments about some positions of cultural agents and scholars, incites to rethink the way some aesthetic aspects of communities or ethnic groups are exposed, that at the outset would act outside of a logic of ‘culture goods’ or ‘a cultural market’. Bearing in mind the inferences about the characteristics of this type of cultural appropriation, it is intended to undertake a case study, sometimes dealing with the example of the album *Roots*, from the Minas Gerais band Sepultura, 1996, where such procedure seems to occur. The disc has, in some bands and in its insert, aesthetic-cultural and sound-musical materials coming from cultures different from those of the members of the aforementioned band, reallocated and stylized in a different way from that of their context,. The investigation, therefore, will be about the way the Sepultura band appropriated the aesthetic-musical elements of pre-existing indigenous and Afro-descendant groups, the description of this being constructed from the notions coming from theoretical-procedural references of Anthropology, Ethnomusicology or even of what can be called Applied Ethnomusicology (LUHNING, 2011 and CAMBRIA, 2004).

SOUND NEGOTIATIONS WITHIN WORLD MUSIC: FROM LOCAL FEASTS TO THE MAKING OF A MUSICAL CATEGORY

Lúcia Campos

(Universidade do Estado de Minas Gerais) – Brasil

Marta

(Université Rennes 2) – France

Bachir-Loopuyt Talia

(University of Tours) – France

Behind the label “World Music” there is a multitude of mediations ranging from songs played in local groups to studio recordings with all the technologies needed to produce a global sound. Our intention in this communication is to approach the process of “mise en genre” in two case studies, based on ethnographic research. On the one hand, the trajectory of a desert song played initially to federate the community during an armed rebellion, than reshaped by the recording in a studio and the labelization as “touareg”. On the other hand, a local maracatu ritual in the Northeast of Brazil, that becomes recorded music and music played in festivals, identified as “Brazilian”. Our purpose is to think about the sound negotiations, appropriations, meetings and disagreements in producing and listening to music in different instances and on how the situated approach of these trajectories can inform us about the process of globalization.

THE MAKING OF ENCOUNTERS: MUSIC, DIVERSITY, COLLABORATIONS

Session chair:

Lúcia Campos

Lucille Lisack

Marta Amico

Talia Bachir

LA FABRIQUE DE L'ALTÉRITÉ MUSICIENNE À MULHOUSE

Sandrine Teixido

(EHESS) – France

A partir d'une micro-ethnographie d'un accompagnement scénique d'un groupe de musique (Positive Ethno-Jazz) basé à Mulhouse dont le leader est d'origine algérienne, nous proposons d'explorer les entrelacements entre les savoirs mobilisés par les acteurs et les différentes échelles de références et d'évaluation de cet accompagnement. Dans les plus petites interactions entre musiciens, entre musiciens et accompagnants ou entre musiciens et institutions, se nichent une série de références qui reconfigurent les pratiques musicales, la politique culturelle, l'histoire de Mulhouse. Cette ethnographie nous permet d'observer la fabrique d'un territoire musical ou la figure de l'autre est imbriquée dans un enchevêtrement qui implique plusieurs régimes d'actions et de références: territoire frontalier, histoire migratoire et ouvrière de l'Alsace et de Mulhouse, valorisation des pratiques amateurs dans le cadre des harmonies, références à l'un des berceau du jazz manouche, mobilisation de catégories musicales tels que jazz ou musiques du monde, histoire d'une institutionnalisation des initiatives militantes en termes de diffusion musicale, sociologie du travail artistique et de ses temporalités. L'ethnographie des interactions entre musiciens et acteurs culturels dans le cadre de cet accompagnement offre la possibilité de revisiter la manière dont se construit la notion de diversité musicale à l'heure de la globalisation.

D'UN PROGRAMME INSTITUTIONNEL DE RENCONTRE MUSICALE À LA FABRIQUE DE LA DIVERSITÉ DU MONDE

Julie Oleksiak

(Ecole des Hautes Etudes en Sciences Sociales) – France

A l'ombre de pierres pluricentennaires de l'abbaye cistercienne de Royaumont, un programme couve depuis le tout début du 21^{ème} siècle l'idée de favoriser au mieux les rencontres entre les cultures à travers la musique afin de créer de nouveaux langages musicaux: le programme des musiques transculturelles à la Fondation Royaumont (<https://www.royaumont.com/fr/programme-des-musiques-transculturelles>). Au-delà de la question de l'implantation institutionnelle d'un tel programme dans une institution culturelle qui porte une histoire de presque 80 ans d'accueil artistique, la question que je propose de soulever ici portera sur la création elle-même. Quel lien est ainsi effectué entre un artiste et une « culture »? Lorsqu'un musicien en rencontre un autre dans ce cadre-là, peut-on réellement considérer (comme le suggère l'institution) qu'il soit le représentant d'une culture comme le serait un ambassadeur pour un pays? Quelles représentations du monde fabrique ainsi ce programme des musiques transculturelles et comment les artistes eux-mêmes se saisissent-ils de ces enjeux?

ETHNOGRAPHY OF CREATIVE PROCESSES IN CONTEMPORARY MUSIC: COLLABORATION(S), NOTATION, ORALITY

Matthias Koole

(Universidade Federal de Minas Gerais) – Brazil

The paper presents an ethnographic study of the creative process of two different performances of the composition *Brain washed, brain dead* in Belo Horizonte (Brazil). *Brain washed, brain dead* is a piece for video and any instrument(s) -in this case four- by Brazilian composer Thaís Montanari which could be situated in the realm of experimental/contemporary music. The piece has a score and an author. However, the score provides only a structure, depending largely on the input of the musicians involved in each different performance. The score also needs to be complemented with oral instructions of the composer and is thus only feasible with her presence. In this sense it operates as a platform for collaboration between musicians. The “open” score and its dependence on orality and intensive collaboration can trace paths that – when pursued with ethnographic tools – reveal social, technical and aesthetic elements of the work and point out characteristics of a local experimental/contemporary music scene. I make use of ethnographic description of rehearsals, soundchecks (with help from video footage), concert series involved, as well as interviews with the composer, performers and curators. In this way I intend to shed a light on “musical encounters” as collaboration practices, division of roles, performance practices, compositional practices, use of notation, technology, and socioeconomic realities of the present experimental/contemporary music scene in Belo Horizonte, Brazil.

PROGRAMMING WORLD MUSIC: THE ECONOMY OF THE “FASHIONABLE” ENCOUNTER

Zevaco

(Ecole des Hautes Etudes en Sciences Sociales) – Paris

On European stages, world music has become an almost unavoidable part of the programs, under a high variety of forms: foreign artists intending to represent their ancient specific culture or the creation process at work in it, foreign musical forms played by “national” artists, foreign artists encountering “national” artists, etc. Musical encounters are thus staged and performed diversely. How do institutions and venues choose the artists, forms or shows better positioned to perform the “cultural encounters” they aim at staging, or which they judge most fashionable? The programming’s choices not only stem from artistic taste, but also from political and economical choices and engagements, themselves governed, among other issues, by historical, imaginary, or desired relationships between governments, countries and identities, and by politics of cultural funding.

OP 136 – NEW ENCOUNTERS WITH MUSEUM ANTHROPOLOGY: OBJECTS, HISTORY, POLITICS

This panel focuses on the history of museum collections, including both ethnographic and archaeological materials. After having been largely absent from anthropological research and debates during the mid-twentieth century, in the last few decades museum anthropology has regained momentum and scholars all over the world have been developing new forms of looking into and thinking with museum objects. By taking museums and museum history as anthropological research in its own right, scholars have reengaged with anthropological critical (self-)reflection and developed object-centered theoretical frameworks that have made it to mainstream anthropological debates. Likewise, the political dimension of collecting and display practices have become a central issue in museum anthropology – often a medium to think both about the very basis of anthropological knowledge and ethnographic practice, and the broader political context in which it takes place. The aim of this panel is to take stock of these recent developments and to reflect about new forms of encounter with museum collections and with the history of the discipline. We welcome papers that deal with one or more of the following topics: 1) reinterpreting museum collections through collaborative research with indigenous peoples and stakeholders; 2) refining and expanding knowledge about museum objects through the use of new material culture analysis technologies; 3) reengagements with the history of anthropology and archaeology.

Convenor:

Mariana Françaço

(Leiden University) – The Netherlands

Christiano Key Tambascia

(Instituto de Filosofia e Ciências Humanas) – Brazil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English; Portuguese; Spanish; French

Keywords: Museum Anthropology; History of Anthropology; Ethnographic Collections.

Thematic lines: 26. Museums/Museus

THE ANTHROPOLOGY OF COLLECTING AND COLLECTIONS

RECOLLECTING THE HISTORY OF ANTHROPOLOGY: NIMUENDAJU'S RAMKOKAMEKRA ETHNOLOGICAL COLLECTION

Christiano Key Tambascia

(Instituto de Filosofia e Ciências Humanas) – Brazil

Curt Nimuendaju (1883-1945) is considered a central figure in the history of the first half of the last century's Brazilian anthropology, conducting ethnographical research almost uninterruptedly for almost forty years. His knowledge of Amerindian societies has granted a recognition that, even if not converted in institutional positions in the academic field, bestowed an almost heroic status among Americanists. It is notorious that the ethnographical data he produced, resulting in various publications both when alive and posthumously, were utilized by anthropologists such as Claude Lévi-Strauss (1908-2009) and Robert Lowie (1883-1957). It is usually assumed that Nimuendaju "collected" a vast quantity of ethnographical information, which would be analysed by anthropologists with solid theoretical formation: data on kinship, language, ritual and cosmology. But a crucial aspect of his work was also the assembling of ethnographical collections. This communication aims to reflect upon the political and institutional constraints that contextualizes the making of one of his most important collection – the Ramkokamekra (Eastern Canela) of the Corda river region at Maranhão, which he assembled in the 1930's. In special, an ethnography of archives will be used in order to consider the impact of the heritage politics upheld during Vargas' period, which marked the work of foreign researchers in Brazil – and that can shed some light on the analysis of the circulation of these objects between ethnological museums.

AS COLEÇÕES ETNOGRÁFICAS KADIWEU DE GUIDO BOGGIANI E DARCY RIBEIRO: TRAJETÓRIAS E PRÁTICAS DE COLECIONAMENTO EM COMPARAÇÃO

Renata Curcio Valente

(Programa de Pós Graduação em Antropologia Social do Museu Nacional) – Brasil

A presente proposta visa refletir sobre sentidos históricos de pesquisas sobre diferentes coleções etnográficas produzidas sobre um mesmo povo indígena e os múltiplos sentidos de conexões e distanciamentos entre elas para os próprios povos indígenas retratados. Para isso, este trabalho visa apresentar considerações de pesquisa em andamento sobre duas coleções etnográficas dos Kadiweu (MS) e seus respectivos processos de colecionamento: trata-se da coleção de Guido Boggiani, do final do século XIX, sob a guarda do Volkenkunde Museum, na Holanda, e a coleção de Darcy Ribeiro, dos anos 1950, no Museu do Índio, Rio de Janeiro. Apesar de separadas por um intervalo de cerca de cinquenta anos, as pesquisas de Guido Boggiani e de Darcy Ribeiro foram percebidas pelos indígenas como relacionadas, uma vez que os Kadiweu reconheceram em Darcy Ribeiro um “descendente” de Boggiani, denominado Bet’rra. Ribeiro, considerado um “neto” de Boggiani, Bet’rra-yegi, afirma ter se inspirado nele. A motivação para elaboração desta proposta de pesquisa decorre de experiência prática e de pesquisa envolvendo indígenas na releitura e na organização de coleções etnográficas no Museu do Índio, onde vimos crescente interesse dos indígenas em conhecer as coleções etnográficas de seus povos. Refletir sobre as diferentes coleções feitas sobre um mesmo grupo indígena pode contribuir para traçar um caminho entre pontos desconexos na história e memória dos indígenas e na própria história da antropologia.

INTERCONNECTIONS OF ETHNOGRAPHIC COLLECTING, RELIGIOUS ZEAL AND SOCIAL REPRODUCTION: A HISTORICAL PERSPECTIVE ON INITIATION OBJECTS FROM TANZANIA IN THE MUNICH ETHNOGRAPHIC MUSEUM

Richard Hoelzl

(University of Göttingen) – Germany

The Munich Ethnographic Museum (“Fünf Kontinente”) holds a large collection of objects from Southern Tanzania assembled during an extended journey of the museum’s assistant director Meinulf Küsters in 1927/28. Apart from being a professional ethnographer Küsters was a Benedictine missionary and his goal in Tanganyika was not only to gather narratives, objects, recordings, film and photographs on local societies, but also to set up the mission’s teacher training facilities. The ethnographer-cum-missionary was in a unique position to contact local experts and to collect cultural objects as his organisation had a dense network of contacts and relations in the area. However, the mission’s activities were also very controversial. In particular, its policies towards local rites of initiation and passage, which missionaries viewed as hypersexual and superstitious, sparked deep conflict. In my paper, I intend to follow the path of a particular subset of the collection – objects that were used in connection with the initiation procedures of the Mwera, Makua and Makonde groups: wooden sculptures, knives for circumcision, medicine boxes, festive garments. At least four different perspectives on these objects can be identified over time: They were seen as instruments of social-cultural reproduction and education (in initiation procedures), as representations devilish and sinful practices (in missionary practical theology), as objects of knowledge (catalogued, stored, exhibited in European museums), and quite recently as works of fine art (in 1990s reappraisals and exhibitions). In my concluding argument, I call for a new, a critical and historical perspective on these objects that renders the acts of conversation, of discontinuity, but also of epistemic understanding and violence visible that are connected to these objects. By this, I hope to contribute to a conversation about a ‘new historicism’ in museology.

COLEÇÕES E VIAJANTES: ESTUDOS SOBRE PRÁTICAS DE COLETA ADOTADAS EM EXPEDIÇÕES CIENTÍFICAS PELA REGIÃO MARAJOARA NO SÉCULO XIX

Lucas Monteiro de Araújo

Grandes coleções de materiais brasileiros de museus nacionais e internacionais da atualidade foram formadas graças ao trabalho de homens da ciência que durante o século XIX viajaram pelo território brasileiro coletando, registrando, classificando os mais variados aspectos da realidade. São “artefatos” geológicos, botânicos, zoológicos, etnográficos, iconográficos, literários, dentre tantos outros.

Particularmente interessante é pensarmos os objetos ditos etnográficos, viajantes naturalistas, em suas idas e vindas pela realidade de um país, entravam em contato com populações locais com as quais estabeleciam relações de trocas: compravam, ganhavam, trocavam objetos. Estes registros materiais, quando retirados de seu contexto original eram colocados em vitrines de grandes museus, passando a fazer parte de uma narrativa expositiva, em grande parte de caráter colonialista, construído através de um discurso erigido pela ciência moderna. No século XIX este discurso era aquele do evolucionismo, darwinismo social, eugenia, etc.

Atualmente grande parte dessas peças ainda estão sob guarda de instituições, expostas em vitrines ou conservadas em reservas técnicas. Outras já foram repatriadas aos grupos originais, resultado de novos debates e estudos acerca do direito de posse de determinados materiais. Este vem sendo o caso de algumas coleções indígenas, cujos restos mortais eram muito ambicionados pelos estudiosos de gabinete do oitocentos.

Em pesquisas recentes que realizamos no âmbito de um mestrado em Antropologia (Araújo, 2017), constatamos que muitas das peças que permanecem sob a guarda de instituições museológicas apresentam informações limitadas acerca de sua “vida” antes de se tornarem parte de uma coleção de museu. Na maioria dos casos estudados percebemos que são fornecidos somente dados eminentemente técnicos como número de classificação, título da obra, descrição para inventário, departamento, proveniência, etc. Muitas informações mais específicas referentes as peças são deixadas de lado, informações essas que são de fundamental importância para a compreensão não somente da “vida” do objeto, mas também da própria história da instituição museológica, de suas coleções e processos de musealização.

Propomos um estudo analítico que focaliza nomeadamente formas de aquisição e formação das coleções de viajantes hoje em museus nacionais e internacionais. A ideia é problematizar estas coleções como um todo através do estudo de caso do Arquipélago de Marajó. Mergulharemos dentro da literatura de viagem do século XIX com centro geográfico na região marajoara, na busca pistas deixadas por estes homens da ciência que nos permitam compreender e revelar práticas adotadas por eles e elas na coleta e formação de grandes coleções museológicas que temos hoje em dia.

THE ANTHROPOLOGY OF MUSEUMS

THE LOST SCIENCE: THE HISTORY OF A MUSEUM OF NATURAL HISTORY IN BRAZIL (19TH CENTURY)

Eduardo H. B. Vasconcelos

(Universidade Federal do Rio Grande do Sul) – Brasil

In the second half of the 19th century in the city of Fortaleza, the capital of Ceará, Joaquim Ribeiro, started a collection of Natural History. Subsequently, this collection was donated to the Ceará Province and was the basis of the Natural History Cabinet of Ceará – NHCC. Even though it ceased to be a private collection and became an official equipment of the public power maintained by the state treasury, there is not much information about this museum. At a time when it was intended to portray things as “really happened,” the complete and total lack of information in local, regional, national, and international historiography about this particular collection, made by a man that was born in Ceará and obtained the title of Medicine Doctor at Harvard University in the United States of America in 1853 and after returning to his homeland decided to put into practice the knowledge acquired in his formative years in the United States. The NHCC was a museum erected under the paradigm of Natural History, typical of the nations of the new world in contrast to the historical museums created in Europe, the anthropological knowledge or Anthropology was present mainly in the objects attributed to the native groups, in the case of Ceará.

That said, the present work has two objectives: 1- to present the diachronic aspects of the constitution of the NHCC focusing on its creator, the creation of the private collection and passage from this particular collection to provincial public equipment. 2- To problematize the reasons and the consequences of so much silence? Why has historiography not addressed and does not address this scientific space in northeastern Brazil?

INTOLERÂNCIA RELIGIOSA E MEMÓRIA HISTÓRICA: O PAPEL DAS ELITES NA CONSERVAÇÃO DA COLEÇÃO PERSEVERANÇA DO INSTITUTO HISTÓRICO E GEOGRÁFICO DE ALAGOAS/BRASIL

Ulisses Neves Rafael

(Universidade Federal de Sergipe) – Brasil

A Coleção Perseverança do Instituto Histórico e Geográfico de Alagoas, é formada pelos despojos da devassa que ficou conhecida como “Operação Xangô”, a qual implicou na invasão e das principais casas de cultos religiosos afro-brasileiros de Maceió. Trata-se, portanto, das peças que sobreviveram ao “Quebra de 1912”, outro termo pelo qual ficou conhecida a ação capitaneada pela Liga dos Republicanos Combatentes, facção paramilitar surgida em fins de 1911, com o propósito de promover agitações populares na capital alagoana, durante a disputa eleitoral para escolha do governador do Estado.

Assim, a Coleção Perseverança, insurge-se contra esse esquecimento, como uma espécie de memória renitente, cuja tenacidade, condizente com a denominação recebida, é fruto de processos complexos que remontam à seletividade verificada ainda por ocasião da invasão dos terreiros, a partir de quando, as peças preservadas vão percorrer um longo trajeto até o ponto e local onde se encontram atualmente, na sede do Instituto Histórico e Geográfico de Alagoas.

Intentamos, pois, reconstituir esse percurso, remontando questões acerca dos critérios subjacentes à seleção das peças preservadas e das motivações por trás de sua conservação em espaços que se sucedem rumo à maior legitimação, e cuja movimentação é cuidadosamente acompanhada pela intelectualidade local, que não se exime de expressar suas impressões acerca do episódio e dos objetos que sobreviveram à perseguição daquelas práticas religiosas.

OLD STORY, NEW DISPLAY: ADDRESSING THE HISTORY OF ANTHROPOLOGY IN MUSEUM EXHIBITIONS

Mariana Françaço

(Leiden University) – The Netherlands

It is no secret that ethnographic and archaeological museums are repositories of the material legacy of colonialism. Likewise, we have known for a long time that the research and collections assembled by anthropologists and archaeologists from the late 19th to the mid-20th century served the interests of European colonialism as well as ‘internal colonialism’ in North America and elsewhere. As a self-reflective discipline, anthropology since at least the 1980s has been dealing directly and systematically with its colonial legacy, both in terms of a review of the concepts used and the ethical dimensions of working with populations often in situations of deprivation of rights. It is now the turn of museums to participate more publicly in this review.

In continental Europe, many ethnographic museums have recently undergone major renovations, which sometimes included also their own renaming and rebranding. As part of that renewal, many museums decided to include a section on their own institutional history and how they acquired the collections now on display. In this paper, I try to reflect on recent attempts by ethnographic museums in Germany, France, and Switzerland to bring this reflection to the center of the institution, transforming the practice of anthropological self-criticism into exhibitionary discourse.

OP 137 – NEW GRAMMARS FOR THE STUDY OF AFRO-AMERICAN RELIGIONS

The panel aims to bring together researchers of Afro-American religions whose work seeks to describe aspects of those religions whose work seeks to describe aspects of those religions by resorting to concepts that are part of these religions' own practices, thereby developing what we have called a 'new grammar' for their interpretation.

For some years now, works on Afro-American religions have been experimenting with a new descriptive vocabulary that relies heavily on native concepts (such as *enredo*, *linha*, *caminho*, *virar*, *água*, *raiz*, to name only a few of them) to shed light on these religions' modes of agencement, or on the ethical-political and aesthetic practices by which these religions build and cultivate certain types of connections. Most of these works refuse generalising and previously conceived models and embrace symmetric anthropology's concern to treat native concepts on an equal footing to anthropological ones. In doing so they have helped forge an innovative conceptual corpus, that provides a powerful tool both to reframe old analytical questions such as syncretism and to approach situations that confront Afro-American religions and their practitioners with new possibilities of relation and coexistence with other collectives.

Open to ethnographically rich and theoretically challenging works, the panel aims to highlight this new trend in the research of Afro-American religions.

Convenor:

Miriam C. M. Rabelo

(Universidade Federal da Bahia) – Brasil

Clara Flaksman

(Universidade Federal da Bahia) – Brasil

Halloy Arnaud

(University Côte d'Azur) – France

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese English French Spanish

Keywords: Afro-American religions; new grammars; Symetrical anthropology

Thematic lines: 02. Anthropology of Africa and Afro-Diasporic Populations/Antropologia da África e das populações afro-diaspóricas

— Sessão 1 —

A FAMÍLIA ESPIRITUAL NO ILÉ OGGÚN E YEMAYÁ NA CIDADE DE BOGOTÁ, COLÔMBIA

Luis Meza Alvarez (
PPGAS-MN-UFRJ) – Brazil

Na apresentação procurarei abordar, por meio de notas etnográficas, a formação do Ilé Oggún e Yemayá que surge, a partir de integrantes da Red de Ananse, como uma ‘casa religiosa’ na qual encontram-se quatro das principais religiões afro-cubanas ou Reglas: Espiritismo Cruzado, Palo Monte, Santería ou Regla de Ocha e Ifá. Nos diferentes vínculos com casas e práticas religiosas em Havana (Cuba), abordarei as diferentes concepções nativas ao redor do ‘parentesco espiritual’, ora como vínculo reivindicado de pertencimento entre casas religiosas entre Cuba e Colômbia (e as ideias de prestígio ali envolvidas), ora como explicação de uma linhagem espiritual vinculada com alguns orichas/orixás como uma característica espiritual do Ilé Oggún e Yemayá, em que a maioria de afilhados homens e mulheres (iniciados ou não) ‘saem’ [na consulta] filhos de Iemanjá e muitos dos afilhados homens ‘saem [na consulta] com caminho para Ifá’. Além disso, abordarei os discursos e as ações que auxiliam uma concepção de ‘família religiosa’ no cotidiano dos integrantes do Ilé Oggún e Yemayá. Nesse sentido, procurarei mostrar uma das apropriações possíveis dessas práticas espirituais/religiosas na Colômbia, lugar habitualmente pensado como ausente no mapa de expressões e comunidades religiosas de origem africana.

ALTERED CONCEPTS AND BODIES: DOMINICAN REPUBLIC IMMIGRANTS AND THEIR VUDÚ SPIRITS

Alline Torres Dias da Cruz

(Colégio Pedro II) – Brasil

In Puerto Rico, during my fieldwork about relationships between Dominican Republic immigrants and their Vudú, familial and personal, spirits so-called the mysteries, the human bodies were fundamental domains. Dominican interlocutors connected kinship, ritual maintenance and work, spiritual heritage (gift), vital force with their body experiences. Both Dominican interlocutors and the mysteries themselves used “to mount” as one of the terms that described the “entry” of spirits in human bodies. In this case, an instrumental character was drawn from the relationship, by the fact “horse” was how mysteries called Dominican people. However, people also described spiritual experiences as “to rise a mystery”. It was a way of embodiment in which, for example, spirits (especially those of animals) could run through human bodies. In this moment, people felt spirits “rising up” into their limbs, starting from the toe until the head. “Having a mystery overhead” was another embodiment modality. During all these spiritual experiences, the interlocutors did not reveal just what it meant to be “horse” but as well the different points of view and ways of junction and disjunction. The paper will seek to explore as ethnographic data could dissolve boundaries between “nature” and “humanity”, “will” and “authority”, “reciprocity” and “contractual”.

REVERSÕES DO PARENTESCO EM UM CANDOMBLÉ DO RECIFE

Olavo de Souza Pinto Filho

(Universidade de São Paulo) – Brasil

As reflexões contidas nesse texto são parte minha pesquisa de doutorado, em andamento, no terreiro Ilê Iemanjá Ogunte no bairro de Água Fria em Recife (PE). Pretendo aqui descrever os modos de composição e criação do “parentesco” nesse terreiro. Busco evitar certas oposições encontradas na literatura antropológica que situam de um lado o parentesco considerado como “real” ou “consanguíneo” e de outro o parentesco “de santo” como “parentesco fictício” ou “ritual” (Motta, 1987; Segato, 1984, Carvalho, 1984, Halloy, 2005 entre outros). Minha principal preocupação é não tomar a nossa imagem de consanguinidade como autoevidente para, então, pensar “família de santo” como uma derivação dela.

É importante sinalizar que no terreiro em que pesquiso existe uma distinção, e não oposição, entre sangue e santo na composição de suas redes de parentesco que ligam diversos terreiros em Recife. Ou seja, o que consideramos como “parentesco de santo” é transmitido pelo “parentesco de sangue”, e o parentesco de sangue, por sua vez, incide no de santo a partir da interdição de que um pai ou uma mãe carnal (como a “consanguinidade” é expressa nos termos nativos) não poderia ser pai ou mãe de santo de um filho, tanto porque “ninguém é pai ou mãe duas vezes”, mas também, e principalmente, porque “misturaria as energias”. Veremos também que evitar a mistura é uma proposição poderosa nos modos de relacionar os domínios cosmológicos nos terreiros.

Um dos objetivos dessa apresentação é perseguir etnograficamente os desdobramentos da explicação dada pelos praticantes do candomblé do terreiro sobre seu “parentesco”, bem como seus efeitos sobre as teorias sobre a família de santo,. Nesse sentido, focalizo certas composições que se expressam por meio do parentesco como heranças espirituais, transmissão de técnicas oraculares, nomes, objetos rituais, assentamentos, capacidades intuitivas e criatividade.

REVISITANDO A PESSOA OGÃ NO XANGÔ RENOVADO DE RECIFE: “DOM”; “PARTICIPAÇÃO”; “INICIAÇÃO” E “ODUM” NOS CAMINHOS DA CONSTITUIÇÃO MÍSTICA/RITUAL DO SER

Pedro Germano

(Universidade Federal de Pernambuco) – Brasil

O Xangô, religião de matriz africana presente em Pernambuco, é uma religião que “constitui” pessoas num longo processo chamado de “iniciação”, assim ocorre no Ilê Obá Aganjú Okoloyá (IOAO), terreiro de tradição nagô do Recife e campo empírico dessa pesquisa. Ao ingressarem na hierarquia religiosa do IOAO os fiéis tem seus “dons” identificados pelo jogo de búzios e, a partir daí, são encaminhados aos rituais específicos que contribuem para a “atualização” de suas características sagradas. A “iniciação” ritual precisa ser ampliada/completada, porém nunca substituída, pela “participação” do fiel nos diversos rituais do terreiro. Concluimos que a pessoa ogã no IOAO é constituída/instituída misticamente pelos dons (impostos pelos orixás), e ritualmente – e por isso socialmente – pela iniciação (conduzidos pelos orixás e pelo terreiro como um todo) e participação nos e com os rituais dirigidos ao seu orixá individual e, ainda, demais rituais do terreiro. Pretendemos nessa comunicação destacar as categorias que formam e informam o modo pelo qual os nativos do IOAO percebem e discorrem sobre as formas de “feitura” daqueles que entram na malha religiosa (hagiológica e teológica) do terreiro.

— Sessão 2 —

AFRO-BRAZILIAN RELIGIOUS TEMPLES IN THE REGION OF FLORIANOPOLIS – FORMS OF ASSOCIATIVISM AND NEW LOCI OF ENUNCIATION

Alexandra Alencar

(Programa de Pós-Graduação Antropologia Social) – Universidade Federal de Santa Catarina

Ilka Boaventura Leite

(Universidade Federal de Santa Catarina) – Brasil

Through diverse forms of associativism, religious communities in Florianopolis (Brazil) develop social actions that constitute a calendar of events (inside and outside religious houses) which are open to the public. These actions center on therapeutic healing, donations of material goods, and training in various educational levels, including environmental education. In addition, there are religious houses that invest in their black identities and in ethnic-racial affirmation, through the reflection about the historical and current situation of black men and women, and about their own African bases in their local sociopolitical contexts. This article provides evidence that such actions are ways of resisting contexts of discrimination and intolerance, and of promoting decolonization from conventional forms of goodwill and charity.

ENCANTARIA EM SÃO JOÃO DE PIRABAS: A FESTA DO REI SABÁ

Hermes de Sousa Veras
(UFRGS)

Neste trabalho, reúno parte de pesquisa de doutorado em andamento, na qual acompanhei a celebração ao Rei Sebastião e uma missa no dia anterior, para São Sebastião, que contou com a presença de afro-brasileiros com suas vestes rituais. São João de Pirabas, cidade localizada no nordeste paraense que é banhada pelas águas do oceano atlântico e do rio Pirabas, está marcada pela geografia afro-brasileira enquanto a morada do Rei Sabá (Rei Sebastião), além de abrigar outros encantados e entidades. Município de aproximadamente 22 mil habitantes, tem no dia 20 de janeiro a celebração ao Rei Sabá, a partir da peregrinação fluvial-marítima até a ilha da Fortaleza, onde está o encantado, que é também uma pedra antropomorfa sobre um platô de sedimentação costeira. Junto ao rei, há imagens, construídas pela prefeitura e em diferentes estágios de degradação, das entidades Mariana, Zé Raimundo, Jarina e Iemanjá. São João de Pirabas, assim, apresenta-se enquanto território subscrito pela encantaria, cruzada por experiências da umbanda, pajelança, mina nagô, catolicismo popular, eclesiástico, e daí por diante.

EPISTEMOLOGIAS E A ROÇA DE CANDOMBLÉ: ENCRUZILHADAS, FUNDAMENTO E CONFLUÊNCIAS DE SABERES

Humberto Santana Jr

(Universidade Estadual de Campinas) – Brasil

O interesse deste trabalho é refletir sobre as possibilidades de encontros simétricos entre os conhecimentos da roça de Candomblé e o da Antropologia. A roça de Candomblé sobrevive através de suas relações com o poder de criação e a força de adaptar as realidades que são impostas para as suas vivências em meio as perseguições e opressões sofridas. A roça se constitui enquanto uma África qualitativa que no Brasil vive de acordo com os valores e costumes de herança africana (SODRÉ, 2002), constituindo mundos à parte que se mantêm vivos através da resistência. Os (des)encontros entre os mundos fazem da noção de encruzilhada (ANJOS, 2006) essencial para entender as escolhas de caminhos que possibilita as confluências de saberes (SANTOS, 2015). Seguindo o caminho da importância do fundamento na religiosidade afro-brasileira para a existência do sincretismo (ORO & ANJOS, 2008) seja possível, que este trabalho propõe questionar a possibilidade de uma confluência de saberes entre a roça e a academia de forma simétrica.

KALUNDU. PRÁTICA RITUAL, TRANSMISSÃO E USOS LINGUÍSTICOS (LUANDA- ANGOLA)

Federica Toldo

(Universidade de Lisboa) – Université de Paris Nanterre

Esta contribuição tem por objeto alguns usos linguísticos ligados à relação para com os entes espirituais conhecidos em Angola como kalundus. Não se trata, por consequência, de um exemplo tirado de uma “religião afro-americana”, mas sim de práticas rituais tradicionais angolanas as quais, por sua influência histórica (ainda pouco conhecida) sobre as religiões afro-brasileiras, despertam um interesse específico neste debate.

Segundo os usos linguísticos locais, observados durante uma etnografia de dez meses em Luanda, os kalundus são “da geração”, isto é, são herdados de um modo específico. Nesta comunicação trata-se, portanto, de pensar a relação entre o conceito indicado por esta expressão nativa e o conceito antropológico de “descendência” (descent). Por meio desta desconstrução do processo de tradução, na dupla vertente linguística e conceitual, busca-se outros modelos para se pensar a religião.

— Sessão 3 —

ENCONTROS E MISTURAS NO TERCÊ DE CODÓ/MARANHÃO

Barbara Cruz

(Museu Nacional – Universidade Federal do Rio de Janeiro) – Brasil

O terecô é religião de matriz africana presente em Codó, Leste Maranhense que concebe a incorporação sobretudo de encantados da mata. Cada tenda oferece ao menos um grande festejo no ano homenageando um santo, orixá, encantado ou um grupo de entidades, com a presença de integrantes de outras casas, em prática conhecida como “pagar noite”, onde os terecozeiros visitam os festejos de outras casas na expectativa de que haja o movimento recíproco. Tal prática envolve brincantes de outras religiões afro-brasileiras e de outras cidades e estados, particularmente o Pará.

Nas palavras de M. Ferretti (2001: 20), “falar em religião afro-brasileira do Maranhão até há bem pouco tempo era falar em Casa das Minas”. Justamente por essa atenção em grande parte voltada para o tambor de mina praticado na capital, embora esta religião apareça como vertente minoritária em um quadro “dominado” pelos discursos sobre o candomblé e a umbanda – e mesmo pensando num quadro ainda maior em que as religiões de matriz africana aparecem como minoritárias -, pode operar como sobrecodificadora sobre o terecô por ser, num certo sentido, uma corrente majoritária nesse campo de reflexões mais restrito, o Maranhão. Nada disso implica na ausência de conexões com outras vertentes, de forma que outros contextos etnográficos podem ajudar a compor as reflexões sobre e a partir do terecô, em termos outros que não através de uma relação verticalizada.

Assim, busco trazer para o centro da narrativa as práticas e a circulação dos brincantes de terecô entre as diversas tendas de Codó, que indicam uma troca de fluxos em níveis variados (entre pessoas, grupos, práticas, forças, casas, vertentes religiosas, entidades), dando lugar a uma composição que não pressupõe uma síntese ou amálgama, mas relaciona domínios distintos a partir de suas diferenças articuladas enquanto diferenças. À luz dessas ideias, indico aqui algumas propostas de leitura do material etnográfico levantado até então: tendo por base dois “mecanismos” percebidos nos toques de terecô, quais sejam as viradas entre os ritmos da mina e da mata e a invocação do vodum Verequete na abertura dos festejos grandes dos terreiros de Codó, quero pensar sobre as formas de “operacionalização” da interação de diferenças que permanecem enquanto tais.

SEGUINDO OS RASTROS DA MORTE: A MORTE E O MORTO NO COTIDIANO DE DOIS CANDOMBLÉS GEGÊ EM MACEIÓ-AL

Vanessa Giló

(Universidade Federal da Bahia) – Salvador/Bahia

A morte, apesar de um evento dramático entre os religiosos afro brasileiros, não se percebe necessariamente como produtora de tristeza. Não nos termos como é vivenciada pelos cristãos. Assim, o morto que é parte de uma comunidade religiosa afro deve de forma indispensável receber os ritos funerários determinados por seu pai ou mãe de santo, ou daquele que detém o conhecimento sobre esses rituais. Um dos objetivos desses ritos é contribuir para que o morto siga seu percurso entre a terra e o ayê, ao tempo que a comunidade religiosa possa vivenciar seu luto e se proteger das energias delicadas que emanam daqueles que agora participam de outra modalidade de “ser” dentro do terreiro e entre aqueles com os quais conviveu e nutria profundo afeto. Nesse sentido, interessa aqui conhecer a filosofia afro religiosa sobre a morte da qual os dois candomblés maceioense compartilham. Tenho como objetivo igualmente compreender etnograficamente as “pistas” que a morte delineia no cotidiano dessas duas casas de religião no intuito de relacionar a concepção de morte com a noção de biointeração (BISPO, 2015). Em conversa com Mãe Miriam, considerada como a matriarca das religiões afro maceioense, percebe-se a persistência que os elementos da natureza assumem também no tema da morte. Por fim, utilizo a chave da confluência (BISPO, 2015) para pensar a delimitação da convivência entre comunidade religiosa vivente e os seus mortos, seguindo a cosmovisão dos dois candomblés.

THE POVO DA RUA AND THE CAMINHOS OF AN AESTHETIC OF THE EXISTENCE (OF) IN THE RELIGION OF LINHA CRUZADA

João Daniel Dorneles Ramos

(Universidade Federal do Rio Grande do Sul) – Brasil

This communication aims to present some reflections about how the entities of Povo da Rua, “street people”, (exus and pombagiras) are actuated in the Linha Cruzada and how, from the preparation of the person in the religion, the body enters in relation with a myriad of beings. Through the ethnography carried out next to two terreiros located in the interior of Rio Grande do Sul, we see that the pombagiras and the exus mobilize encounters, affections and crossings, both in the people who incorporate these entities and in themselves. Understanding that incorporation is one of the ways of effecting Afro-Brazilian cosmopolitics, I point out that this religiosity operates as experimentation of worlds, in which, all the time, there are constantly forming becomings, passages and ways of living that are equated and produced in the intensive relations between médiuns and entities. Thus, I understand that it is from the emic notion of encruzilhada “crossroads” (which, at the same time, is the territory where the entities of the people of povo da rua) that we can visualize an aesthetic of existence, ethical and political, afro-religious. In the possibility of the irruption of the cosmos (and its distinct entities) in the body, it is that the modes of lapidação “enhancement” (of people and entities) are interwoven with the regimes of existence, producing differences.

ARÁ AIYÈ: OS ELEMENTOS E A MODELAGEM DOS CORPOS HUMANOS NO BATUQUE DO RIO GRANDE DO SUL, BRASIL

Luana Rosado Emil

(Universidade Federal do Rio Grande do Sul) – Brasil

Nos momentos de festa, estes materiais compõem a construção do ambiente-corpo do batuqueiro. Desde ainda na barriga de suas mães, as crianças no Batuque participam da mesa de Ibeji, onde lhes é oferecido uma sopa, muitos doces, atã e ao final os orisàs lhes dão de beber do omi das quartinhas e lhes dão oyn na boca. Os orisàs no aiyè também comem oyn e epô e bebem o omi das quartinhas. Assim, esses materiais atuam no corpo (ará), na cabeça (ori) e também no orisà (ou no esà) compondo a integralidade do ará e do cosmo na matriz africana. A pessoa do Batuque é um “ser compósito”. Um ser composto, mas que não por isso perde sua inteireza.

Mas, o fato de ser compósito não significa que o ará é em partes, pois a inteireza é uma prerrogativa importante na matriz africana. Lembro que, durante os almoços na casa do Baba Diba, ele explicava que deveria ser impensável para uma pessoa da matriz africana alimentar-se em um prato lascado ou beber em uma xícara cuja a alça foi quebrada. A completude, ser pleno, é o jeito de ser do batuqueiro. Assim, o ará (corpo), bem como a própria pessoa do batuqueiro (e sua comunidade) são um (divíduo) múltiplo, um ser compósito integral. Há tão somente todo, um todo conectado com elementos que não são partes, mas o compõem. Assim o ará não seria o “maior integrador”, mas seria ele mesmo integral. Esse corpo (ará) também está ligado (conectado) à natureza última de tudo que compõe o habitar no Batuque, aos materiais de asé e a seu fluxo. E esta concepção de corpo e sua implicação a condição de vida humana que pretendo discutir no presente trabalho.

— Sessão 4 —

ETNOGRAFANDO DIFERENTES TEMPORALIDADES – A DIMENSÃO DO TEMPO NO CANDOMBLÉ

Desiree Ramos Tozi

(Universidade Federal da Bahia) – Brasil

Esse artigo se aventura refletir sobre o tempo como uma dimensão que atravessa o campo político no candomblé, a partir de observações em campo para a escrita de uma etnografia do cotidiano. A percepção de que a presença de lideranças de candomblé do “passado” é muito presente nos discursos e espaços de atuação política, por mais anacrônica que essa afirmação possa parecer. É uma presença constante nas referências que os representantes de terreiro trazem quando tratam da memória da relação com o poder público, quando entoam um cântico e se projetam para o tempo mítico (concomitante a um tempo histórico-cronológico da passagem dos ancestrais pela Terra) e um presente-incorporado, quando os orixás decidem se manifestar e protagonizar as atividades políticas do povo de candomblé. Assim, dentro de um quadro epistemológico que transita entre Antropologia e História, busco contribuições teóricas para iluminar a reflexão sobre a dimensão do Tempo no candomblé, tentando conectá-las às questões colocadas pelas minhas observações etnográficas. Essas comunidades de candomblé, convivendo durante séculos com um historicismo global recriaram formas de se atualizar e sobreviver, pois se estivessem de fato, restritas ao tempo da tradição e ao tempo ritual, já teriam desaparecido.

Os conceitos de alteridade, historicismo, alocronismo, cronotopia e coetaneidade são estruturantes para refletir sobre as produções e reproduções culturais das sociedades humanas e não-humanas.

LEARNING TO LEARN IN CANDOMBLÉ: NOTES ON CAMINHOS, KNOWLEDGE AND THE “EDUCATION OF DISTRACTION”

Lucas Marques

(Universidade Federal do Rio de Janeiro) – Brazil

This paper intends to reflect on some ways of learning present in Candomblé, an Afro-Brazilian religion, and the relations between making, knowing and being that compose this system. Based on an ethnographic experience carried out in Salvador, Bahia, the paper aims to explore the notion of caminho, as a way of articulating being and making, gift and initiation, to compose a partial and situated knowledge. In this sense, it argues that the learning system of Candomblé is a transformative process that involves a hesitantly know-how that is constituted by practical experiences and dealing with unknown forces, in a game of visibilities and invisibilities that, playing with Tim Ingold’s work, we could call “education of distraction”. Finally, the paper proposes to reverberate this way of learning for the anthropological practice itself, thinking it as a partial, hesitant and transformative process which is constituted in the very experience of the encounter.

THE ECOLOGY OF CONCEPTS IN THE TERREIROS COMMUNITIES IN THE ITAPEMIRIM VALLEY

Diogo Bonadiman Goltara

(Universidade Federal do Espírito Santo)

A significant change in African-American religions was established, as native categories are now seen as concepts. This change derives mainly from the reconfiguration of the relations between the academy's and terreiro's knowledge. This paper describes the ecology of concepts related to the life of humans and spirits in the saint's brotherhood in the Itapemirim Valley (ES). Terms such as *corrente*, *ritmo*, *passo* and *firmeza* are commonly used when referring to not only types of human-spirit interrelationships, but a network of rituals partnerships (from the double of *ogãs* to partner houses), and distinct doctrinal trends. The concepts described herewith are highly metaphorical and express the deep intricacy of religious work within the community. Their appearance in one context might carry patterns of relations from others contexts, even if the meaning is partially changed. Regardless of the religious work in practice (through human action, spirits, objects like candles and drums), the effects of these concepts are seen as equally important to the community. The analysis of these integrated concepts and their accumulative effects over each other revealed the importance of not only the translated meaning of each term but their procedure and formulation. The ethnography aims extract the operationally. In a word, the grammar.

VIVIR SABROSO: CANTAR Y CURAR EN BOJAYÁ CHOCÓ. COLOMBIA

Natalia Quiceno Toro

(Universidad de Antioquia) – Colombia

Este trabajo propone una aproximación, desde una perspectiva etnográfica, a la búsqueda de la vida sabrosa en la región del Medio río Atrato, municipio de Bojayá en el departamento del Chocó en el pacífico colombiano. Los procedimientos que procuran mantener un balance entre temperaturas, fuerzas y distancias, elementos claves en la composición del vivir sabroso solo son posibles a partir de la activación del movimiento. En este sentido, propongo mostrar cómo la vida sabrosa está vinculada con la producción de un sentido de lugar asociado al movimiento, y cómo allí están presentes prácticas religiosas y terapéuticas que articulan vida, territorio y política.

OP 139 – ON DEMAND. EXPLORATIONS ON COMMISSIONED AUDIOVISUAL PRODUCTIONS

The aim of this panel is to discuss the ethnographic possibilities for approaching the relevant fields of “commissioned” and “vernacular” audiovisual practices and archives. Beginning with family cinema, the panel will explore different fields such as videos commissioned by ethnic organizations, institutions or political networks.

Nowadays, we find production companies specialized in recording specific moments of social life. The example of the so-called family cinema phenomenon is probably one of the most relevant. Marriages, birthdays and births are some of the family events that videos turn into “facts” and memories. In these films we find highly sophisticated cinema languages and continuous aesthetic experimentation coupled to ingenious distribution strategies often through social networks. These videos, in fact, result from interesting processes of negotiation and interaction between clients and video makers. Other production realms include the proliferation of low-budget musical clips and fictional shorts which, while mimicking film industry aesthetics, also involve elaborations of local concerns and fantasies around issues like violence and migration.

We will address the importance of field-based research on how “on-demand videos” are produced from an economic, political and aesthetic perspective. This can be a key strategy for understanding how imaginaries are “locally produced” and how they relate to both local realities and global narratives.

Convenor:

Alex Vailati

(Universidade Federal de Pernambuco) – Brasil

Gabriela Zamorano Villarreal

(El Colegio de Michoacán) – México

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portugues, Espanhol

Keywords: Audiovisual, Vernacular Cinema, Ethnography of video production

Thematic lines: 36. Visual Anthropology/Antropologia Visual

— Session 1 —

MULTIPLE VIDEOGRAPHIES: FROM PROMOTIONAL DOCUMENTARIES TO VIDEOCLIPS OF ANDEAN POPULAR MUSIC IN THE PERUVIAN VIDEOSPHERE

Alonso Quinteros

(Pontificia Universidad Catolica del Peru) – Peru

In the Peruvian context, characterized by a multiplicity of digital video productions that come from various fields and interposed perspectives, a question arises on how to explore the great series of productions that arise in multiple cultural and social fields. Within the Peruvian videosphere, there is a mixture of productions “on demand” that includes promotional documentaries for regional cities sponsored by municipal governments, companies and international entities; short fiction films for human rights contests promoted by NGOs; local videos about traditional fiestas that include patronal festivities, carnivals and Andean rituals; as well as video clips of vernacular music, contemporary Andean folklore and cumbia. The largest audiovisual production in Peru is made up of music videos that circulate in popular markets, piracy networks and on the internet itself, as well as the local production of videos of the costumbrista festivities, events and dance contests, produced by the same actors of these events and small local producers. From an anthropological point of view, all these productions are part of a larger panorama of the Peruvian videosphere that show different aspects of the use of audiovisual media by distinct actors, with diverse purposes and circulating in contemporary social environments related to platforms such as YouTube, videos for Facebook and other local networks. In this work, we propose a preliminary exploration of some cases and modalities of videos that allow us to suggest future inquiries to these production contexts in the Peruvian videosphere.

DE PRESTES Y BODAS: ENCUENTROS ETNOGRÁFICOS CON ARCHIVOS AUDIOVISUALES EN LA PAZ, BOLIVIA

Gabriela Zamorano Villarreal

(El Colegio de Michoacán) – México

Como en todo Latinoamérica, desde la década de 1970, áreas rurales y semi-urbanas en Bolivia se han familiarizado cada vez más con la producción y circulación de tecnologías de video. A medida que estas tecnologías se han vuelto más baratas y accesibles, sus usos “populares” o “vernáculos” forman parte de la vida cotidiana de estas poblaciones y, por lo tanto, de sus “formas de mirar”. Si bien estos oficios y los archivos que producen participan activamente en la producción de estéticas locales, no es mi objetivo centrarme en dichas estéticas per se, sino entender cómo éstas se vinculan con subjetividades y afectos que sutil pero contundentemente se tornan colectivos.

Esta ponencia se enfoca de manera preliminar prácticas y archivos videográficos en barrios populares de la Ciudad de La Paz, Bolivia en relación con festividades colectivas, tales como celebraciones de fraternidades religiosas y eventos familiares. Mediante la etnografía de casos concretos de registro y circulación de videos en estos ámbitos, analizo sus usos y funciones como dispositivos que contribuyen a reorganizar memorias, relaciones sociales, prestigios y parámetros estéticos en un interesante contexto de redefinición de clases marcado por las recientes transformaciones sociopolíticas en Bolivia.

MAKING COMMISSIONED HOME MOVIES IN A “GYPSY HOOD”

Larcher Jonathan

This paper is based on a visual ethnographic research carried out among a “Gypsy Hood” (ig nie) in Romania. From 2007 to 2011, at the request of my contacts, I recorded and edited more than thirty “commissioned home movies” (AASMAN, 1995) – for weddings, baptisms, funerals – typically for a monetary compensation. This interaction with my clients, musicians, and less frequently with other filmmakers, took the form of an “education of attention” (GIBSON, 1979; INGOLD, 1993).

Firstly, my presentation focuses on my personal experiences with shooting and production processes, describing in particular how the use of my camera was intricately linked to a network of social practices, power and contractual relationships, an ecology of images and vernacular filmic practices (such as the musical clips of manele), and the gender dimensions of image-based media. The women, “under-equipped” (TABET, 1998), tried paradoxically to handle and domesticate my camera on many occasions, whereas the men and the musicians (properly equipped like me), quizzed me about “my stuff” and my skills, while refraining from physical contact.

This paper draws also on a second research topic: [ce qui suit est bien la description du deuxième theme? Si oui il faut bien un double point] the organic nature, the “properties and stories” (INGOLD, 2011) of recording technologies and media. Through the constant copying and burning of flimsy DVDs, the “filtering” of the digital media through my contacts’ diverse computer hardware and software profiles, or my attempts to salvage and digitize their VHS tapes, I experienced “the sense of time and temporality inscribed in the materiality of media technologies” (FICKERS, VAN DEN OEVER, 2014). Here plays out the tension between the significance of these commissioned home movies in contributing to the atmosphere of the celebrations, contrasting with the rapid obsolescence and disappearance of the technological applications that allowed them to exist, and the resulting progressive erasure of the resulting images.

The aim of this contribution is to give an account of the contrast between the visuality and lived experiences involved in the making of commissioned home movies and the historicity of such images, pointing to a number of issues and themes that could constitute a common field of research, shared both by visual anthropology and (amateur) film history.

HANDCRAFTING MEMORIES: AN ETHNOGRAPHY OF FAMILY CINEMA PRODUCTION

Alex Vailati

(Universidade Federal De Pernambuco) – Brasil

Considered to be residual productions by film critics, so-called social- or family-films have become an emblematic object of anthropological research, as well as a consistent field of audio-visual production. From a commercial perspective, the production of videos about weddings, birthdays or other moments considered to be significant to families or social groups have become an important market segment, where professional skills are constantly called upon and new formal modals regularly developed. This important field of study, which from a perspective of the social sciences and cinematographic criticism only becomes relevant through the lens of time, is essential for reflecting on how future memories are produced.

The objective of this study is to explore the practice of family film production. Two principal perspectives mark the study and are intimately connected: the first is related to the choice of the ritual moment to be analysed and the second delimits the social group examined. Considering that this study was conducted in the metropolitan region of Recife, one of the largest state capital cities in Brazil's Northeast, which suffers great inequality of wealth and power, it became fundamental to focus the study on urban elites. The family film thus became a window to enter this world, where access by anthropologists is normally restricted.

As a consequence of this focus, the choice of the ritual moment was based on the scope of mobilization of economic and social capitals for the construction of this moment. The wedding, in this sense, becomes a ritual space that is more relevant than others that are objects of cinematographic production, such as birthdays of children and young people, graduations and more recently births.

OP 140 – PANORAMA OF THE ANTHROPOLOGY OF DANCE: GENEALOGY, THEORETICAL-METHODOLOGICAL CONTRIBUTIONS, RECENT RESEARCHES

In the last two decades, Anthropology of Dance has been receiving a growing interest of the world's most diverse researchers. It began to study varied languages of "dance" in different cultural contexts, as well as to review and to develop specific theoretical structures for its approach. The Panel intends to carry out a genealogy of these studies and theoretical-methodological approaches developed in different countries, prioritizing: the theoretical contributions used by the research groups of different universities; ethnographic works that confront different frames of reference, conceptual debates, propositions and theoretical-methodological reflections that contribute to the understanding of dance as affective and discursive social action of a particular human order; critical texts to the universalization of conceptions and experiences of body/dance; discussions about techniques and practices of movement that characterize identities and resistances; reflections on modes of sociocultural representation inscribed in dance, in its relation with other expressive forms (musical, poetic, ritual, theatrical), in contemporary and/or traditional formats; propositions that reflect on the role of the researcher-performer or performer-researcher in the development of research, both in the production of knowledge and in the different ways of presenting and sharing the results; epistemological discussions about continuing to use the category "dance" as a field of development and specific knowledge.

Convenor:

Giselle Guilhon

(Universidade Federal do Pará) – Brasil

Patricia Aschieri

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Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, Spanish, English, French

Keywords: Dance; Anthropology of Dance; ethnography of dance; Anthropology of Dance in Latin America **Thematic lines:** 10. Arts/Antropologia das Artes

POSSIBLE RELATIONS BETWEEN DANCE, ORALITY, IMAGINARY, COSMOLOGY, IDENTITY

Session chair:

Giselle Guilhon

Patricia Aschieri

THE MATIPÚ DANCE IN THE XINGU INDIGENOUS LAND: AN ETHNOGRAPHIC EXPERIENCE

Karin Maria Vêras

In my field work, performed in the Xingu Indigenous Land, Mato Grosso, Brazil, in 1998, I made contact with ritual dances and social behaviors of the Matipú Indians, with whom I lived as a dance researcher, in interface with Anthropology, during intense four months. Twenty years later, those dances continue to be resignified in my own body, updating memories, images and movements. I propose, in this Panel, to recount such experience by transcribing excerpts from my field diary, composing with images captured during the stay in the village, articulated to concepts from the field of Anthropology of Art and Dance, which were used or created during the research, which resulted in a masters dissertation, articles, a photographic exhibition and subsequent videos. In this way, I will try to reveal some possible translations of the meaning of dance in Matipú culture, in particular, extensive to other Xingu and Amerindian groups, under four aspects: 1) as an integral part of the education of the Xingu person; 2) as producer, bearer and transformer of aesthetic, political and social positions; 3) as an artistic and ritual manifestation; 4) as articulator of communication and expression of the Sacred, that is, a way of accessing the cultural and intercommunication origins between humans, spirits, animals, and Gods.

CORPO DA ORALIDADE E DA DANÇA OU COMO A PALAVRA É MOVIMENTO: ESTUDO DAS FESTAS TRADICIONAIS DO POVO UITOTO DA AMAZÔNIA COLOMBO BRASILEIRA

Daniela Botero Marulanda

Esta comunicação se desenvolve a partir de um projeto de pesquisa em andamento que busca estudar as festas Uitoto, povo indígena amazônico localizado na fronteira entre a Colômbia e o Brasil. A partir de uma abordagem etnográfica que procura caminhos de encontro entre as artes e a antropologia. O objetivo central é pensar estas festas à luz de conceitos da antropologia da dança para entender a construção de memória corpo-oral nos espaços tradicionais de preparação e execução das festas. Neste texto aprofundo também o conceito nativo Uitoto “Rafue”, conceito que se refere ao momento no qual a palavra é movimento. Este conceito fundamenta uma parte importante da compreensão da dança e da tradição oral deste povo indígena e permite analisar formas em que a dança está intimamente relacionada com a produção e transmissão de conhecimento das formas mais simples da vida cotidiana de uma sociedade.

A proposta que apresento aqui centra-se em analisar a relação entre dança e oralidade, esta última entendida como transmissão da tradição a traves da mitologia, as narrações e a poesia. Argumento aqui que a oralidade tem sido considerada uma das formas principais de construção de memória dentro do que chamamos performances culturais nas sociedades tradicionais. Porém, o que consideramos tradição oral dentro da cultura, não se encontra conformada apenas por conteúdos verbais, mas por outra série de noções relacionadas com o corpo e o movimento que estruturam os sistemas estéticos nas culturas, e que resultam em atributos específicos de caráter transmissível. Ou seja, a memória encarna-se na palavra, e no movimento a partir do corpo como uma única coisa.

Para nos aproximar do universo dos festejos Uitoto procuro uma abordagem etnográfica que se preocupa por descrever e analisar o calendário das festas e sua relação com os ciclos produtivos. Para isso é necessário entrelaçar narrações etnográficas junto às narrações mitológicas que explicam a origem dos festejos.

Esta reflexão procura também entender o lugar do território como espaço de construção da memória e da tradição. Os espaços da chagra (espaço feminino de preparação dos alimentos), e o mambeadero (espaço masculino de preparação do mambe e ambil assim como de aprendizagem de músicas, danças e narrações), como espaços privilegiados na transmissão do saber fazer. Esta será uma discussão importante para entender formas específicas de construção de conhecimento do corpo dentro de culturas não ocidentais.

Por último, a partir da noção nativa de Rafue ou palavra que é movimento indica-se um lugar de afirmação da tradição, quando a partir de uma ideia específica de temporalidade encarna-se a mitologia e as narrações que explicam a origem dos Uitoto a partir do próprio sentido da palavra e da dança.

MODE ANI LEFANECHA: MOVEMENT AND MEANING OF A DANCE-PRAYER

Ana Cláudia Costa

(Universidade Federal do Pará/Instituto de Ciência das Artes)

The present work is fruit of a doctoral research in progress in the field of the Arts, about the body prayer Mode Ani Lefanecha, contemporary choreography transmitted through the pedagogy of the Sacred Circle Dances. This dance-prayer composes the repertoire of twelve dances of the authoral work of the dancer and choreographer Frida Zalcman, titled Hebrew Dances of Praise. Such dances are a kind of danced “translation” of the prayers sung in the Synagogue of the Jewish Congregation of Brazil, in Rio de Janeiro, where Frida acts as a teacher of Hebrew and Jewish liturgy. The research is part of a larger study of the so-called Body Prayers, guided in this specific case by the precepts of the Kabbalah, the Tree of Life, taking into consideration its four worlds and their energetic emanations (Sefirot). These corporal prayers are a way of experiencing, through dance, the liturgical rituals of Judaism, favoring the contact of the practitioner with the worlds of Kabbalah, where supposedly takes place the encounter with the Creator. The Anthropology of Dance is the theoretical-methodological field that allows to observe, to experience, to analyze and to understand the “dance” – movements, steps, rhythm, gestures, expressivity, symbolism, among other elements – in its relation with the context in which it is transmitted and ritualized (environment of the Sacred Circle Dances), from the points of view of two participants of the workshops given by Frida in Belém, Pará. This is an ethnographic and auto-ethnographic research whose fieldwork is in its initial phase.

TOUS PALESTINIENS? SAISIR LA CONSTRUCTION DES IMAGINAIRES NATIONAUX ET DES SOLIDARITÉS TRANSNATIONALES PALESTINIENNES AU-TRAVERS DES PROCESSUS DE CRÉATION EN DANSE CONTEMPORAINE

Ana Rodriguez

(Université de Lausanne) – Switzerland

Depuis le début du vingtième siècle, la danse a été l'objet d'une instrumentalisation par des instances étatiques ainsi que d'une mobilisation par des individus dans l'élaboration d'imaginaires nationaux et transnationaux, notamment dans des contextes postcoloniaux (Aterianus-Owanga et Djebbari 2015). De nombreuses recherches ont mis en évidence l'usage de la danse comme outil de revendications identitaires par certaines minorités ethniques (Gibert 2007) ou encore de construction d'une identité nationale (Kashl 2003; Rowe 2011). La présente contribution s'inscrit dans la continuité de cet intérêt croissant pour les liens entre danse et nationalisme dans un contexte de globalisation mais également pour la circulation des imaginaires et des valeurs qui guident la création chorégraphique (Andrieu 2014). Elle s'en distingue néanmoins par sa focale sur un type de danse encore très peu analysé dans son rapport avec des imaginaires nationaux – la danse contemporaine – et par la porte d'entrée qu'elle propose – les processus de création. En m'intéressant au « passage de l'œuvre en puissance à l'œuvre en acte » (Laborde 2008, p. 122), je m'attacherai à mettre en évidence les procédés par lesquels des représentations de la Palestine et des imaginaires liés à sa lutte nationale prennent corps dans des objets chorégraphiques et à montrer comment les productions de danse contemporaine palestiniennes ou produisant un discours sur la Palestine participent de la construction de solidarités transnationales.

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**SAMBA (THE LEXICON AND THE AESTHETICS),
MESTRE-SALA'S SCRATCHED DANCE (THE GENRE
AND THE STYLES) AND THE GAFIEIRA (TRADITION
AND CHANGE): THREE RESEARCHES IN HISTORICAL,
ETHNOCOREO[MUSICO]LOGICAL AND
ANTHROPOLOGICAL PERSPECTIVE**

Session chair:

Giselle Guilhon

Patricia Aschieri

SAMBA: MUSIC SUNG AND DANCED OR DANCE MUSICED AND SUNG?

Dayse Maria Pamplona Puget

(Universidade Federal do Pará) – Brasil

If we put the emphasis on music, samba can be defined as a brazilian musical genre, of African root, composed by rhythm, singing, dancing (steps and gestures) and poetry. If, on the other hand, we place the emphasis on dance, we can define it as a brazilian choreographic form, of African matrix/motrix, composed by steps, gestures, music (melody and rhythm) and poetry. Object of study of musicologists, ethnomusicologists, ethnocoreologists, philosophers, historian and folklorists, samba has been studied, analyzed and interpreted under the light of diverse approaches, with varied hypotheses about his origins. The purpose of this paper is to present a brief bibliographical review (historical, sociological, musicological, ethnomusicological and ethnochoreological) (MUNIZ JR., 1976; SIQUEIRA, 1977; SODRÉ, 1998 [1979]; SANDRONI, 2001; MOURA, 2004; LOPES, 2005; MUSSA & SIMAS, 2010; AZEVEDO, 2013; CABRAL, 2011; LIGIÉRO, 2011; SANTOS, 2015; LIRA NETO, 2017) of samba, taking into account its aesthetic complexity, its lexicons (choreographic and musical), its contextual meanings, its forms, its variety of styles.

WHEN MAN SCRATCHES: AN ETHNOGRAPHY OF THE MESTRES-SALAS DANÇA RISCADA [SCRATCHED DANCE] FROM BELÉM'S CARNAVAL

Arianne Pimentel

(Escola de Teatro e Dança da Universidade Federal do Pará)

This communication is about the Mestre-sala's dança riscada [scratched dance], an emblematic dancer from the samba schools of the Brazilian carnival. In this dance, there is a specific element of authorial composition, called riscado [scratched]. It is a complex structure [emic] of rhythmic and sequenced movements of feet and legs that reverberate throughout the body. The samba community understands this riscado [scratched] as a trace of the Mestre-sala identity. It is a determining element for the differentiation and prestige in the world of samba, being fruit of the commitment and study of the potentialities of the dancer. We have adopted for this proposition the notion of body as a social construct (Mauss, 2003); the notions of structure and style, present in the anthropological approaches of the dance of Adrienne Kaeppler and Joann Kealiinohomoku, from the translations of Giselle Camargo (2013); as well as contributions from performance studies, based on the works of Richard Schechner (2013), Aldo Terrin (2004), Paul Zunthor (2007) and Renato Cohen (2009).

It is an ethnographic research in progress [doctoral project], whose fieldwork has been carried out in the flag meetings, organized by the samba schools, in Belém, Pará, where all Masters (Mestre-salas) meet to scratch (riscar).

GAFIEIRA ESTUDANTINA: CONTINUITIES AND DISCONTINUITIES OF A TRADITIONAL DANCE HOUSE IN RIO DE JANEIRO

Felipe Berocan Veiga

(Universidade Federal Fluminense) – UFF/Brasil

The heart of this ethnography is the reconstruction of an urban ambience that emerges from social dancing at Estudantina's, the most traditional ballroom located at Tiradentes Square, Downtown Rio de Janeiro. Thus, the fieldwork of an anthropologist-photographer seeks to identify the daily practices of its regular customers. As a unique meeting space for its regulars, orchestral musicians, staff and administrators of the family business, held by its Galician-Spanish owner, Gafieira Estudantina becomes the setting of an intricately elaborated hospitality, built from a sophisticated framework of explicit and implicit etiquette. The so-called "gafieiras" (dance halls) are configured as a space of articulation between different social groups and represent a significant observation point for the researcher, by providing a kind of entertainment directly related to the carioca's metropolitan culture. However, behind the scenes of this famous ballroom, there are dilemmas between past and present, tradition and change, attachment to memory, media strategies, and the drama of an uncertain future, in the midst of a process of "urban renewal": the "revitalization" of Rio's historic Downtown.

**BODY, DANCE, RITUAL, GENDER, SEXUALITY,
INCORPORATION, CORPOREITY: 4 CONTEXTS / 4
ETHNOGRAPHIES / 4 RESEARCHERS PERFORMERS**

RITUAL-BODY: SUBJECTIVE TRANSIT OF THE BEING

Ana Claudia Moraes de Carvalho

(Universidade Federal do Pará) – Brazil

In an Umbanda's terreiro, at the Brazilian Amazon, Rosa Luyara's corpo-cavalo, a transvestite mãe de santo, incorporates Lady Rosinha Malandra, an entity that walks along deviant-crossroads, breaking moral paradigms and transgressing rules pre-established by the superaltern society. Her terreiro represents, by contrast, an anti-structure. In an environment of communitas, the community of the terreiro experiences regularly their giras: "In the magical mirror of a liminal experience, the society can see itself from multiple angles, experiencing, in a state of subjectivity, with the altered forms of the being" (TURNER apud DAWSEY, 2006), a power not only spiritual but also social and political, intensified by the revolutionary praxis of a transgender leadership. From the experience lived in the field – of intense exchanges with the community of the terreiro –, I transform, little by little, the ritual performances of Rosinha Malandra in ethnography [of dance?] In this double rite of passage (from the field and the ethnographic writing) I discover, with emotion, that there is a correspondence between Rosinha's performance in the corpo-cavalo and mine. Inside my pupa, I weave solitary a doctoral thesis in Arts. In this weaving, I learn that writing implies dying and being reborn. I die at each ritual, at each sung point, with each lived gira. And I reborn with each new sharing with the community. When I die again, I will open, transformed, my wings, dancing [with] Lady Rosinha.

ELECTRONIC BAGACEIRA MUSIC, MALE HOMOSEXUALITY, AND THE EROTIC-DANCING SENSES OF INFREGATIVIDADE

Chiara Albino

(Universidade Federal de Santa Catarina) – Brasil

In this paper, I discuss the eroticized expressions of “infregatividade” as an element that composes the erotic-dancing senses of electronic bagaceira music in Recife, Pernambuco, in northeastern Brazil. To do so, it is necessary to consider the musicality and the dancing interactions produced in the different spaces that will be presented. The style of electronic dance music classified by the interlocutors as bagaceira becomes relevant to think about the relationship between electronic music, of international influence, and the different sound distinctions presented in the context researched. In this sense, the valorization of the more regional elements provides an identification of the listener public with the music reproduced, because, these songs deal with subjects that are part of the daily life of its listeners. In this context, “infregatividade/ixxfregação”, that is, the action of “infregar” (to rub) one body into the other, emerges at the moment of the dancing interactions between the interlocutors. The “malcinha gostosa”, thus, produces affections among the dancers. I emphasize, however, that “infregatividade” can be understood as an action that goes beyond the movement of “infregar” (to rub) the body into the partner at the moment of the dance. Because it values body and amorous expressions considered “vulgar”, this “infregatividade” produces “cracks” in the urban space of Recife, and particularly in the urban sociability of men with (homo)sexual practices.

DANCING A NEW CORPORALITY? THE ROLE OF ONLINE SOCIAL MEDIA IN THE CARNAL CONTEMPORARY DANCE BODIES

Emilia Calisto Echeveste

(Facultad de Humanidades y Ciencias de la Educación) – Universidad de la República – Uruguay

I present the closing chapter of my social anthropology tesina where I discuss the role of virtuality in Montevideo's Contemporary Dance (DC). I draw my arguments from my ethnographical experience as audience, focusing particularly on the hypertextual construction of scenes through websites, blogs, social nets exchanges and playbills, and from my experience as practitioner as well, where in turn, I try to interpret the bonds built up within educational, creative and theatrical environments. During the couple of years the fieldwork was carried out, DC went under a rapid development process (with a university bachelor starting in 2018 as one of its corollaries) so, I studied how virtual social nets collaborated in that growing process, which can be referred to as the consolidation of DC as an autonomous area of artistic creation and research, and even as a cultural industry. However, these nets irruption made practices more complex by pushing to a limit the precepts mostly valued by professional and amateur dancers, which refer to bringing into play subjects' carnal bodies contact in every of the three researched areas, teaching, creative or showing instances.

EMBROIDERED DANCE: AUTOETHNOGRAPHY AS A CRAFT EXPERIENCE

Ana Rosângela Colares Lavand

(Universidade Federal do Pará/Instituto de Ciência das Artes) – Brasil

This article intends to speak about the experience of autoethnographing the creation process of the contemporary dance performance called *Ânima Trama*, constructed from a laboratory work in which a dance-translation of the affections coming from the relation between body and embroidery was produced.

Dance made of fabrics, lines and threads. A dance affected by her creator's family memories. The work proposes to embroider choreographies, to weave spaces, to sew times, thus composing a weaved dance. It is a process of creation that starts from a domestic, feminine and familiar dimension, narrated through the testimony of a witness [me] whose dance is inhabited by experiences evoked from the house that inhabits her, the childhood home. Having the body as a place of inquiry, the research presented here stitches personal and collective memories, from the reading / interpretation of the creation process' kinaesthesia, which gains a visible dimension through dance. The notions of autoethnography used as reference for the construction of this article were inspired by the works of Buckland (2013), Acselrad (2017), Meyer (2017), Aschieri (2017) and Fortin (2016); the concept of process of creation comes from Salles (2013); the notion of witness testimony, from Halbwachs (2006); and, finally, the idea of craftsmanship, comes from Sennet (2009).

**EMBODIMENT, TRANSCULTURALITY, GLOBALIZATION:
THEMES FOR AN ANTHROPOLOGICAL-PHILOSOPHICAL
DEBATE ABOUT THE FORMS OF TRANSMISSION AND
ACCULTURATION OF TANGO, BALLET AND TRADITIONS
AMAZONIAN DANCES IN CONTEMPORANEITY**

**SEXUALIZATION, OBJECTIFICATION AND EMPOWERMENT OF BLACK
CORPOREITIES IN LUNDUM/LUNDU MARAJOARA**

Lo Ojuara

(Universidade Federal do Pará) – Brasil

Empirical tradition founded by the British anthropologist Malinowski – associated with the procedures developed by the founder of Dance Ethnologic, Gertrud Kurath, with the purpose of deepening the knowledge about the Lundum. When analyzing the speeches of members of folkloric andrafolcloric groups, there were differences between two symbolic representations of dance: one without any kind of physical contact between the pairs that play a game in which seduction is guided by the gaze; another that develops its main movements from the contact, producing scenes that make explicit allusion to sexual intercourse. This version, causes annoyance to students belonging to folk groups who do not feel represented and are concerned with the transmission of the “authentic” Lundu to the next generations. However, in order to stimulate other dialogues, the different processes of body preparation and construction that characterize and trace cultural paradigms that reveal aspects related to racial and gender identity, evidenced in the participants’ discourses, were also taken into account. Based on the assumption that the social representations about black aesthetics provide contributions for the construction of identity, especially of the black woman, subject wrapped in a triple of prejudices (ethnic, social and of genre), a third version was reached, but which reflect the culmination of a process of empowerment of Amazonian women, using as a cut-off the growing trend of black feminism.

THE DANCER'S SENSES: ON THE ACQUISITION OF EMBODIED KNOWLEDGE IN BALLET CLASS

Doris Dornelles de Almeida

(University of Roehampton/UFV) – England/Brazil

This paper aims to understand how the dancer's senses are connected to the acquisition of embodied knowledge in daily ballet class, in various environmental cultural settings of professional ballet institutions in London (companies – English National Ballet, Ballet Black and independent studio – Danceworks). The daily ballet technique class is an everyday practice which helps the professional dancer prepare for rehearsals and performances. It improves the physical and artistic proficiency of the body. The methodology included ethnographic descriptions, my active participation in ballet class, interviews with dancers, archives (video and photos) and performance analysis. Dancers engage through their senses in the ballet class, for example they: hear the teacher's tasks and the music, see themselves in the mirror, see the space, sweat, feel the body temperature, sense the heartbeat, feel the pressure of body weight against gravity and sense the presence of other dancers in the studio. Dancer's sensorial experiences and the way knowledge is incorporated are interconnected to modes of thinking with their bodies. The professional ballet classes were thus investigated as a complex practice where embodied learning is socially, politically and culturally framed. I argue that a person's learning processes result from a dynamic interplay of interwoven bodily senses of each dancer depending on the social context.

PROCESSOS DE CODIFICAÇÃO GESTUAL O TANGO-DANÇA NO CINEMA ARGENTINO

Natacha Muriel López Gallucci

(Universidade Federal do Cariri) – Brasil

O objetivo deste trabalho visa teorizar acerca dos processos de codificação gestual do tango-dança dentro do cinema argentino. A coreografia de tango desenvolvida no espaço fílmico nasce com o cinema no século XX e se transforma a partir dos anos 1930 em um dos estilos centrais da indústria cinematográfica argentina. O ônus da industrialização significou para os bailarinos e coreógrafos vinculados ao cinema o declínio da expressão improvisada diante da câmera, assim como da experimentação espacial causada pelas diretrizes de produção do sistema de estúdios que começava a se impor na cinematografia desse país. A dupla de tango conforma nesse contexto cultural uma estrutura plena de sentido, sua representação social expressa no movimento tem sido pouco estudada. E apesar desse momento de empobrecimento expressivo que fixou às duplas a linhas de baile frontais e as submeteu à repetição de poses em grupos coreográficos detrás das estrelas da canção, seria possível delinear uma arqueologia da codificação corporal do tango graças ao cinema. Nosso esforço parte da análise das células coreográficas associadas às práticas ritualizadas anônimas, passando pelas expressões do circo e do teatro, até o grande salto produzido pela midiaticização da imagem do corpo através do cinema que tornou massiva sua gestualidade.

DISTANCE LEARNING TANGO: THE LONDON ARGENTINE TANGO SCHOOL

Jonathan Skinner

(University of Roehampton) – UK

This paper looks at the teaching and learning of tango at a distance, by migrant dancers in London codifying and commoditising this intangible cultural heritage for the avid learner. It explores the establishment of an Argentine Tango school, a footwork franchise of teachers with students buying into a distinctive teaching and learning approach. Dance ethnography by triangulation – embodied, visual, sensorial, theoretical – the observing participant learns the dance and the dancer's skills and becomes accepted as a member of the dance community despite his shortcomings and anxieties.

BODY KNOWLEDGE, EPISTEMOLOGIES OF MOVEMENT, DECOLONIZATIONS: RETHINKING THE STATUS OF THE BODY, MOVEMENT AND CORPOREITY IN THE FIELD OF THE ANTHROPOLOGY OF DANCE

Session chair:

Felipe Berocan Veiga
Jonathan Skinner

DERIVING SENSES OF SELF AND OF THE OTHER THROUGH CREATIVE PROCESS IN DANCE: INTERPLAY BETWEEN AN ARTISTIC APPROACH AND THE ANTHROPOLOGY OF DANCE

Carolina Dias Laranjeira

(Universidade Federal da Paraíba) – Brasil

This text seeks to show how attitudes, procedures and principles in a dance research can blend into the anthropology of dance. It aims to present an approach guided by dance practices and ethnographic research findings resulting from the rapport established between dancer-researcher and performers of Cavalo Marinho, a popular tradition in Pernambuco's coastal sugarcane belt. Seeking to understand how corporeality in a creative state generates self-awareness and awareness of the other, we present theoretical-methodological contributions to the anthropology of dance. Observation, interviews, dancing and socializing with Cavalo Marinho performers propelled a creative experimentation with movements, rhythms, spatial relationships, dynamics and body states, allowing the emergence of new depths for this cultural performance. Exploring the dancers' corporeality, encouraging self-perception and actuating corporeal memories arisen from the field experiencing, has generated symbolic images such as 'aggregating', 'traveling', 'horse/rider', 'resistance/submission', 'freedom/suffering'. These images are key in understanding this tradition and the artistic work developed in this study. The methodology adopted presents ways in which relationships / inventions can be established creatively and processed in the links between nonverbal and verbal knowledge.

ANTROPOÉTICA DO MOVIMENTO: DECOLONIZAÇÕES E DERIVAS POR UMA EMANCIPAÇÃO EPISTEMOLÓGICA DOS SABERES DO CORPO

Ceila Portilho Maciel

(Universidade Federal de Goiás) – Brasil

Este trabalho apresenta a noção de uma Antropoética do Corpo e do Movimento, enquanto perspectiva em construção, a qual norteia a pesquisa acadêmica em andamento. Nessa investigação, almejo tecer narrativas, por uma Epistemologia dos Saberes do Corpo, que caminhem junto ao movimento de desobediência epistemológica e decolonização dos saberes, e, em busca de uma legitimação em relação às qualidades e características específicas do campo da dança e do movimento corporal e de suas demandas, especialmente no que concerne a pesquisa científica. Parto do princípio de que, frequentemente, pesquisas relacionadas aos saberes do corpo e do movimento, esbarram na inadequação e inapropriação dos instrumentos, referenciais, padrões e paradigmas hegemônicos da ciência moderna. Tendo a corporeidade e a prática cotidiana, na educação somática e na dança criativa moderna e contemporânea, como território para o desenvolvimento da investigação, assumo o desafio de uma perspectiva e de uma narrativa que inclua, entre outros, a percepção, a subjetividade, a cinestesia, o afeto, a intuição e a criatividade – enquanto elementos metodológicos e epistemológicos – nas tessituras de uma escrita original e decolonizante que expresse e ressoe, com acuidade apropriada, o universo dos saberes do corpo e do movimento.

DEL MOVIMIENTO A LAS IDEAS. REFLEXIONES EN TORNO AL STATUS EPISTEMOLÓGICO DE LA CORPORALIDAD EN EN LOS ESTUDIOS PERTENECIENTES AL CAMPO DE LA ANTROPOLOGÍA DE LA DANZA

Patricia Aschieri

(Facultad de Filosofía y Letras Universidad de Buenos Aires) – Argentina

En los últimos 15 años, la Antropología de la Danza en Argentina ha recibido un creciente interés por parte de lxs investigadorxs. Muchos antropologxs son además practicantes y/o performers de las prácticas que estudian, situación que ha suscitado una importante discusión epistemológica respecto de esta particular posición. Me propongo en este trabajo discutir el rol de la corporalidad y su status epistemológico en el proceso de producción y comunicación de conocimientos. En primer lugar discutiré la posibilidad de sistematizar el conocimiento que toma la dirección que va “del movimiento a las ideas”. En segundo lugar, reflexionaré acerca de la necesidad de explorar metodologías que “corporicen” los espacios de estudios académicos mediante distintos recursos que tomen en cuenta el aspecto experiencial de aquello que sería nuestro objeto de estudio.

ANTHROPOLOGY OF DANCE IN BRAZIL: GENEALOGY, THEORETICAL-METHODOLOGICAL CONTRIBUTIONS, RECENT RESEARCHES

Giselle Guilhon

(Universidade Federal do Pará) – Brasil

Anthropological researches in/on/about/with/from/through dance have been gaining strength in Brazil in the last three decades, not only in the area of Anthropology, but also in the field of Arts. These investigations have resulted in hundreds of ethnographies, marked by distinct epistemological approaches.

The present communication aims to give some visibility to the Brazilian academic production, in two steps: At the first, I intend tracing a genealogy of these early studies, with their respective methodologies, and theoretical approaches. At the second, I intend to present the state of art of Dance Anthropology in Brazil, taking into consideration: 1) The diversity of research groups of the different universities, their articulation/collaboration with researchers and groups from other national and international institutions; 2) The specificity of their methodological proposals, as well as their specific theoretical contributions; 3) The panorama of the dances studied, in different contexts (religious, urban, rural, indigenous, among others), revealing the importance of those dances, both from the point of view of their participants (dancers, choreographers, teachers, public), as well as from their epistemological lenses, in a dialogical perspective between the multiple discourses; and 4) The repercussion/reverberation of these works in the fields of the Anthropology and Arts.

OP 141 – POLICIES/POLITICS, HERITAGES AND ARTS IN CONTEMPORARY CITIES

This panel aims to investigate knowledge, arts and policies in urban circuits through a transnational perspective. Our focus is on cultural production and performances by social collectives that employ political, cultural, management, economic and labor resources engendering exhibition scenarios, visibilities and disputes on urban public spaces. This comparative and ethnographic perspective (in its various forms) intends to contribute with an understanding on contemporary uses of public spaces in the city, in order to debate (re) urbanization processes and the role cultural practices, festive and artistic performances play in this context. We also propose a reflexive discussion on anthropologist's practices and contemporary public policies, especially those with a cultural and heritage focus. This panel proposal is based on cooperation projects between researchers from Brazil, Argentina and Portugal with a vast experience in cultural and artistic practices research in the cities of Rio de Janeiro, Buenos Aires and Lisbon. Panel coordinators have also taken part in organizing national and international scientific events, including work groups and round tables, as well as joint bibliographic productions.

Convenor:

Renata de Sa Goncalves

(Universidade Federal Fluminense) – Brasil

Julieta Infantino

(Universidad de Buenos Aires) – Argentina

Otávio Raposo

(University Institute of Lisbon) – Portugal

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English; Spanish; Portuguese

Keywords: arts; heritage; policies; performance; urban mediation

Thematic lines: 12. Cultural Heritage/Patrimônio Cultural

CONTEMPORARY PUBLIC POLICIES

Session chair:

Hernán Morel

POLICIES OF HERITAGE FROM BAHIAN CANDOMBLE AND ANTHROPOLOGICAL WORK IN BUREAUS STATE

Emmanuel Lopes

(Universidade Federal da Bahia)

This paper is part of the doctoral thesis in development presenting a bibliographical review and points out some partial results. The central objective is to understand how it emerged and it developed an creation of ethnographics reports as documents of patrimonialization process to protection of “terreiros de candomblé” in Salvador, Brazil. Therefore, i describes in three dimensions of this question. First, is to comprehend the motivation of actors networks in candomblé’s religion, that started in patrimonialization of diversity at the 80’s, pressing the State to got it at a map of protected heritage. Second, the arise of a class of technical anthropologists in administration’s bureaus, occupying posts that’s work on Culture and Heritage. Third, is an change of Antropology theoretical-practice whose consequences can be read in consequences and specificities in this (des)incription ethnographic reports. This documents are at the same time actor/product of a patrimonialization policies. I start from a multi-situated ethnography among the institutional bureaus, his archives and actors.

Thereafter, i analyze political mobilizations to ensure your rights and how they articulate with academic and technicians. Track the documents emphasizing them the different ways of the social production of indifference. Thus, i observe that anthropological knowledge undergoes from academic and researchtorial, as layers intersecting, to a broader debate on public policies and legal sphere.

“ICMS – PATRIMÔNIO CULTURAL”: UM ESTUDO SOBRE A POLÍTICA PÚBLICA DE PRESERVAÇÃO DO ESTADO DE MINAS GERAIS COM ÊNFASE NO PROCESSO DE DISTRIBUIÇÃO DE RENDA

Clésio Barbosa Lemos Júnior

(Centro Universitário de Formiga (MG) – Brasil)

Uma política pública, em particular uma política de preservação cultural, só se mostra correta e consequente quando além de contemplar medidas referentes à memória e identidade de um povo, baseia-se amplamente em uma concepção que integra as questões socioeconômicas, técnicas, artísticas e ambientais, articulando-as com as questões de qualidade de vida, meio ambiente e cidadania. Diante desse mote, esse estudo foi organizado a partir da análise da política pública de preservação do patrimônio cultural no Estado de Minas Gerais. Para tanto, o artigo foi estruturado da seguinte forma: primeiramente abordou-se, de maneira sucinta, o histórico que deu origem a lei conhecida como “Lei Robin Hood”, responsável pelo ordenamento da referida política pública. Em um segundo momento tratou-se da especificidade do critério patrimônio cultural, cujo reconhecimento se dá pelo termo “ICMS – Patrimônio Cultural”. O processo de distribuição de renda foi abordado na terceira seção do artigo a partir da análise dos repasses financeiros realizados ao longo dos 20 anos de existência da lei. Por fim, teceu-se algumas considerações na tentativa de reforçar a temática e fomentar novas discussões.

POLÍTICAS CULTURALES EN LA CIUDAD DE ROSARIO: INTERSECCIONES ENTRE LO CULTURAL, LO PÚBLICO Y EL TRABAJO

Laura Ana Cardini

(Consejo Nacional de Investigaciones Científicas y Técnicas/ Universidad Nacional de Rosario) –
Argentina

Nuestra propuesta parte de las reflexiones realizadas en el marco de una investigación sobre las políticas culturales y de diversas experiencias de capacitación y debate de/con trabajadores/as de áreas estatales que tuvieron lugar en la ciudad de Rosario, provincia de Santa Fe, Argentina. Consideramos las políticas culturales en sentido amplio: como el conjunto de intervenciones y de actuaciones que se generan tanto desde los ámbitos estatales, como desde distintos sujetos implicados, las que, en una dialéctica con las primeras, pueden reforzarlas, rechazarlas y/o confrontarlas (García Canclini, 1984; Achilli, 1998). De esta manera, los límites entre el Estado y sus entrelazamientos con los movimientos culturales de creación voluntaria o espontánea no son absolutos; hecho que se demuestra a través de cruces, sintonías y contradicciones que los comprenden simultáneamente (Landi, 1987).

A través del análisis de las concepciones y prácticas de los actores significativos de esas políticas, rastreamos cómo confluyen las trayectorias formativas en el campo cultural y político de la ciudad, como aspecto específico del entramado institucional seleccionado.

Con perspectiva socioantropológica, abordaremos las dimensiones de lo cultural, lo público y el trabajo en las políticas públicas de la ciudad de Rosario, a fin de identificar aspectos específicos y avanzar en un contrapunto con otras experiencias de la región.

DE LA LUCHA POR DEMOCRATIZAR EL ACCESO A LAS ARTES A LA DISPUTA POR POLÍTICAS CULTURALES INCLUSIVAS, DEMOCRÁTICAS Y PARTICIPATIVAS. EL CASO DE LOS ARTISTAS CIRCENSES EN BUENOS AIRES, ARGENTINA

Julieta Infantino

(Universidad de Buenos Aires) – Argentina

El arte circense ha transitado un proceso de resignificación, reactivación y expansión en las últimas décadas en Argentina, y particularmente en Buenos Aires, ciudad en la que se centró nuestra investigación etnográfica. Este proceso estuvo principalmente en manos de artistas que no provenían de la “tradicional” forma de reproducción de estas artes -históricamente transmitidas de generación en generación al interior de las “familias de circo”-, sino que aprendían las mismas en nuevos circuitos de producción, circulación y reproducción: escuelas, centros culturales, encuentros y en la propia práctica de circo callejero, que se expandió significativamente durante los años 1990. En este trabajo me interesa analizar desde un enfoque procesual, los sentidos atribuidos a la noción de democratización cultural por parte de la formación cultural circense. Indagaré entonces la transformación desde una noción de democratización vinculada con “llevar el arte” a los espacios y sectores sociales a los que no solía llegar -disputando así mismo cánones de valoración artísticos y circuitos legitimados para el desarrollo del arte desde la práctica de ocupación del espacio público- a una noción que expande la anterior y que agrega una resignificación politizada del “para qué” del arte. Enmarcados en procesos de politización de la cultura, analizaré la actual disputa de la formación cultural circense en torno a la creación de instrumentos legislativos que reconozcan, promuevan y desplieguen políticas culturales que respondan a sus necesidades y demandas, reivindicando su voz y sus formas de expresión y disputándole al Estado la gestión, los lineamientos y los contenidos de la política pública.

INTERVENTIONS AND URBAN CIRCUITS

Session chair:

Julieta Infantino

CULTURAL CONTINUITY AND COMMODIFICATION IN URBAN UDAIPUR, RAJASTHAN, INDIA

Suramya Bansal

(University of the Witwatersrand) – Johannesburg, South Africa

The research looks at the various aspects related to tangible and intangible cultural attributes situated in the urban space of Udaipur, Rajasthan. The case studies of Prajapati Kumhars of Kheradivada, Dabgars of Ayad and multiple dynamic groups of Shilpgram gives us an insight into the various features of culture and caste bound identities and livelihoods. The occupational practices of these various communities indicate continuity in traditional means of artistic, aesthetic, decorative, symbolic and utilitarian creations and practices. In present times, these traditional occupational activities revolve to a greater extent around aspects of commodification, market economy, museumization and tourism. These processes have strengthened as well as weakened the authentic and unique links between the past and the present, thus paving ways for its complex continuity. The various means of adaptations, skills and strategies adapted by these people indicate their struggles and challenges in order to carry and pass on their ancestral learnings with timely improvisations and interventions. This is the real test of time that shapes up their cultural ethos, eidos and identities aiding them in carrying forward their traditional art and crafts.

POLÍTICAS CULTURAIS NAS MARGENS DE LISBOA: UM OLHAR SOBRE A GALERIA DE ARTE PÚBLICA DA QUINTA DO MOCHO

Otávio Raposo

(University Institute of Lisbon) – Portugal

A Quinta da Mocho, um bairro da periferia de Lisboa, transformou-se numa das maiores galerias de arte a céu aberto da Europa, com mais de 70 obras em grande escala – entre grafites, pinturas e esculturas – a decorar os seus prédios de realojamento. Organizada pela prefeitura de Loures, a Galeria de Arte Pública (GAP) da Quinta do Mocho conta com a participação ativa de jovens moradores. São eles que dinamizam as visitas guiadas para os inúmeros turistas que lá aparecem, quando veiculam uma perspectiva que contraria os tradicionais estereótipos sobre o bairro, até então considerado como um dos mais “problemáticos” da Região Metropolitana de Lisboa. Apresentado como prática cidadã e uma oportunidade para desenvolver ações em prol da “comunidade”, essa participação juvenil implicava o trabalho voluntário para a prefeitura. A expectativa de esta colaboração se converter numa alternativa viável de trabalho fez crescer as tensões entre guias e representantes da prefeitura, dependendo do modo como os interesses em torno desta política pública eram disputados. A partir do acompanhamento etnográfico dos jovens da Quinta do Mocho na GAP, irei refletir sobre segregação, cidadania, políticas públicas e a instrumentalização da arte na abordagem das questões sociais.

GRAFITE E PRÁTICAS DE LEGALIZAÇÃO: CIDADE, GLOBALIZAÇÃO E ARTIFICAÇÃO EM UMA PESQUISA ETNOGRÁFICA COM GRAFITE EM PORTO ALEGRE/RS

Junior Abalos

(Universidade Federal do Rio Grande do Sul) – Brasil

Leonardo Palhano Cabreira

(Universidade Federal do Rio Grande do Sul) – Brasil

Propomos uma reflexão sobre o projeto “TransUrbArts: emergent Urban Arts in Lusophone contexts”, que busca analisar a relação entre street art e política em cenários urbanos contemporâneos. Temos como objeto de investigação os princípios e técnicas transmitidos pela cultura graffiti na cidade Porto Alegre/RS e seus processos de (des)territorialização. Hoje esta manifestação envolve não apenas a comunidade tradicional da arte urbana, mas vários outros atores sociais, como galerias e administrações municipais que contribuem para adicionar não apenas valor estético, mas também um valor econômico significativo.

Como uma grande variedade de artefatos pictóricos (tradicionalmente caracterizados como marginais) estão sendo transformado em bens simbólicos com valor estético e econômico e incluídos no que é chamado de arte urbana? Trazemos exemplos de distintas práticas de legalização articuladas em três dimensões: o poder público, a iniciativa privada e os museus. Refletindo a respeito de um rápido e complexo processo de institucionalização, artificação e comercialização desta linguagem visual no espaço público, esperamos contribuir com os debates mais recentes sobre legitimação política e mercantilização dessas práticas artísticas.

INTERVENCIONES PÚBLICAS, PERFORMANCES Y ESTRATEGIAS CREATIVAS ENTRE LOS MILONGUERXS DE BUENOS AIRES

Hernan Morel

(CONICET/UBA) – Argentina

En los últimos años la escena en que se desenvuelve el denominado patrimonio cultural inmaterial incluye el protagonismo de diversas comunidades locales y grupos subalternos, las cuales suelen interactuar con instancias mediadoras del poder público y con distintos organismos del estado. A partir de una investigación etnográfica que aborda a los milonguerxs y sus espacios de baile en Buenos Aires, buscamos analizar el proceso de revalorización patrimonial del tango y sus resignificaciones. En esta ponencia procuro analizar el modo en que algunas organizaciones y grupos de milonguerxs llevan a cabo una serie de cuestionamientos a las políticas culturales locales, sobre la base de luchas por el reconocimiento y la reivindicación de derechos culturales. En particular, nos interesa abordar determinadas prácticas performativas y acciones colectivas relacionadas con distintas formas de reclamo social -tales como protestas y ocupaciones en el espacio público, denuncias en las redes virtuales, intervenciones en eventos oficiales o en medios de comunicación, entre otras- advirtiendo ciertos impactos provocados por estas performances. A partir de estas distintas escenas y contextos de actuación reflexionamos sobre las estrategias creativas, las representaciones y los sentidos sociales desplegados en estas intervenciones públicas.

CULTURAL PRODUCTION, ARTS AND PERFORMANCES

Session chair:

Guilherme Aderaldo

CRIAÇÕES E DESCOBERTAS; IMPACTOS DOS SISTEMAS DE ARTE NA BIOGRAFIA DE UM ARTÍFICE

Daniel Reis

(Centro Nacional de Folclore e Cultura Popular) Brasil

Maria P. Gripp

(Universidade Federal Fluminense) – Brasil

Robôs, figuras humanas, carros, helicópteros, entre outras formas lúdicas fazem parte do repertório de objetos construídos por Francisco de Assis Marques a partir da sucata de metal que consegue em trocas com amigos, oficinas e depósitos da região. Natural de Araruama/RJ, Chiquinho da Sucata – como se tornou conhecido – vive desde a infância na cidade de Cabo Frio/RJ dividindo seu tempo em múltiplos ofícios como mecânico, serralheiro, ferreiro, pescador e artista. Sua trajetória neste campo das artes é marcada por dois eventos decisivos, segundo sua própria narrativa. O primeiro, no início da década de 1980, quando a diretora de uma instituição local, ao levar seu carro para um serviço de lanternagem se deparou com um portão feito a partir das sobras em metal da oficina por Chiquinho. Pouco tempo depois o mesmo estava integrando uma exposição coletiva de artistas locais. Em seguida, em 1984, foi um dos artistas participantes da mostra “Artistas da Região dos Lagos”, oitava edição do recém-criado Programa Sala do Artista Popular (SAP) do Centro Nacional de Folclore e Cultura Popular (CNFCP). O Programa, ainda em atividade, tem por objetivo segundo o discurso institucional a documentação, difusão e fomento das artes populares e artesanato de cunho tradicional no Brasil. Estes “processos de descoberta” promoveram a inserção de Chiquinho da Sucata na rede dos “mundos arte”, tal qual indicado por Howard Becker. Desde então, ganhou paulatino reconhecimento local e, à sua atuação neste campo, somaram-se a novos segmentos como a participação em fóruns de cultura, pastor e apresentador de TV. No final de 2017, o CNFCP buscava retomar o contato com artistas que integraram a SAP ao longo de sua história. Chiquinho foi novamente localizado e revisitou a instituição motivado a ver a sua obra “Robô Sócrates”, adquirida ao acervo do CNFCP na década de 1980. Essa visita foi o estopim para um novo conjunto de trocas entre o artífice e o CNFCP, o que nos gerou algumas inquietações que levaram a produção deste texto. Esta comunicação tem por objetivo refletir sobre os impactos na biografia de indivíduos produzido pela sua inserção nos mundos de arte tendo como foco a trajetória de Chiquinho da Sucata. Por um lado, nos instiga a refletir sobre questões como: de que formas se produz o deslocamento e inserção de um determinado nome no mundo das artes e, neste caso específico das artes populares? Que atores sociais, relacionam-se neste processo? Por outro: Qual a relevância atual de um programa como a SAP? Quais seus reais alcances? como promove circulação e interação de pessoas e objetos em diferentes contextos? Qual papel das políticas públicas de cultura na promoção de artistas no campo das artes populares?

THE SYMBOLIC CONSTRUCTION OF THE PLACE THROUGH TRADITIONAL ARTS AND CRAFTS: BETWEEN LACE AND EMBROIDERY IN THE CULTURAL LANDSCAPE OF ALAGOAS

Artur André Lins

(Universidade Estadual de Campinas) – Brasil

This research work is based on the relationship established between cultural heritage and commodification, the cross between the aesthetic-expressive and economic-commercial domains (Lipovetsky & Serroy, 2015). Thus, we want to observe the strategies of political and commercial valorization of the craftsmen and artifacts associated with the Brazil's Northeastern traditional arts and crafts and their respective bond with the symbolic construction of the places, with special emphasis on the lace and embroidery rooted in the territory of Alagoas. We start from the notion of value regimes (Appadurai, 2008, 79) to understand the disputes of classification, singularization, authentication and certification of traditional arts and crafts, which are immersed in exchange relations mediated by materialized styles and identities. We propose dealing with three main questions: 1) how do the certifications attributed to traditional arts and crafts improves local development policies?; 2) to what extent does the Alagoan handicraft product enter the extended circuit of handicraft fairs in Brazil?; 3) how the traditional handicraft is mobilized in the symbolic construction of the Alagoan cultural landscape? Finally, it should be said that we chose as the focus of this analysis the so-called “Bordado Filé” of the Mundaú and Manguaba Lagoons Region – Cultural Heritage and Geographical Indication associated with the state of Alagoas in Brazil.

O CARNAVAL MULTICULTURAL DO RECIFE: REFLEXÃO SOBRE AS ESTRUTURAS DISPONIBILIZADAS PARA AS APRESENTAÇÕES DOS GRUPOS DE CULTURA POPULAR

Gabriela Pimentel de Araújo

(Universidade Federal de Pernambuco) – Brasil

O carnaval de Pernambuco se caracteriza pela variedade de suas expressões artísticas e culturais. Dentre elas, o maracatu de baque virado e o afoxé – representantes da tradição de matriz africana repassada de uma geração para outra e responsáveis pela constante luta por manutenção, valorização e visibilidade dessa tradição no cenário cultural do estado –, bem como, pelos artistas que representam a cultura pernambucana e os artistas de “fora”.

A partir da gestão do Partido dos Trabalhadores (PT), Recife passou a organizar um carnaval denominado de “multicultural”, estruturando-se através de “polos multiculturais”, que se classificavam enquanto “oficiais” e “descentralizados”, tendo como proposta garantir as apresentações culturais no centro e na periferia. No entanto, tal organização revela uma certa discrepância com relação a estrutura oferecida para os grupos de cultura popular – ocupando espaços mais isolados, inclusive no centro da cidade – e as demais atrações – ocupando espaços com maior visibilidade.

Nessa perspectiva, resultando de uma inquietação em relação as observações de campo e por meio da teoria da prática, o presente trabalho busca levantar questões acerca das estruturas disponibilizadas pela organização pública e o espaço ocupado pelos grupos de cultura popular, identificar se há desigualdade de tratamento entre os grupos que se apresentam no carnaval multicultural do recife, e problematizar o quanto isso é prejudicial para os grupos de cultura popular.

ENTRE CAMISAS E FANTASIAS: A ARTE DE FAZER O CHÃO DO SALGUEIRO

Vítor Gonçalves Pimenta

(Universidade Federal Fluminense) – Brazil

Neste trabalho, busco pensar esteticamente e politicamente a performance do chão nos ensaios e desfiles da escola de samba Acadêmicos do Salgueiro na cidade do Rio de Janeiro, a partir da cultura material, principalmente, as camisas e fantasias dos componentes. O chão da escola corresponde à comunidade do Salgueiro, ou seja, um grande grupo de corpos, que se subdividem nas diversas alas que compõem a agremiação, responsável pelo assentamento da escola. A comunidade é formada pela ala das baianas, a ala da Velha Guarda, os três casais de mestre-sala e porta-bandeira, a ala dos(as) passistas, a ala da bateria, as alas que contam o enredo da escola e, ainda, os componentes das alegorias, a equipe do carro de som, formada por músicos e intérpretes e os diretores de harmonia. Assim, o objetivo é refletir sobre a comunidade que faz o carnaval, focando na sua produção identitária através dos objetos.

ENCOUNTERS, MAPS AND NETWORKS

Session chair:

Otávio Raposo

ENCOUNTERS, PERFORMANCES AND SOCIAL BONDS: A STUDY OF THE URBAN CIRCUITS OF SCHOOLS OF SAMBA AND CARNIVAL CAPIXABAS

Geovana Tabachi Silva

(Universidade Estadual do Norte Fluminense) – Brasil

The purpose of this study is to investigate agencies, performances and social bonds in the urban circuit of samba schools in the state of. Brazil. The study includes an anthropological approach to festivities as manifestations that compose the constitutive processes of the carnival in Vitória, proposing the description of its dynamics, scenarios, encounters, conflicts and tensions, arising from continuities and discontinuities that encompass the rhythm of samba, carnival and the samba schools. And in this way the work intends to approach how these carnival rituals of popular culture and their possible permanences of traditions and processes of transformation can be considered cultural heritage products and producers of collective memories, that besides the cultural relevance, present display economic and political content, while fields of negotiation around rights and belongings.

PENSANDO COM (E SOBRE) MAPAS: UMA REFLEXÃO SOBRE INTERVENÇÕES ARTÍSTICO-ATIVISTAS NAS METRÓPOLES CONTEMPORÂNEAS

Guilherme Aderaldo

(Universidade de São Paulo) – Brasil

Todos os mapas correspondem a recortes do mundo. Recortes estes que, por sua vez, se baseiam em perspectivas particulares e se fundamentam em interesses (políticos, culturais, econômicos) específicos, relacionados com os territórios. Mapas fixam representações sobre bens e recursos da terra, enquanto congelam (e invisibilizam) as dinâmicas sócio espaciais que caracterizam as regiões cartografadas em suas dinâmicas cotidianas. Desta maneira as cartografias hegemônicas nomeiam e produzem regimes de visibilidade muitas vezes arbitrários, na medida em que ignoram as formas populares e não ortodoxas de representação espacial. Atentos a essa realidade e a seus efeitos de poder, distintas associações, coletivos e grupos artístico-ativistas de todo o mundo, tem feito uso das tecnologias digitais e dos certificados de direitos intelectuais de código aberto (como Creative Commons), com a finalidade de produzir e fazer circular percepções críticas, capazes de exercer efeitos contra hegemônicos, na medida em que atribuem visibilidade a uma série de processos políticos e não necessariamente “geográficos”, os quais tornam perceptíveis fenômenos ocultados pelos mapeamentos “oficiais” e de controle. Tratam-se de sujeitos conscientes do fato de que todas as formas de saber que, de alguma maneira, lidam com o espaço “constroem” e não somente “alcançam” seu objeto. Tendo como referência, portanto, esses enfrentamentos simbólicos e políticos vinculados a distintas (e concorrentes) formas de conceber a relação entre visualidade, poder e táticas de representação e ocupação territorial, a proposta desta comunicação será a de, a partir de um conjunto de dados produzidos em uma pesquisa de pós-doutorado em curso, contribuir, de maneira mais abrangente e sistemática, com os debates que vem sendo feitos atualmente, sobre modalidades contemporâneas de ocupação e luta em torno das formas e sentidos dos territórios urbanos contemporâneos.

AMIGOS, YOUTUBE Y 8 MILE: REDES AFECTIVAS, MEDIOS DIGITALES Y CULTURA MASIVA EN LAS TRAYECTORIAS DEL HIP HOP

Ana Sabrina Mora

(Consejo Nacional de Investigaciones Científicas y Técnicas. Universidad Nacional de La Plata.) – Argentina

En la investigación que desarrollo en el partido de La Plata (provincia de Buenos Aires, Argentina) con jóvenes varones y mujeres que practican break dance y rap, reiteradas veces he escuchado frases tales como “cuando no hago rap no estoy en mí” o “bailar es mi vida”. En esta presentación partiré de la pregunta por las condiciones de posibilidad de estas intensas identificaciones, para luego abordar las vinculaciones entre fenómenos que en su tensión componen dichas condiciones de posibilidad: las identidades mundializadas y el afecto. Por un lado, el Hip hop es un producto cultural que puede ser comprendido dentro de las dinámicas de la mundialización de la cultura, el falso dilema local-global, la lógica cultural del capitalismo tardío y los procesos de apropiación cultural en el post-postcolonialismo. En este contexto, en vinculación con el Hip hop se producen identificaciones ligadas a tomas de posición y a proyecciones en el mundo, que deben analizarse en relación con los medios digitales de comunicación e información y con la industria cultural, entre los cuales juegan un papel fundamental el uso complejo y de múltiples vías que se realiza de youtube y la circulación de películas cinematográficas como 8 Mile. Por otro lado, estas prácticas se presentan localmente como prácticas artístico-expresivas y como estrategias de intervención política en el espacio público que buscan la transformación de determinadas condiciones sociales o proyectos de vida. Como producción cultural en la vida cotidiana, los circuitos y las trayectorias del Hip hop no pueden comprenderse fuera de las redes afectivas de agentes situados, y permiten plantear también una pregunta por la relación entre producción cultural, apego y afectividad.

OP 142 – PRACTICES, POLICIES AND DISCOURSES IN THE MENTAL HEALTH FIELD: AN ANTHROPOLOGICAL PERSPECTIVE

This panel aims to gather research that approaches both State actions, such as the institutionalization and/or deinstitutionalization processes, the treatment networks, etc., which, on the one hand, involve allegedly universal policies and, on the other, discretionary mechanisms in their unequal methods of rights distribution, as well as the social assemblies, self-care practices and local and traditional knowledge, as strategy of subjects and collectivities to experience and agency the mental health-illness process. Another important aspects to discuss are the discourses that take place in the different contexts in which such subjects construct their experiences. Therefore, State and public policy ethnographies, (auto)ethnographies in health services, life stories of users, family members, health professionals, among others involved in the psychiatric reform, are studies that this panel will admit. Gender, race and ethnicity are social markers that permeate this context and, thus, are indispensable in the panel's reflections. The intention is to provide an interlocution between works that present reflections based on research and/or experiences that contribute to a broader understanding of mental health issues, their practices, policies and discourses from an anthropological perspective.

Convenor:

Ana Paula Muller de Andrade

(Universidade Estadual do Centro Oeste) – Brasil

Érica Quinaglia Silva

(Universidade de Brasília/Universidade Federal do Pará) – Brasil

Marcelo Rossal

(Universidad de la República) – Uruguay

Massimiliano Minelli

(University of Perugia) – Italy

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: english, portuguese, spanish, french, italian

Keywords: mental health; State; social agency.

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

THE STATE IN ACTION: PUBLIC MENTAL HEALTH POLICIES

THE NATIONAL POLICY ON MENTAL HEALTH, ALCOHOL AND OTHER DRUGS IN DISAGREEMENT WITH THE BRAZILIAN PSYCHIATRIC REFORM: IMPLICATIONS FOR THE PSYCHOSOCIAL ATTENTION NETWORK

Fernanda Martinhago

(Universidade Federal de Santa Catarina) – Brasil

Brazil has been going through a critical political moment, in which the advances of the Psychiatric Reform seem to be undermined by retrogression in health, which fully affects the country's Unified Health System (SUS). In addition to the political interventions unfavorable to the precepts of the Brazilian Psychiatric Reform, we have been experiencing a time of medicalization of society, translated into an epidemic of mental disorders and the high consumption of psychiatric medications. In this scenario, there is a risk that psychiatric power, coupled with pharmaceutical industry's interests and the political favoring of these sectors, will lead to a throwback to the Psychosocial Care Network (RAPS). These concerns encourage the development of this research, whose objective is to understand how the political strategies (new laws, directives, ordinances and resolutions) that alter the National Policy of Mental Health, Alcohol and other Drugs, interfere in the structuring of RAPS and the practices of care in mental health, according to the precepts of the Brazilian Psychiatric Reform. The path to unraveling this entangled game of power was a documentary analysis of the Laws, Resolutions, Ordinances and Guidelines concerning the field of Mental Health approved by the Temer government, as well as the analysis of the manifestations published in the media are circumscribed to this theme.

LOUCURA, PARTICIPAÇÃO SOCIAL E DESINSTITUCIONALIZAÇÃO NOS RELATÓRIOS DAS CONFERÊNCIAS NACIONAIS DE SAÚDE MENTAL

Lilian Chaves

(Universidade Federal do Rio Grande do Norte) – Brasil

No Brasil, desde 2015, as trocas de gestores e as mudanças na Política Nacional de Saúde Mental fizeram com que o campo da saúde mental voltasse a figurar nas arenas dos debates políticos de ampla divulgação. Tais mudanças vêm causando contestações e disputas acerca da operacionalização da política de saúde mental, considerando o disposto na lei 10.216 e o que foi pactuado nas Conferências Nacionais de Saúde Mental. Uma das principais acusações direcionadas às mudanças efetivadas e/ou propostas é a de retrocesso para modelos centralizados em práticas hospitalares e não comunitárias, isto é, retrocesso no esforço de desinstitucionalização que dá o tom da luta pela reforma psiquiátrica desde o final da década de 1970. A lei 10.216 e as Conferências são produtos de um período marcado pela participação social nos processos de construção de políticas públicas; participação que reforça a busca e a defesa da cidadania, sobretudo, para indivíduos que historicamente foram silenciados e alijados da vida social e dos laços de contratualidade. Assim, a partir das considerações antropológicas sobre documentos burocráticos e suas capacidades de criarem realidades, este artigo objetiva revisitar como as questões referentes à participação social e a desinstitucionalização aparecem nos relatórios finais das Conferências. Objetiva-se ainda apontar os contornos que a loucura ganha nesses documentos construídos em diálogos com diversas esferas e que fundamentam políticas.

SABER MÉDICO Y GESTIÓN BIOPOLÍTICA DE LA ANORMALIDAD: EL COMBATE AL ALCOHOLISMO A INICIOS DEL SIGLO XX EN URUGUAY

María José Beltrán Pigni

(Universidad de la República Uruguay) – Uruguay

Elizabeth Ortega Cerchiaro

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Myriam Mitjavila

(Universidade Federal de Santa Catarina) – Brasil

María José Beltrán Pigni

(Universidad de la República Uruguay) – Uruguay

En la sociedad uruguaya de comienzos de siglo XX, el saber médico exhibió una fuerte preocupación por el destino de la población, fundamentalmente en lo que concierne a la calidad de la fuerza de trabajo y a los parámetros morales de la convivencia social. El combate a lo que era considerado un consumo excesivo de alcohol, fundamentalmente por parte de los trabajadores urbanos, se convirtió en objeto privilegiado del discurso médico higienista durante las primeras décadas del siglo XX. El alcoholismo pasó a ser percibido como fuente de degeneración de la población y al mismo tiempo, como factor determinante del incremento de la criminalidad debido a la consideración de los delitos cometidos bajo su influencia. Un denso entramado institucional se conformó en torno al tema, destacándose la Liga Nacional contra el Alcoholismo, fundada en 1915. Impulsada por las elites políticas de la época, la Liga llevó adelante diversas actividades en espacios tales como escuelas, fábricas y cárceles, organizó conferencias y presentó proyectos de ley para regular la venta de alcohol. Uno de sus objetivos fue la difusión y propaganda de los efectos negativos del alcohol a través del boletín “El Lazo Blanco”, editado desde 1917 a 1948. En la ponencia, se describen y analizan las principales líneas propagandísticas del boletín, especialmente aquellas que relacionaron alcoholismo y delito, sus fundamentos y los efectos que se proponían alcanzar.

THE USE OF BENZODIAZEPINES IN URUGUAYAN WOMEN

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This paper focuses on women's use of benzodiazepines in Uruguay. We carried out in depth interviews with 73 users of the public and private healthcare about uses and meanings attributed by them to benzodiazepines, of which 42 were women. Results are exposed taking as a focus the aspects related to the gender variable in the use of said psychotropic drugs and the practices and discourses in mental health.

A clear differentiation was found between men and women that runs across the ordinariness of the consumption and comprehends other aspects such as: the benzodiazepines networks outside the health system, the production of knowledge about this pharmac, the meanings attributed, the experiences of care for oneself and others, and the place that the benzodiazepines occupy as a tool to which they resort to or feel imprisoned by.

We also observe a long term use of benzodiazepines in women in spite of established general guidelines to prescribe benzodiazepines for short term only. This is contradicted by health authorities who implement actions to regulate the prescription as well as by health professionals who do not follow these guidelines.

Women's narrative provide an explanation to these situation presenting benzodiazepines as helpers or a prison.

SOCIAL ASSEMBLIES IN MENTAL HEALTH

AS COMUNIDADES TERAPÊUTICAS E AS POLÍTICAS PÚBLICAS DE SAÚDE MENTAL E PARA USUÁRIOS DE ÁLCOOL E OUTRAS DROGAS

Jardel Fischer Loeck

(Universidade do Vale do Rio dos Sinos) – Brasil

A presente proposta é baseada em trabalho de campo etnográfico desenvolvido em três diferentes Comunidades Terapêuticas (CT) no Brasil, entre os anos de 2015 e 2016, como etapa da pesquisa intitulada “Comunidades Terapêuticas no Brasil: contribuições etnográficas”, executada pelo Instituto de Pesquisa Econômica Aplicada (IPEA) e financiada pela Secretaria Nacional de Políticas sobre Drogas (SENAD). As CTs se propõem a ser “dispositivos de tratamento” de usuários considerados abusadores ou dependentes de substâncias psicoativas, atualmente nomeados problemas de saúde constantes nos manuais diagnósticos de medicina e psiquiatria. Essas instituições visam a transformação comportamental e/ou subjetiva dos pacientes em busca da abstinência total.

Os processos terapêuticos normalmente são de longa duração, com os pacientes residindo na instituição por meses. Nessas instituições normalmente são aplicados um conjunto de técnicas consideradas terapêuticas que incluem práticas de espiritualidade, atividades laborais e, idealmente, atendimento com profissionais da saúde e assistência social. A interface entre as políticas públicas de saúde mental e essas instituições se apresenta atualmente de maneira bastante problemática, uma vez que as CTs podem ser consideradas instituições próximas do modelo manicomial, e há pouco tempo passaram a fazer parte daquelas com a aprovação da nova política de saúde mental em dezembro de 2017. A partir dos trabalhos de campo realizados pretendo apresentar reflexões sobre o papel desse “modelo terapêutico” nas suas relações com as instituições e políticas públicas (prefeituras, governos estaduais, equipamentos do SUS e SUAS etc.). Mesmo que o trabalho de campo tenha sido realizado antes da aprovação da nova política de saúde mental, foi possível de visualizar através de alguns exemplos empíricos relações bastante próximas e de longa data com os entes públicos e as comunidades terapêuticas. Esses exemplos falam sobre: a ausência de rede de atenção para usuários de álcool e drogas (e saúde mental) em determinadas regiões; a ocupação desse vazio institucional pelas CTs; conseqüentemente, a inserção de abordagens que não compactuam com as políticas públicas de saúde mental na própria rede de atenção através desses modelos.

PODER, SUBJETIVIDADES E PRÁTICAS POLÍTICAS: PROCESSOS DE SUBJETIVAÇÃO NO CAPS II DE ARARAQUARA

Luiz Ricardo de Souza Prado

(UNESP – Faculdade de Ciências e Letras de Araraquara) – Brasil

O presente trabalho é resultado de uma pesquisa em andamento de Mestrado que visa analisar os impactos concretos das atuais políticas públicas de saúde mental no Brasil nas formas de concepção da subjetividade e doença mental por parte dos familiares dos usuários de um serviço de atenção psicossocial.

Realizamos etnografias no Centro de Atenção Psicossocial (CAPS) II de Araraquara, em especial no grupo de familiares da instituição e nas reuniões da equipe técnica, no intuito de apreender como (ou se) o envolvimento nas atividades se efetiva em alguma forma de mudança.

Como resultados parciais, foi observado que a presença na instituição fomenta a possibilidade de pensar relações sociais em termos médicos por parte dos familiares, que ressignificam os comportamentos socialmente indesejados dos usuários da instituição na forma de doença, além de aplicarem os mesmos esquemas de pensamento para outras relações que as não diretamente vinculadas ao CAPS, como as relações do mundo do trabalho ou de seus contextos sociais locais. Desta forma, aponta-se que a participação dos chamados familiares no CAPS II constitui-se em um entrecruzamento entre o projeto ético-político de cuidado veiculado pelos profissionais enquanto equipe técnica junto às formas de agenciamento das técnicas, práticas e saberes por parte dos familiares que se fazem presentes no tratamento da instituição.

THE MADNESS HOTEL: ETHNOGRAPHY OF A PUBLIC MENTAL HEALTH POLICY IN THE MUNICIPALITY OF RIO DE JANEIRO

Felipe Sales Magaldi

(Universidad Nacional de Córdoba) – Argentina

This paper consists in an ethnography of the “Hotel da Loucura” [The Madness Hotel] project, which ran between 2012 and 2016 at the Center of Culture, Science and Health of the Municipal Department of Health and Civil Defense of Rio de Janeiro, Brazil. It was a public policy carried out in the format of an “occupation”, located on two floors of an old infirmary of the Nise da Silveira Mental Health Institute, a centennial psychiatric hospital built in the district of Engenho de Dentro, in the suburbs of the city. Its program was fundamentally defined by the offer of artistic activities such as theater, music and expression workshops, as well as open mics, exhibitions, film shows and free courses in psychiatry and psychopathology, counting on the active participation of internal and external psychiatric patients in its maintenance. From a fieldwork carried out in this context, one analyzes the main tensions between the project’s proposals and the hegemonic knowledges and practices in biomedical psychiatry, established in the articulation among psychopharmacology, the pharmaceutical industry and the State. It is argued that the coexistence of these practices does not imply a peaceful coexistence, showing, otherwise, the permanence of an asymmetric relationship.

SOCIAL AGENCIES AND STATE ACTIONS: MAD PRIDE PARADE IN BRAZIL

Ana Paula Muller de Andrade

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Sociocultural initiatives were created throughout the process of psychiatric reform in Brazil, with the aim of promoting a dialogue between society and subjects affected by some kind of experience of psychic suffering. One of these initiatives occurs annually in the city of Alegrete-RS and is titled Mad Pride Parade. The first edition of the event occurred in 2011 and became municipal law. In 2015, it became State law, becoming part of the Rio Grande do Sul calendar. The event extrapolates the “parade-walk” through the streets of the city and encompasses a set of artistic and cultural actions involving different social actors. The objective of this work is to discuss the limits and possibilities in the consolidation of cultural transformations in relation to madness and their articulations with State actions, based on the analysis of observations made in two editions of the event. The analyzes show that the Mad Pride Parade in Brazil announces a set of transformations put in place by the public policy of mental health and it shows some possibilities of transformation of the relations of the society with respect to the madness and the subjects in their experiences of deinstitutionalization.

SOCIAL ASSEMBLIES IN MENTAL HEALTH

(DES)CONSTRUÇÃO DE MUROS: UMA ETNOGRAFIA DE HOSPITAL

Sabrina Melo Sabrina Del Sarto

(Universidade Federal de Santa Catarina) – Brasil

O presente trabalho propõe, a partir da experiência de uma etnografia hospitalar, compreender como os moradores de um hospital psiquiátrico e espírita, localizado no interior do estado de São Paulo, interpretam, vivenciam e experimentam o ambiente em que vivem. Busca-se identificar até que ponto há a presença de uma auto-organização daqueles que habitam um local institucional e, assim, reconhecer as motivações, preocupações e anseios que permeiam suas cotidianidades. A ala escolhida para a nossa pesquisa, dentro do próprio hospital, foi o anexo “Lar Abrigado”, pelo fato deste ser um ambiente com moradores permanentes cujas histórias de vida estão, frequentemente, relacionadas ao hospital. Pretende-se, neste estudo, compreender se existem ações e/ou crenças que se estabelecem e subsistem para além daquelas propostas pelo cotidiano hospitalar. Devido ao fato destes moradores estarem inseridos em um ambiente que pode coordenar suas ações particulares e também suas interpretações de mundo, buscaremos compreender essas possíveis formas de resistência e, através dessas formulações, a pesquisa poderá lançar luz à ideia de agência em indivíduos institucionalizados.

CULTURE, RESPONSIBILITY AND DEPRESSION PREVENTION: CULTURAL DIFFERENCES IN THE LOCUS OF CONTROL, ATTRIBUTION STYLE, ALCOHOLISM AND SUICIDE IN RUSSIAN ARCTIC

Kirill V. Istomin

(Tomsk State University) – Russia

Alcoholism and suicides represent a problem in indigenous communities throughout the whole circumpolar zone. The rates of alcohol consumption and suicide are much higher also among native northerners living in Russia in comparison to Russian-speaking newcomers; there are also differences in these rates between the aboriginal groups. Recently there have been attempts to explain these differences by differences in the so-called attribution style, the way people attribute causes to events happening to them. While Europeans (including Russians) tend to attribute causes of positive events to themselves (i.e. internally) and causes of negative events to external factors or situation (so called self-serving attribution bias), native northerners are believed to attribute causes more evenly across the types of events, which causes their vulnerability to depression related to alcoholism and suicides. Indeed, our comparative study of the attribution style of Nenets (reindeer herding nomads of western Siberia), Komi (mostly settled aboriginal population of Northern Urals) and Russian teenagers has shown that the Nenets teenagers had much smaller self-serving attributional bias in comparison of Russian and Komi teenagers, which corresponds well to the much larger alcohol consumption and suicide rates in this group. Although we initially published these results as an evidence for the attribution style hypothesis, they allow also an alternative interpretation: our data shows in fact, that the small attribution bias is caused by the Nenets' tendency to make very external attribution to both positive and negative events rather by their blaming themselves for the negative events. It would be probably more correct to state, therefore, that rather than making pessimistic attributions, Nenets have very external locus of control, that is they do not believe in their ability to affect their life, whatever for better or for worse. This attitude is supported by ethnographic material, including our observations of Nenets' attitude towards alcohol and suicide. One can suggest, therefore, that there are at least two cultural mechanisms to deal with stress and protect individual from depression: the attribution bias and the external locus of control. The culture of Nenets and probably some other native northerners of Russia has adopted the second one. Although this mechanism can indeed provide a good protection against depression, it also creates a fatalistic attitude towards one's life, which can still be related to alcoholism and suicide in the situation of modernization stress.

O ESTIGMA DA PERICULOSIDADE E O INTERNAMENTO PERPÉTUO DOS INDIVÍDUOS COM TRANSTORNOS MENTAIS EM CONFLITO COM A LEI

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(Universidade Federal do Pará) – Brasil

Érica Quinaglia Silva

(Universidade de Brasília/Universidade Federal do Pará) – Brasil

Quando há a incidência de um ato delituoso considerado crime na legislação brasileira, cabe ao poder estatal adotar medidas que produzam uma resposta ao anseio da sociedade de punir o indivíduo responsável pelo ato ou omissão tipificado como conduta reprovável pelas leis vigentes. No Direito Penal Brasileiro existem duas espécies de resposta: a aplicabilidade da pena e da medida de segurança. A pena é atribuída ao indivíduo que tem a imputabilidade a ele conferida, ou seja, capacidade de entender o caráter ilícito do ato ou omissão praticada e agir de acordo com este entendimento. Já a medida de segurança possui duas modalidades de acusados, os semi-imputáveis e os inimputáveis, e as modalidades de medidas de segurança na qual esses indivíduos estão sujeitos são: o tratamento via internação ou ambulatorial. Esta medida é a forma que a legislação disciplinou a maneira pela qual as pessoas com transtornos mentais em conflito com a lei devem ser tratadas, já que a ilicitude penal aconteceu em decorrência de uma patologia. Diante deste cenário, dois campos da ciência se fundem para tratar esta situação: a Medicina e o Direito. As divergências na conversa entre essas duas ciências é evidenciada quando se traz a tona a periculosidade do interno, lançado nos laudos periciais pelo perito psiquiatra forense, pois este tem o condão de imposição, manutenção e cessação da medida de segurança, mesmo que a equipe multidisciplinar que desenvolve suas atividades no interior dos hospitais onde as pessoas com transtornos mentais em conflito com a lei encontram-se internadas, aponte conclusões diversas. A metodologia adotada é a análise da categoria periculosidade nos prontuários e processos dos setenta e seis internos do Hospital Geral Penitenciário do Pará.

INTERFACE BETWEEN PUBLIC HEALTH AND MENTAL HEALTH FOCUSING ON WOMEN AFFECTED BY ZIKA VIRUS

Deisiane Amorim

(Universidade Federal do Pará)

Érica Quinaglia Silva

(Universidade de Brasília/Universidade Federal do Pará) – Brasil

The present work reflects about the outbreak caused by Zika virus that affected Brazilian population and has ended up generating not only physical but as well as emotional consequences for all involved. There is a particular group who daily has to deal with the difficulties of a new imposed reality: the women. The approach to the subject of this open panel presupposes the necessity to know, understand and apprehend psychosocial issues in a broader context. Thus, it is necessary to go into a relatively new context which has affected black, poor and low-educated women, in order to offer assistance, especially for those whom have had a mental health affected as a result of this new reality. This research has the main objective to understand the women's perceptions – who are in a gestation period – about Zika virus infection. In addition, it will be known the reality of women who have had children with a microcephaly diagnosis attributed to Zika virus. This research is a qualitative study in which an ethnographic method will be adopted, and the places to the study are the institutions of “Fundação Santa Casa de Misericórdia do Pará (FSCMPA)” and “Unidade de Referência Materno Infantil (Uremia)”. Therefore, the understanding will be through the analysis of discourses from categories, such as pregnancy, social rights, State, public health policies, and others issues that may arise in the course of the field and the analysis of the interviews.

REPÚBLICA TERAPÊUTICA DE PASSAGEM: UM DISPOSITIVO DE RESSOCIALIZAÇÃO DO EGRESSO DO HOSPITAL GERAL PENITENCIÁRIO EM BELÉM/PA

Aline Pinheiro

(Universidade Federal do Pará) – Brasil

Érica Quinaglia Silva

(Universidade de Brasília/Universidade Federal do Pará) – Brasil

Diante das constantes denúncias de violação dos direitos humanos e mobilização dos movimentos sociais em prol da oferta de um serviço de assistência a saúde mental que de fato fosse humanizado e que atendesse as singularidades de cada usuário, foi instituída a Lei nº 10.216, de 6 de abril de 2001. Intitulada como a lei da reforma psiquiátrica, previa o gradativo fechamento dos manicômios e a desinstitucionalização das pessoas que outrora se encontravam reclusas. Para as pessoas com transtornos mentais que tiveram conflito com a lei, a situação se torna mais delicada, pois ao receberem a medida de segurança, que aos termos da lei lhes retira a responsabilidade do delito cometido. Em contrapartida a eles é atribuída a marca da periculosidade. Em Belém/PA após o cumprimento da medida de segurança os egressos do Hospital Geral Penitenciário que não possuem vínculo familiar, são direcionados a República Terapêutica de Passagem (RTP), que se trata de um serviço de acolhimento temporário, que visa a ressocialização, o resgate da sua autonomia e independência. O referido trabalho tem por objetivo verificar as lacunas persistentes e as perspectivas de um tratamento substitutivo à internação em instituições com características asilares. Para este trabalho optou-se pelo método etnográfico por meio da observação da rotina dos usuários da RTP. O intuito é compreender como essa população reconstrói uma verdade sobre si mesmo, a despeito do discurso moralizador que os estigmatiza e enclausura. Se enseja promover parâmetros dialógicos sobre as políticas públicas voltadas ao acompanhamento psiquiátrico para aqueles que devidamente resignificarão sua trajetória de vida.

OP 143 – PREPARING POSTGRADUATE STUDENTS FOR DIVERSE CAREERS

Postgraduate anthropology training is often seen as preparation for an academic research career, but there is increasing awareness of the use of anthropology in a variety of public and private sector workplaces. Recognizing this fact, and responding to an often difficult labor market in higher education, we observe a growing trend of preparing students for diverse careers both in and outside of academia. Initiatives take a variety of forms, from individual faculty members and departments to university consortia and research-practice partnerships, but they share a grounding in the core perspectives and methods of anthropology, as well as a commitment to using those tools to create social change.

This panel highlights the education of anthropology students in preparation for applied careers after postgrad exams. We will present a range of views across different local and national contexts, types of institution, and envisioned areas of application, reflecting the variety of training opportunities available around the world. Potential areas of focus include:

- Translational research
- Mentoring opportunities
- Internship or fellowship programs
- Student research projects undertaken for public or private sector clients
- Perspectives of faculty with prior non-academic work experience

We welcome submissions from students, faculty, and practitioners, as well as teams of presenters offering a variety of perspectives.

Convenor:

Daniel Ginsberg

(American Anthropological Association) – United States

Steffen Jöhncke

(University of Copenhagen) – Denmark

Comissão/Comission: Commission on Anthropology and Education

Languages accepted for paper presentations: English

Keywords: Applied anthropology; Higher education; Career diversity

Thematic lines: 13. Education/Antropologia e Educação

PREPARING STUDENTS FOR DIVERSE CAREERS

SUPPORTING DIVERSE POSTDOCTORAL CAREERS IN U.S. ANTHROPOLOGY

Daniel Ginsberg

(American Anthropological Association) – United States

While doctoral training in anthropology is generally designed to prepare students for work as academic faculty, a growing share of PhD graduates goes on to pursue careers in the business, government and nonprofit sectors. As students and faculty alike struggle to adapt to the changing landscape, scholarly societies are well positioned to support them by creating professional networks and sharing successful practices among anthropologists as well as across disciplines.

Taking the United States as an example, this paper reports on the efforts of the American Anthropological Association (AAA) to promote career diversity by engaging with three complementary constituencies. First, we consider AAA outreach to department leadership, which occurs through specialized workshops and retreats as well as research on the profession of anthropology. Second, we look at mentoring, professionalization and peer networking activities held for the benefit of graduate students, with growing involvement of students themselves in the planning process. Finally, we describe collaborative work that the AAA has done with sister societies from other humanities and social science disciplines, and with trade associations of anthropologists in professional practice as well. This overview is not intended to offer prescriptions or best practices, but rather to inspire discussion about the relationship of doctoral training to professional practice across local and national contexts.

WORK FROM DISCIPLINE TO PROFESSION: CHALLENGES OF TEACHING ANTHROPOLOGY FOR PRACTICE

Steffen Jöhncke

(University of Copenhagen) – Denmark

Based on 15 years of experience with teaching various courses of applied anthropology, including internship placements and collaborative projects with partners in all sections of society, this paper explores how it remains difficult to challenge given disciplinary hierarchies in anthropology. In spite of how the department in Copenhagen presents itself as “having done away with” the difference between academic and applied work, we find that among students and staff alike, certain (partly misconceived) notions of work in academic, university based anthropology persist as the quality standard against which all other forms of anthropological practice are compared and found wanting. This paper presents a discussion of why this might be so, including a critical reading of how dominant forms of anthropological discourse misrepresent the work on which it is based, whereby idealized notions of disciplinary and scientific achievements are emphasized and more generalized forms of professionalism are downplayed. It is argued that in these circumstances “teaching applied anthropology” remains a feeble compensation for the main message about (good) anthropology as essentially academic that students get through all other channels of information.

GLOBAL MIGRATIONS, PLURAL SOCIETIES AND THE DEMAND FOR CULTURAL EXPERTISE: WHERE ANTHROPOLOGISTS ARE NEEDED

Klocke-Daffa, Sabine

(University of Tuebingen) – Germany

Short version

Cultural expertise has become a key job qualification for the labour market in plural societies. This paper discusses where anthropologists are needed and how to make students fit for applied careers.

Long version

Global migration flows promoted ever raising numbers of multicultural, multiethnic and multilingual populations even in countries with a rather poor record on asylum and immigration. With the onset of the European refugee “crisis” in 2015, when large numbers of recently arrived persons of diverse ethnic background were to be received and socially integrated, the need for applied anthropologists significantly increased within a short period of time. Cultural expertise became a key qualification for the labour market and will remain so for the years to come. Anthropology is hardly prepared for dealing with these challenges. While keeping the classical repertoire of anthropological education, new forms of research-based learning and solution-oriented knowledge transfer are needed in order to make anthropology students fit for applied careers.

The paper presents some examples of graduate as well as postgraduate student research projects and internships within the public sector in Germany, the country with the highest number of refugees in Europe. It is argued that anthropologists do have excellent qualifications for dealing with cultural diversity in many fields –inside and outside contexts of crisis – but would require extra training to meet the requirements, obstacles and ethical implications of a career outside of academia.

OP 144 – PRESERVING AND PERFORMING SHAMANIC CULTURAL HERITAGE IN VARIOUS LOCATIONS

Although the word “shaman” is often attributed to the Tungusic Evenki culture in Russian Siberia and North China, it is well aware that there are different shamanic traditions found in Asia, Africa, Australasia, Europe and the Americas. The shamans, as the intermediaries between the human world and the spirit worlds, practice rituals which include séances, chants and other forms of oral texts and dances, as well as sacred costumes and paraphernalia. Many shamanic traditions around the world have experienced decline and revitalization. Shamanic practices were once considered superstitions, but in recent decades, the contents and performances of shamanic rituals have been recognized as important cultural heritage. This panel will highlight the trends of preserving and performing shamanic cultural heritage by illustrating specific cases from various countries and locations.

Convenor:

Hu, Tai-Li

(Institute of Ethnology, Academia Sinica) – Taiwan

Yamada Aki

(Nihon University) – Japan

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: shaman;heritage;preservation;chants;ritual

Thematic lines: 12. Cultural Heritage/Patrimônio Cultural

— Session —

THE REVITALIZATION AND PRESERVATION OF PAIWAN SHAMANIC PERFORMANCES IN TAIWAN

Hu, Tai-Li

(Institute of Ethnology, Academia Sinica) – Taiwan

This paper attempts to examine the revitalization of shamanic traditions of the indigenous Paiwan people in Taiwan, exemplified by Kulalao Village in southwestern Taiwan and Tjuabarh village in eastern Taitung County. Paiwan shamans are all females. Unlike shamans who have low social status and who suffer from illness before being initiated in many other regions in the world, female Paiwan shamans, selected by shamanic ancestors who cause sacred beads (*zaku*) to appear as a sign, were highly respected in the stratified Paiwan society. While many Paiwan villages have been Christianized and lost their shamanic traditions, the two villages put efforts to revive and preserve the delicate and difficult shamanic chants and related rituals.

RADIATING THE LANGUAGE: RITUAL COMMUNICATION BETWEEN INDIGENOUS HUMANS AND NON-HUMANS IN NORTHEASTERN BRAZIL

Leandro Durazzo

(Universidade Federal do Rio Grande do Norte) – Brasil

José Glebson Vieira

(Universidade Federal do Rio Grande do Norte) – Brasil

In the Northeastern region of Brazil, a number of indigenous peoples practise rituals linked to a religious complex called “ciência”. To be within the frames of this “ciência” is to be situated in a multiple sociocosmological context that extends itself from the very social organization of each people to the constant presence of non-human forces, namely their ancestors and “Mestres Encantados”. Hence, different ritual contexts are seen during also different social moments, either when performing a public chanting/dancing ceremony named “toré” or while executing their more private and restrict traditions of “oculto”.

Besides that, we are able to see – and hear – other moments when these peoples establish contact with their “ciência”, also in a daily basis: occasionally, when talking about their ancestors and their “ciência”, one can suddenly go into a state of mediumship and, for a brief moment, “irradiar” (“to irradiate”) the nonhuman presence there. More subtly, these instants of mediumship often come with a manifestation in a communicational footing that allows the medium to speak “na língua” (“in the language”), as it is said. In this paper, we propose to analyse some theoretical developments concerning these ritual moments of footing, showing how ritual frames can be activated during the most unexpected conversations, based on ethnographic work with Tuxá people from the São Francisco River basin in the state of Bahia, Brazil.

YIMAKAN ORIGINAL SONGS IN SHAMAN SONGS

Yamada Aki

(Nihon University) – Japan

The Hezhen tribe is an ancient ethnic minority people of North East China, living in the Heilongjiang Province of China. The Hezhen has no written language so relies on storytelling by singing and narrative to preserve their religion, folklore and customs. These are called Yimakan and are essential to the Worldview and historical memory of the Hezen people. Its theme is ‘Mergen’, a hero who takes revenge on enemies who killed his parents, has several wives who have the abilities of a Shaman.

In 1950s and 1980s Chinese researchers collected 15 Yimakan stories, which also were translated into Chinese, but not in the Hezhen language. In 1999-2000, I collected two Yimakans, titled in “Site Mergen” and “Kanta Mergen”, which were narrated and sung in Hezhen language. I also wrote down the two Yimakans in Hezhen language.

There are many Shamans songs in neighbouring tribes, such as the Sibe and Orchon. They keep their Shamans songs in written form which we see in their books. I reached the conclusion that the origin of the pattern of songs in Yimakan is the Shamans songs.

THE PRESERVATION OF THE SIBERIAN SHAMANIC CULTURAL HERITAGE IN THE GLOBALIZED WORLD

Carla Corradi

(University of Bologna) – Italy

The current “renaissance” of shamanism in Siberia, which has survived the frequent hostility of political and religious institutions, attests that the values of tradition are socially completely shared. The shamanism of the different Uralic, Altaic and Paleo-Siberian populations presents homogeneous features, which show some formal variations only to differentiate the cultural identity of the individual communities. The success of this deeply elaborated system of beliefs is explained in the light of the original a-temporal and a-spatial principles on which it is based, which are the fruit of ancient wisdom and can be a reference model for today’s industrialized societies. Populations such as the Yakuts, the Shors, the Yuraks, the Selkups, the Tuvans and the Buryats have a particular animistic conception of nature, according to which each element has its guardian spirit, which is potentially both beneficial and evil and must be respected and honoured. On this eco-animistic and totemic mythology the idea of the helping spirits of the shamans, which are of animals or other elements of nature, was formed. From this kind of animism an ethical code of behaviour derives, including values such as: respect for nature and culture, the preservation of the Earth’s resources in a perspective of sustainability, the conception of individual and social metamorphosis as *renovatio* and the fight against evil, which is considered the complementary opposite of the good. Ethnofuturist writers and Siberian artists also contribute to the revival of the ancient tradition, which is functional in the globalized world. Shamanic concepts are preserved even in the culture of the Finno-Ugrians who had abandoned Siberia centuries before.

— Session —

FROM SUPERSTITION TO CULTURAL HERITAGE: THE PERSISTENCE OF PANGCAH SHAMANISM IN THE FACE OF COLONIAL MODERNITY AND NATIONALISM IN TAIWAN

Pi-chen Liu

(Institute of Ethnology, Academia Sinica) – Taiwan

The Shamanism of Taiwan's indigenous people was negatively labeled as superstition, uncivilized and without scientific basis for 100 years and became a thorn in the side that state authority from the Japanese Colonial Period on (1895-) and foreign Christian missionaries (1949-) were keen to eliminate.

However, from 2005, shamanism-related rituals and “superstitions” paradoxically transformed into art performance and folk culture in the public sphere and cultural heritage that government policy actively sought to revive, preserve and use to promote tourism. This study analyzes the history of Shamanism in the Amis Lidaw village in Ji-an Township, Hualian. It examines how these powerful and widespread discourses on the necessity of the suppression of “superstitious”, “non-scientific” shamanism in order to launch modernization entered Taiwan from Western Europe via Japanese colonial power and constructed an ideology in this special historical and political context. It shows also how, as Taiwan gradually democratized in the 1990s, these indigenous beliefs that had been disdained and banned were transformed into cultural heritage that was included as a resource for the construction of a Taiwanese Nation-State through the actions of shamans and scholars. Thus, from a historical viewpoint, this analysis will try to deconstruct the antagonistic and complex politics of shamanism, modernity and cultural heritage.

OP 145 – PSYCHOACTIVE SUBSTANCES: ENCOUNTERS OF MULTIPLE KNOWLEDGE AND PRACTICES IN THE CONSTRUCTION OF ANTHROPOLOGY

This panel proposes a reflection on psychoactive substances and the multiple Indigenous and non-Indigenous practices and knowledge associated with them. We also intend to reflect on the methodological and theoretical instruments that enable the comprehension of this diversity of practices as well as the conflicts related to the control of these substances. This proposal is connected to the consolidation of a research network that began at ABA/2014, and was continued at ABANNE/2015 and RAM/2016, which has the goal of promoting an academic discussion about psychoactive substances. We are grounded on principle that there is no universal ethic that fits as a unique and absolute external reference in giving meaning to the experiences with these substances. We are also based on the premise that both the diversity of knowledge and practices, and the conflicts that follow the strategies to control these substances, should be considered since their own constitution. In this way, it is possible to problematize the hegemony of the “legal-medical” paradigm and of prohibitionism, making explicit the conflicts generated by these discourses.

Convenor:

Beatriz Caiuby Labate

(Centro de Investigaciones y Estudios Superiores en Antropología Social, CIESAS Occidente) – Mexico

Frederico Policarpo

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Isabel Santana de Rose

(Universidade Federal de Minas Gerais) – Brasil

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Languages accepted for paper presentations: Português; Espanhol; Inglês.

Keywords: psychoactive substances; knowledge and practices; prohibitionism, medical-legal paradigm and conflicts.

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

INTERFACES ENTRE AYAHUASCA E SAÚDE E TEMAS AFINS

AUTOCONHECIMENTO E CURA NO SANTO DAIME: UM ESTUDO DE CASO NO CENTRO LIVRE NOSSA SENHORA DA SAÚDE

Francisco Savoi de Araujo

(Universidade Federal da Bahia) – Brasil

Este trabalho consiste em uma etnografia cujo objetivo foi estabelecer um quadro sobre o entendimento de cura dentro da religião do Santo Daime, possibilitando o levantamento das categorias culturais êmicas que dialogam com este tema, especialmente focando na igreja Centro Livre Nossa Senhora da Saúde (Lagoa Santa/MG). Falar sobre cura dentro do contexto religioso daimista implica em compreender o corpo como inserido em um sistema cultural que lhe atribui significações específicas. Considerando as múltiplas intersecções entre religiosidade e saúde, uma das instigações que dão motivação para a realização desta pesquisa é saber como uma “lógica espiritualista” pode lidar com questões relacionadas à saúde/doença, considerando cada experiência em particular. Curas físicas, psíquicas e/ou espirituais encontram-se aqui em estreita imbricação. Se na biomedicina um doente se transforma em um paciente, no Santo Daime cada “irmão” é um agente de sua própria cura. Um caráter distintivo do Santo Daime é o consumo da bebida conhecida por Ayahuasca, cujas propriedades psicoativas induzem o usuário a estados visionários situados dentro de um transe ritual. Seus efeitos sobre o organismo adquirem significados particulares dentro de cada contexto, uma vez que esta bebida seja considerada um sacramento dentro do Santo Daime, esta visão contrasta com o discurso hegemônico pejorativo balizado pela medicina ocidental sobre as substâncias que, em geral, são classificadas como ‘alucinógenos’.

UNA MIRADA A LA MERCANTILIZACIÓN DE LA AYAHUASCA DESDE LA ECOLOGÍA POLÍTICA LATINOAMERICANA. EL CASO DE IQUITOS, PERÚ

Duván Rivera Arcila

(Universidad Nacional de Colombia) – Colombia

Organizaciones internacionales; dos conferencias mundiales a la fecha; cientos de publicaciones académicas y no académicas; talleres especializados; retiros espirituales y albergues en el medio de la selva que ofrecen paquetes turísticos, están a la orden del día y en boca de todos para tener un encuentro vivencial, embarcarse en un camino espiritual de aprendizaje, escuchar conferencias lideradas por expertos indígenas y no-indígenas, todo esto alrededor de la ayahuasca. Múltiples voces de actores que tienen algo que decir sobre ella, algo que hacer con ella e incluso dirimir conflictos alrededor de ella.

Todos estos actores obtienen algún lucro de ella, de una u otra forma. La mercantilización entonces no se restringe sólo a la venta del producto y de las fuentes botánicas necesarias para ello. La ayahuasca como tema de estudio es también un objeto de mercado que se pone en circulación a través de redes académicas e institucionales que se disputan el derecho a decir qué es, qué no es, cómo funciona, cuáles son sus beneficios y cómo puede ser empleada para ciertos fines sujetos a diversidad de intereses.

Las redes de la economía global la han conducido hacia su desterritorialización para reterritorializarla en la aldea global. Por tal motivo, no es extraño encontrarse con relatos de sesiones de ayahuasca en Australia, Suiza, Canadá e incluso Nueva Zelanda, por mencionar solo algunos de los lugares más remotos con relación a su lugar de origen: la selva amazónica. ¿Podría considerarse que estamos ante una nueva ola del extractivismo que ha azotado en diversas ocasiones la cuenca amazónica, solo que ahora se trata de uno de otro tipo?; es decir, ¿a otra escala? Un ejemplo de esto lo da Carlos Suárez (2016), en su artículo en la revista *Cáñamo*, titulado *Un cultivo rentable*: “En Manhattan o en Sidney, en Barcelona o en Iquitos. Una noche cualquiera. Aguardan en silencio expectante que el maestro tienda el vasito con la amarga infusión. (...) Dan las gracias a la Abuelita por hacerles más respetuosos, más conscientes de todo..., menos de que en cada ceremonia, con cada trago revelador, están financiando el exterminio de las plantas que inducen tal ramalazo ecologista. Un sarcasmo magistral”.

El ejercicio analítico que se pretende realizar tomará algunos elementos claves de la ecología política latinoamericana, con el fin de arrojar otras perspectivas sobre el fenómeno de la mercantilización de la ayahuasca, sobre todo, en los términos de la relación humano / no-humano, para comprender la forma en que allí operan luchas por el significado, pues como lo afirma Escobar, “el poder habita en el significado, y los significados son un recurso fundamental del poder social”.

AYAHUASCA AND THE EROTICS OF MEDICINE: HEALTH AND WELLBEING BEYOND THE INDIVIDUAL

Adam Aronovich

(Medical Anthropology Research Center) – Spain

This presentation is based on two years of ethnographic and qualitative research conducted at an ayahuasca retreat center in the Peruvian Amazon, a collaboration between the Temple of the Way of Light, ICEERS and the Beckley Foundation. Adopting frameworks from the fields of critical medical anthropology, post-colonial studies and ecopsychology, we will examine the erotic aspects of healing. I use the word Erotic in its broader sense, understood as the subordinated and often invisibilized complement and counterpart of the hegemonic, positivist and rational biomedical practice. I argue that intensive work with ayahuasca often times entails a radical epistemological and ontological re-awakening that dissolves hyper-rational and cartesian conditioning and reconnects us to the wisdom of the body, the senses, the emotions, the intuition, dreams, the living and sentient body of the earth and the intangible and ineffable body of the mystery. The erotic side of medicine entails notions of health and healing that go beyond the brain and the body, and even beyond the individual: it recognizes the interconnected nature of our own wellbeing with the health of our communities, societies, cultures, technologies and environments. Anthropologist Arturo Escobar calls this epistemological modality “Feeling-thinking with the Earth”, a way of knowing and being that guides life in many traditional indigenous societies. Such a deep onto-epistemological realignment and re-enchantment, as often catalyzed by ayahuasca and other plants, is not only necessary to reframe the modern epidemics of loneliness, alienation, anxiety, depression or trauma, but also an imperative of personal, social and political resistance against the excesses of patriarchal late-capitalism and the structural violence that sustains it, a primary source of both individual psychic suffering and of planetary grief and ecological collapse.

O PROCESSO DE CONSENTIMENTO LIVRE E ESCLARECIDO NO USO RELIGIOSO/RITUALÍSTICO DA AYAHUASCA: IMPORTÂNCIA, CONTEXTOS E PRÁTICA

Luis Felipe Siqueira Valêncio

(Faculdade de Medicina de São José do Rio Preto) – Brasil

Maria Silvia de Moraes

Kazuo Kawano Nagamine

(Faculdade de Medicina de São José do Rio Preto) – Brasil

A diáspora do uso religioso/ritualístico da ayahuasca (bebida psicoativa originária da região amazônica) proporcionou um diverso contexto de práticas, costumes, e cosmovisões dentre os grupos que utilizam a bebida. Diante desta diversidade, torna-se importante compreender quais são as concepções sobre o consentimento livre e esclarecido destes diferentes grupos, bem como de quais maneiras e com quais finalidades é realizado, tendo em vista seu valor para a segurança e minimização de possíveis danos à saúde e integridade dos participantes. Usualmente, os grupos designam membros mais experientes para orientar as pessoas que desejam consumir a ayahuasca pela primeira vez. Nesta ocasião, são passadas informações sobre o histórico de uso da bebida, efeitos, contra-indicações, e informações relacionadas à prática ritual. Também é comum que uma anamnese seja realizada, onde informações sobre hábitos e saúde são solicitadas, para viabilizar a tomada de decisão do dirigente/líder/responsável sobre o fornecimento da bebida. Contudo, a fundamentação teórica bioética dos estudos sobre consentimento têm início na Ética em Pesquisa/Ética Biomédica, o que impossibilita sua aplicação acrítica ao fenômeno do consumo da ayahuasca, sendo necessária a inclusão dos saberes, particularidades e necessidades dos grupos que utilizam a bebida, buscando evitar a “colonização científica” e um “reduativismo normativo” que não dialogue com a lógica interna destes grupos.

USOS RITUAIS E RELIGIOSOS DE PSICOATIVOS E ALGUNS DE SEUS DESDOBRAMENTOS

A NATUREZA COMO EXPRESSÃO DO FEMININO EM DUAS COMUNIDADES DO SANTO DAIME: NOTAS COMPARATIVAS BRASIL/ESTADOS UNIDOS

Camila de Pieri Benedito

(Universidade Federal de São Carlos) – Brasil

A apresentação nasce de meu projeto de doutoramento e engloba um período de Estágio Doutoral nos Estados Unidos. Através da imersão etnográfica em duas comunidades do Santo Daime (uma do Sul de Minas Gerais e outra da costa Oeste dos EUA), a investigação explora como gênero e religião se articulam na interpretação nativa dos conceitos de “feminino” e de “masculino”, elaborando cosmologias específicas que repercutem na organização social das comunidades. Neste painel é apresentada uma face específica da pesquisa: a de como natureza e feminino aparecem na cosmologia dessas duas comunidades como uma mesma coisa: o feminino sagrado, que é expressão da Virgem da Conceição. Essa elaboração é observada primeiramente por uma linha histórica, que parte da fundação do Santo Daime nos anos 1930 até sua expansão para além dos limites amazônicos e brasileiros entre os anos 1970 e 1980, com profunda transformação demográfica no culto. Em seguida, tal movimento é relacionado com outro: o da contracultura, com o desenvolvimento da espiritualidade nova era e da ecologia, que elaboram uma interpretação da natureza como sagrada. Por fim, a análise se costura através dos dados de campo e da consideração das diferenças culturais entre os países. Perspectivas teórico-metodológicas que auxiliam na análise são as da bibliografia especializada sobre religiões ayahuasqueiras, contracultura, gênero e religião e movimento nova era no Brasil e nos Estados Unidos.

ON THE INTERNATIONALIZATION OF AYAHUASCA FROM NORTHEAST BRAZIL...

Silvia Martins

(Universidade Federal de Alagoas) – Brasil

I propose to describe visual ethnographic data recorded from field research which has been conducted on the Spiritualist Centre Universal Star-CEEU since 2017. Also, data recorded from Santo Daime churches (in Alagoas and two other churches in a Latin American country) will be focused. I have conducted a research immersed in different theoretical orientations, into the fields of Anthropology of Religion and into Medical Anthropology, using hereby visual anthropology as a research method.

I consider CEEU and Santo Daime religion as examples of contemporary urban settings of neo-shamanism, where individuals have experiences with different mental states of consciousness (ecstasy, trance, spirit possession, etc.). There are characteristics of religious practices at CEEU and in Santo Daime which establish sociability among individuals through participation in ritual performances, providing an ethos related to mystical and emotional experiences individuals have and share by forming moral communities.

Currently, this Centre – CEEU – has more than 50 Brazilian members. Religious rituals from CEEU have been conducted, on a regular basis, with the use of ayahuasca in several countries. It was in Alagoas, at CEEU headquarter, where data were registered and individuals from Slovenia, France, Belgium, Germany, Italy, Mexico, etc. were interviewed. These peoples come to Alagoas to join in at rituals of the making of ayahuasca and to experience in Brazil the so called “medicines of the forest”. Rituals provide to individuals living experiences in the ethnographic settings, where aspects of embodiment of healing processes and experiences with different mental states of consciousness are conjugated through subjective experiences. Visual records registered show how individuals experience in different settings the making and the use of ayahuasca creating and experiencing sociability within religious settings of neo-shamanism. The collection of data about these contexts enriches empirical and theoretical understandings on how the expansion of the ritual use of ayahuasca occurs in the contemporary world.

ETHNOGRAPHIC REFLECTIONS ABOUT THE ENTITIES/POSSESSION RELATIONSHIP AND THE RITUAL USE OF ALCOHOLIC BEVERAGES IN UMBANDIST CENTERS OF THE NORTHERN COAST OF PARAÍBA

Geraldo Júnior

(Universidade Federal da Paraíba) – Brasil

This panel deals with the complex symbolic relations existing between the manifest entities in the Umbanda religious centers, of the Northern Coast of Paraíba, state of Northeastern Brazil, specifically in the city of Rio Tinto. The focus is on the ritual use of alcohol, for example, in saídas de santo, dias de toque and festas, expressive ritual moments of use of beverages such as cachaça, vermouth, wine, beer, sparkling wine and others, made by different entities that represent the cosmology that bases the ritual routine and the significant liturgical moments for religious expression of these groups. Based on Erving Goffman (2008), we perceive the use of these psychoactive substances not as an allegorical part of these rituals, but as pieces of the expressive equipment these manifestations have been building up over time. The ritual use of alcohol is thus part of the images constructed by these entities, their strength, roles and personalities, an interpretation that deviates from a view, very widespread in common sense, according to which the action of drinking alcoholic beverages constitutes a sign of distrust of the true religious intentions of these umbandistas. Therefore, from the ethnographic analysis of the different entities and rituals generated by these religious, we intend to discuss how the relation between entities, possession and ritual use of alcohol form the representative symbols, and ritual facade of the Umbanda of the Northern Coast of Paraíba.

GUARANI SHAMANISMS AND TRANSLATION IN THE “MEETINGS OF KNOWLEDGE” AT UFMG

Isabel Santana de Rose

(Universidade Federal de Minas Gerais) – Brasil

In this paper I intend to approach the material from one of the modules of the course “Arts and crafts of traditional knowledge: care and healing”, which is part of the Program of Formation in Traditional Knowledge, from the Federal University of Minas Gerais. This module was taught by Alcindo Wherá Tupã and Geraldo Karaí Okenda, Guarani spiritual leaders from Santa Catarina state. Based on the material from their classes, I highlight the creative manner by which they bring up central aspects of the Guarani cosmology and shamanic system and attempt to translate them to the non-Indian students. I also propose to connect this material with my previous research about the participation of the inhabitants from the Guarani village Yynn Morothi Wherá (Biguaçu, SC) in a contemporary shamanic network called Medicine Alliance, characterized by the multidirectional circulation of people, shared ritual practices and psychoactive substances. This consists in a movement which involves especially the members of a specific extended Indigenous family, and that is related to a broad project of shamanic revival and maintenance of the nhandereko or Guarani “way of being”.

QUESTÕES E TENSÕES EM TORNO DO “TRATAMENTO”: COMUNIDADES TERAPÊUTICAS E OUTRAS PRÁTICAS

OS PROCESSOS DE TRANSFORMAÇÃO SUBJETIVA EM COMUNIDADES TERAPÊUTICAS: TENSIONAMENTOS A PARTIR DE TRÊS EXPERIÊNCIAS DE TRABALHO DE CAMPO

Jardel Fischer Loeck

(Universidade do Vale do Rio dos Sinos) – Brasil

A presente proposta é baseada em trabalho de campo etnográfico desenvolvido em três diferentes Comunidades Terapêuticas (CT) no Brasil, entre os anos de 2015 e 2016, como etapa da pesquisa intitulada “Comunidades Terapêuticas no Brasil: contribuições etnográficas”, executada pelo Instituto de Pesquisa Econômica Aplicada (IPEA) e financiada pela Secretaria Nacional de Políticas sobre Drogas (SENAD). As CT são dispositivos de tratamento de usuários considerados abusadores ou dependentes de substâncias psicoativas que visam a transformação comportamental e/ou subjetiva dos pacientes em busca da abstinência total. São tratamentos normalmente de longa duração, com os pacientes residindo na instituição por meses para cumprir o programa terapêutico.

Nessas instituições normalmente são aplicados um conjunto de técnicas consideradas terapêuticas que incluem práticas de espiritualidade, atividades laborais e, idealmente, atendimento com profissionais da saúde e assistência social. Cria-se assim um ambiente coletivo e com o cotidiano altamente ritualizado, povoado por indivíduos que supostamente compartilham de uma mesma condição, e que devem espelhar uns aos outros no processo de transformação subjetiva intencionado pelas instituições. Tais práticas, invariavelmente, enunciam discursos sobre o indivíduo no passado (doente/adicto na ativa), no presente (doente/adicto em recuperação) e no futuro (abstêmio). Proponho apresentar algumas situações observadas durante os períodos em campo para ilustrar como esses processos de transformação subjetiva são articulados empiricamente e como não são isentos de tensões. Em primeiro lugar, pretendo ressaltar algumas particularidades de cada uma das CT pesquisadas, demonstrando que não se pode interpretá-las como um fenômeno homogêneo. Além das diferenças relacionadas aos recursos materiais disponíveis em cada local, pode-se apontar outras que dizem respeito a uma configuração mais religiosa-espiritual ou mais técnico-científica – os limites são porosos – no que toca às práticas e discursos sobre o uso de substâncias psicoativas e sobre os usuários destas, assim como das intervenções terapêuticas. Esta fluidez acaba por gerar discursos e práticas normalmente moralizantes a respeito dos indivíduos em tratamento. Buscarei ainda demonstrar a partir de situações experienciadas em campo que a questão da coletividade criada nesses ambientes, e a pressão que esta pode exercer sobre os indivíduos, é tão ou mais importante para os processos de transformação subjetiva de pacientes que os discursos e práticas religiosas-espirituais e/ou técnico-científicas por si mesmos.

MAPPING AND INSTITUTIONAL DIMENSION OF THERAPEUTIC COMMUNITIES IN A STATE OF BRAZIL

Priscila Farfan Barroso

(Universidade Federal do Rio Grande do Sul) – Brasil

Daniela Riva Knauth

(Universidade Federal do Rio Grande do Sul) – Brasil

This study identifies the strategies used by representatives of Therapeutic Communities (TCs) to make this model of treatment one of the possibilities offered to drug users by the actions of Brazilian public policies. Based on Bourdieu's notion of field (2004), we analyze the participation and organization of TCs in the political arena that discusses drug policies. To do so, we researched the ethnography of a state in Brazil with the collaboration of TC federations, Drug Policy Councils and the state's Department of Health. In the councils, TCs take up the openings destined to the representation of the civil society. As counselors, they access public policies and fight for propositions that benefit their institutions and TC model. TC federations take action through meetings and courses, as well as through participation in hearings, conferences and forums with government representatives, seeking partnership and support for their actions in the State. And despite being granted room in public policies through the State's purchase of slots, there's consistent pressure for these institutions to adjust themselves and become part of the Brazilian Unified Health System (SUS). Das and Poole (2004) remind us that the State is an incomplete project and that participating in these margins allows us to act, in fact, as State. Hence, it is inferred that TCs representatives model their learning in the political arena, accessing and changing the rules of the public policies game.

THE USE OF INDIGENOUS THERAPEUTIC RESOURCES AND PRACTICES IN THE CONSTRUCTION OF AN ALTERNATIVE TREATMENT OF DRUG ADDICTIONS: THE CASE OF TAKIWASI

Marielena Francke

(Grupo de Antropología Médica y Salud Intercultural) – Pontificia Universidad Católica del Perú

Historically, Latin America has had a long history of encounters between Western and indigenous medical traditions: there have been processes of hybridization of medical knowledge, interests from groups of influence to eradicate traditional medical practices and technologies, as well as efforts to revalue them and promote collaboration between different medical systems. In Takiwasi, a rehabilitation center located in the city of Tarapoto, in the Peruvian lowlands, an unconventional healthcare method has been implemented, which uses both indigenous therapeutic resources and biomedical practices. Although the case of Takiwasi has been widely documented (particularly around ayahuasca and its therapeutic potential), there is almost no research from medical anthropology that studies the treatment as a whole. Thus, based on the study of Takiwasi's case, this research based on a three-month fieldwork in the rehabilitation center analyzes the way in which alternative medicine carries out processes of incorporation of practices, knowledge and indigenous therapeutic resources. This also allows us to reflect on the processes of circulation and exchange of indigenous medicine in the contemporary, global setting we have today; as well as the negotiations and power dynamics that present themselves in these scenarios.

HEALING “IN THE PLACE OF ORIGINS:” AYAHUASCA, ANAMNESIS, AND ANTHROPOCENIC FUTURES IN PORTO VELHO, RONDÔNIA

Zach Levine

(Duke University) – United States

This paper emerges from long-term ethnographic fieldwork in Porto Velho, Rondônia with neo-ayahuasquero (Labate 2004) and Santo Daime groups as well as a prisoner rights NGO known as Acuda, whose mindbody therapeutic work with inmates has included extramural trips to a Santo Daime sanctuary. In the wake of the epistemic and material alienation of the long 20th century (deforestation, urbanization, and the era of the Seringal), Porto Velho now hosts a labyrinthine but dense “molecular” network of healing (Guattari & Rolnik 2007)—a “spiritual infrastructure,” as I refer to it. Across this network, my ethnographic fieldwork has sought to understand how the ubiquitous discourse of ‘cura’ is thought as a somatic and psychological technology of individual and collective return, or restoration. Reforestation (within privatized tracts of forest called “chakras”), ayahuasca-based mystical revival (in vegetal traditions of plant medicine), and restorative justice (in Acuda’s work) seek dwelling, in anthropologist Rosalind Morris’ phrase, “in the place of origins,” ritually performing an irrecoverable site before deforestation, spiritual alienation, and criminal violence. The paper thus proposes a Derridean approach to diverse plant-healing communities in Porto Velho as a way of tracking emerging connections between so-called ‘psychosynthesis,’ memory, and mediumship in the Brazilian Amazon’s most deforested state. Alongside ethnographic evidence, the paper explores a literary and plant-sensorial approach to memory stored in “codes that command the dimensional deployment of our bioelectric body” (Ayahuasca Manifesto 2011). It concludes by asking how, in Porto Velho—a city in anthropocenic ruins—the problem of the origin may be resolved or rather referred onto the body as a site of anamnesis and of wonder, recalling Perlongher’s (1997) suggestion that ayahuasca’s alchemy of human and plant beings reveals “mysticism [a]s centrally corporeal” (see Baigorria 2012).

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POLÍTICAS DE DROGAS, ANTROPOLOGIA DOS MEDICAMENTOS E OUTRAS QUESTÕES

DRUGS AND/OR MEDICATIONS: VISIONS AND CONTROVERSIES ON BENZODIAZEPINES IN URUGUAY, BETWEEN MEDICAL AND NON- MEDICAL DISCOURSES

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The results of two research projects are presented in which the uses, experiences and meanings attributed to the prescription and consumption of benzodiazepines in Uruguay were investigated, based on in-depth interviews and discussion groups with medical professionals and consumers of these drugs.

The analysis of the case of benzodiazepines offers the possibility of showing the singularities of practices, conflicts and knowledge that revolve around a psychoactive substance that can be accessed via medical prescription, directly in pharmacies without a prescription, or by illegal means. This being so, it constitutes an exemplary case to analyze the limits of the medical understanding of drug use, even when it is prescribed as a medicine, since the uses and meanings attributed by consumers conflict with those held by physicians. In fact, different tensions were observed around the visions of the benzodiazepines, sometimes seen as dangerous drugs that generate addiction, and others as a magic medicine that relieves suffering. Particularly illustrative of these conflicts are the metaphors that appear in the discourse of the interviewees.

ANTROPOLOGIA E MEDICAMENTOS: UM OLHAR ETNOGRÁFICO SOBRE O TRABALHO DOS REPRESENTANTES FARMACÊUTICOS

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Partindo da hipótese de um “dispositivo da droga” (Vargas, 2008), ou seja, de que paralelamente a um agressivo proibicionismo, algumas sociedades ocidentais contemporâneas tendem a uma igualmente marcante incitação ao uso de certas substâncias, o objetivo deste paper é uma reflexão sobre a profissão de representante farmacêutico, um exército que excede hoje no Brasil o número de 20.000 pessoas.

Refiro-me a profissionais empregados por indústrias farmacêuticas para divulgar os seus produtos diretamente aos profissionais habilitados a prescrevê-los, os médicos. Com raras exceções (Oldani, 2002, 2004, 2009; Azize, 2010), temos aí um silêncio na produção antropológica, que se debruça sobre aspectos mais visíveis do marketing farmacêutico, como a publicidade, mas cita apenas de passagem os representantes farmacêuticos, como sublinham em texto clássico Van der Geest et al (1996). No entanto, temos aí exército de vendedores que se tornou parte da paisagem urbana: são presença certa em salas de espera de consultórios médicos e podem ser divisados nas ruas de qualquer cidade, desde que se aprenda a identificá-los. Ainda assim, trata-se de uma profissão cujas práticas são pouco conhecidas, mas não pouco importantes, se pensarmos na influência potencial de seu trabalho nas práticas de prescrição médica e, conseqüentemente, na saúde da população.

Apresento aqui primeiros resultados de uma pesquisa que visa etnografar este aspecto da circulação de drogas através de diversos fronts: análise da literatura disponível em português sobre marketing e vendas farmacêuticas; entrevistas semi-estruturadas com profissionais e ex-profissionais da área; análise do processo de formação de um profissional.

Trata-se também de refletir sobre o estatuto ambíguo das drogas e seus mercados, pensando certas partilhas morais: enquanto se pode identificar uma crítica crescente à proibição de substâncias consideradas ilegais, o mesmo não se passa quando olhamos para remédios, cujo uso soa ser menos relacionado a uma escolha autônoma, e a literatura tende a uma crítica que demoniza a indústria de fármacos.

A POLICIA MILITAR DO ESTADO DO RIO DE JANEIRO E UMA DAS SUAS TÉCNICAS DE INVESTIGAÇÃO – O X-9

Perla Alves

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O trabalho discute uma das técnicas de investigação, exercida pelos policiais militares, que é a utilização do “X-9”, visto como uma “relação de parceria” com os informantes. Além de apresentar um esforço de compreensão acerca das moralidades que estão envolvidas quando o policial militar aborda o usuário de drogas e não o conduz para a delegacia a fim de fazer o registro. Além disso, Após a implantação da lei 11.343/06 percebeu-se um maior número de registros nas delegacias em relação ao tráfico e uma redução no que tange os registros de posse e uso, que caracteriza usuários. Contudo, a diminuição nos números de registros não significa dizer que as abordagens, realizadas pelos policiais militares aos usuários de drogas tenha sido reduzida, já que os procedimentos criminais continuam os mesmos.

MÃES PELA VIDA E O FIM DA “GUERRA ÀS DROGAS”

Monique Prado

(Universidade Federal Fluminense) – Brasil

Este artigo descreve e analisa os discursos, articulações e debates políticos desenvolvidos durante uma audiência pública que ocorreu em maio de 2017 na Assembleia Legislativa do Rio de Janeiro cujo tema era “Políticas de drogas e seus impactos na segurança pública do Rio de Janeiro”. A proposta é analisar os impactos do paradigma médico jurídico a que a lei de drogas brasileira está submetida, através da análise das falas de alguns convidados e do debate gerado ao fim da audiência. Em que dois posicionamentos distintos ficaram em perspectiva: O das famílias, em especial das mães que tiveram seus filhos assassinados ou brutalmente feridos durante operações policiais nas comunidades cariocas; e o daquelas que brigam na justiça para conseguirem dar continuidade ao tratamento com a maconha medicinal, que garante a manutenção e qualidade de vida dos filhos. Essa pesquisa feita a partir da observação participante nessa audiência pública e em contato posterior com movimentos sociais – com recorte na cidade do Rio de Janeiro (BR) – demonstra que apesar das diferenças socioeconômicas e do enfrentamento distinto, essas mães militam pelo mesmo fim: Tornar o problema das drogas uma questão de saúde e não de segurança pública.

DEBATES CONTEMPORÂNEOS EM TORNO DA MACONHA MEDICINAL

PACIENTE OU USUÁRIO? A ATUALIZAÇÃO DAS PRÁTICAS DE USO DA MACONHA NO BRASIL A PARTIR DO CULTIVO CASEIRO

Yuri Motta

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A partir de observações e entrevistas, trago dados etnográficos coletados em trabalho de campo que visam compreender a atualização das práticas de uso da cannabis no Brasil. Venho participando dos encontros de uma “associação canábica” na cidade do Rio de Janeiro, Brasil. Essa associação é sem fins lucrativos e tem o objetivo de auxiliar pacientes e seus parentes sobre a utilização de forma adequada para cada paciente a cannabis medicinal. No Brasil a lei permite apenas a importação do “óleo feito de maconha” usado pelos pacientes, representando uma dificuldade burocrática e financeira para adquiri-lo. Atuando na esfera pública, a associação busca interlocução com os operadores dos sistemas burocráticos, médico e jurídico, tentando se adequar aos aparatos estatais de controle, buscando assim a regulação do cultivo de cannabis no Brasil. Este artigo visa descrever minha relação com a associação e seus pacientes, assim como a relação da associação com seus pacientes, e de como o exercício de suas atividades contribui para a formação de articulações entre diferentes saberes.

INTERFACES BETWEEN LAW, JUSTICE AND POLITICS IN CANNABIS THERAPEUTIC USE IN BRASIL

Andrew Muller Reed

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This paper approaches the knowledges and practices of parents of children who are impaired by rare illnesses, including seizures, around cannabis medical use. In great part thanks to the political pressure made up by relatives of patient, combined with judicial strategies to guarantee the access by right, recent changes in law regulation in the country officially permitted the importation and consumption of industrial medications made of cannabis. However, as the importation is very expensive, the parents expand their demand to the regulation of national production and the permission of home-made cultivation.

Meanwhile, the patient's dramatic and urgent condition force the families to follow illegal paths to access the remedy. Taking the assumption that the hegemonic perspective of the "State" as an unit entity covers an heterogenic set of powers, inclinations and positions, the research looks toward the relations subjects establish with state-owned administrative entities as the ANVISA (national agency of sanitary vigilance) and different instances of the judiciary, via juridical processes demanding the right to health. The social and political process of therapeutic marijuana use regulation arise questions about the classification of substances as drugs or medicaments, as well about the distinction between medical and recreational use – that would be blurred or reinforced.

O ARTESANATO DA LEGALIZAÇÃO: APONTAMENTOS PARA UM ESTUDO SOBRE A ATUALIZAÇÃO DA CHAMADA “CULTURA CANÁBICA” NO RIO DE JANEIRO

Marcos Verissimo

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O objetivo da presente proposta é colocar sob descrição uma série de práticas, ativismos e sociabilidades envolvendo o consumo de maconha. Como se sabe, tal consumo é proibido pelas leis brasileiras. Sendo assim, como se atualizam as formas utilizadas para continuar consumindo um produto proibido, derivado de uma planta na prática proibida de existir em boa parte do mundo? Para além disso, que mecanismos têm sido acionados por grupos que militam em prol da construção de aparatos legais não repressivos para regular tais práticas? O proponente é autor do livro “Maconheiros, fumons e growers: um estudo comparativo do consumo e do cultivo caseiro de canábis no Rio de Janeiro e em Buenos Aires”, resultado de seu estudo de doutorado, cujo trabalho de campo que o embasou ocorreu entre os anos 2010 e 2013. Desse modo, pretende-se através deste trabalho atualizar algumas questões levantadas no livro com base no trabalho de campo e na continuação da interlocução com agentes que atuam no campo do ativismo desde 2010 (ou mesmo antes) acrescida da inclusão de novos interlocutores e realidades no programa de estudos. As chamadas “growshops” (estabelecimentos comerciais onde se têm construído forte tolerância a consumos e práticas antiproibicionistas), bem como as associações e torno dos usos terapêuticos da maconha (uma das quais tenho tido a oportunidade de acompanhar os trabalhos), têm sido formas pioneiras na cidade do Rio de Janeiro para construir a atualização daquilo que entendem por “cultura canábica”.

O JUDICIÁRIO E A ATUALIZAÇÃO DA POLÍTICA DE DROGAS NO BRASIL: O CASO DA “MACONHA MEDICINAL” E A CONSTRUÇÃO JURÍDICA DOS USOS DA MACONHA

Luana Martins

(Universidade Federal Fluminense), Lucia Lambert Passos Ramos (Universidade Federal Fluminense) – Brasil

A regularização do uso da maconha para fins medicinais é um tema que está em pauta no Brasil. Essa questão vem sendo discutida em diversos âmbitos, e a distinção entre este tipo de uso aponta para distintas formas de tratamento dos usuários pela sociedade. Esse debate ganha relevância a partir do ano de 2015, com a retirada do CDB, um dos canabinóides presentes na planta Cannabis, do rol de substâncias proibidas pela Anvisa. O judiciário, por sua vez, já concedeu alguns salvo-condutos para que pacientes pudessem plantar maconha para a produção artesanal do óleo em suas residências, fabricando seu próprio remédio. Ao mesmo tempo, esse mesmo órgão aponta resistências, quando, por exemplo, pesquisadores da maconha são chamados pelo Ministério Público para depor por “apologia ao crime”. Nosso objetivo, então, pensando a partir desse cenário, e da heterogeneidade discursiva, é expor a maneira pela qual a categoria “uso medicinal” da maconha vem sendo articulada pelo judiciário para legitimar um salvo conduto para que uma pessoa possa ter a sua própria plantação de maconha. Buscamos pensar sobre as fronteiras tênues marcadas por termos como drogas e medicamentos, legal e ilegal, usos recreativo e medicinal e discutir como essas distintas categorias articuladas no âmbito dos processos relativos ao uso de maconha, mais do que meras categorias jurídicas que têm um significado específico para o direito e o processo, falam de uma moralidade que está associada a essas distinções.

OP 146 – PUBLIC SPACE, CONFLICTS AND MORALS

OP

This panel proposes an exchange between researchers that problematize the intersections between urban sociabilities, conflicts and moral values in social processes of political demands in different social contexts. In this direction, the perceptions, resignifications and uses of the public spaces made by the various social segments that inhabit the cities are considered relevant. We seek to understand different meanings of city, Rights to the city and of Justice that are attributed by individuals and collective subjects in their demands for Rights and recognition. Likewise, we propose a dialogue on the disputes between conservative discourses and human rights discourses in contexts of profound changes, not only in relation to the role of the State in the regulation of the economy, but also as a guarantor and promoter of rights, as well as traditional forms of political strife, moral lynching, occupation and intervention in cities. The panel is part of the Research Group on Urban Societies, Public Space and Conflict Mediation – GPSEM, PPGSS-ESS / UFRJ, registered in the Research Directory of CNPq / Brazil and in the Group of Sociocultural Studies of the Conflict NURES-Faculty of Social Sciences of Olavarría / UNICEN / Argentina.

Convenor:

Kátia Sento Sé Mello

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SOCIABILIDADES URBANAS E ESPAÇO PÚBLICO/ URBAN SOCIABILITIES AND PUBLIC SPACE

MORADOR DE RUA ENQUANTO CATEGORIA NATIVA EM DISPUTA: REFLEXÕES ACERCA DAS FORMAS DE AUTONOMEAÇÃO ENTRE MORADORES DE RUA DE FORTALEZA, CEARÁ

Jorge Garcia de Holanda

(Universidade Federal do Rio Grande do Sul) – Brazil

Este paper discute as disputas micropolíticas em torno do termo morador de rua entre aquelas pessoas que se autoneciam dessa maneira – populações que, na linguagem das políticas públicas e de movimentos sociais, são atualmente chamadas de pessoas em situação de rua. Sabendo da existência de todo um debate relativo às práticas de governamentalidade que, em consonância com atos de nomeação, circunscrevem essas populações, busco apresentar, a partir de aproximações e distanciamentos com essas práticas, um série de conflitos práticos e discursivos vividos na própria rua em torno do termo morador de rua.

Uma das principais questões observadas em trabalho de campo realizado junto a moradores de rua em Fortaleza, capital do estado do Ceará, no nordeste do Brasil, entre fins de 2015 e meados de 2016, foi a flutuação à qual esta categoria era submetida, em alguns momentos usada como forma de autoneciação, em outros como termo que designava exclusivamente uma alteridade considerada moralmente inferior. Assim, tratando morador de rua enquanto categoria nativa, busco mostrar como esses usos conflitantes refletem moralidades e disjunções acerca dos modos de habitar a rua, às quais se associam toda uma série de atores que atravessam a cidade, tanto humanos como não humanos – com destaque para o crack –, acionados enquanto elementos que operacionalizam essas distinções.

OCCUPATION OF THE FALSE MORAL DEVOTION: AN ETHNOGRAPHIC STUDY ABOUT URBAN SOCIABILITIES INVOLVING VENEZUELAN WOMEN IN PROSTITUTION IN BRAZILIAN TERRITORY

Amanda K M Lima

(Universidade Federal de Roraima) – Brasil

Francisco Alves Gomes

(Universidade Federal de Roraima e Universidade Federal de Pernambuco) – Brasil

Ivy Elida Guimarães Sales

(Universidade Federal de Roraima) – Brasil

This paper is a study about the urban sociability in the caimbé neighborhood located in the western part of the city of Boa vista – RR, it permeated by intersections of conflicts and moral judgments due to the process of occupation by venezuelan women engaged in prostitution at the public area based on the contemporary narratives of the venezuelan women, as well as the studies about disputes between conservative speeches and reading on fundamental guarantees in a scenery of deep changes. The main objective of this paper is understanding the meanings and meanings that the occupation area acquires in the face of political conflict of claiming rights of the urban space. Thus, it intends to analyze the procedure of invention of the “other”, according to the perspective of the social actors surveyed, as well as analyzing the effects of the “heterodesignations” attributed to the venezuelan women, in the alterity condition. Thus, this study starts with the data analysis acquired from the bibliographic research. After that procedure, it begins the process of promoting the dialogue between the added literature and the obtained information through the participant observation, through the ethnographic field work. So, “a priori” observed the technical incapacity and political will of the state in managing the demands according to the use of public space, mainly in a context where the moral value is used as an instrument of regulation of the traditional forms of conflict resolution the occupation of place and non-place.

GENDER, RACE AND THE CITIES: ANALYZING THE PRESENCE OF THE STUDENTS OF THE UNIVERSIDADE DE INTEGRAÇÃO LATINO-AMERICANA (UNILA) IN A FRONTIER REGION

Patrícia Silveira de Farias

(Universidade Federal do Rio de Janeiro) – Brasil

This paper discuss the impacts and possible shifts in the sociabilities and in the urban space related to the foundation of the Universidade da Integração Latino-Americana (Unila) in the city of Foz do Iguazu, Paraná State, South Brazil. Conceived as a plurilingual and multicultural institution, Unila has attracted, during its eight years of existence, young people of all country and of all Latin America. So the purpose here is to analyze which new sociabilities and identities are being built in this new context, and also in which urban and territorial basis they are anchored. It must be pointed out that Unila is located in a frontier area, among the city of Puerto Iguazu, Argentina; Ciudad del Leste, Paraguai – and Foz do Iguazu, Brasil. This area deals traditionally with an intense circulation of people that has already a certain crystallized dynamics of interactions. Now these local groups have to deal with the massive new presence of students, teachers and technical personel, and so have to develop new articulations, forms of interaction and territorial inscriptions. Particular emphasis will be done here to the dynamics of gender and race; the questions that arise, in this new urban context, is: what is the impact, for a city which has more than 70% of white population, to receive and cohabit with about 3 mil students, half of them non-white? How is the interaction between men and women in a city with a new contingent of a female and male youth, who became from diverse countries and regions, and with diferent cultures? Furthermore, how can this diversity and these interactions be connected to the character that this institution was meant to be, e.g., a locus of empowerment of a Latino identity?

LA CLASE MEDIA Y SUS OTROS: ACCIONES E IMÁGENES SOBRE LA POBREZA URBANA EN BUENOS AIRES Y SEATTLE

Santiago Canevaro

(Consejo Nacional de Ciencia y Técnica) – Argentina

En el presente texto exploramos temas relativos a clase y políticas de pobreza que surgen en crisis neoliberales en contextos diferentes como Seattle y Buenos Aires. Comparamos ambos casos entre sí, con el objetivo de matizar los encuadres centrados en el norte del neoliberalismo y los marcos ampliamente celebratorios de alternativas posneoliberales en América Latina. Exploramos qué tipo de temas sociales y políticos están surgiendo después de la crisis en cada país, y dónde, cuándo y cómo surgen las alianzas entre clases y qué formas adoptan. Investigamos las políticas de pobreza de los residentes de clase media que se dedican al activismo en contra de los pobres o en contra de los campamentos de personas sin hogar o asentamientos ilegales en los barrios urbanos. Conceptualizamos estas formas de activismo como prácticas relacionales a través de las cuales se reiteran o desafían las subjetividades de clase en interacciones fundamentadas a través de las líneas de clase. Específicamente, examinamos i) cómo los actores de clase media enmarcan sus diferencias o alianzas con los residentes más pobres y ii) cómo estos encuadres de clase media y otros más pobres se expresan en políticas de pobreza y antagonismos entre clases o alianzas. Nuestro análisis surge de una práctica colaborativa de involucrarse reflexivamente entre sí sobre las formas de la subjetividad de clase y la política de pobreza en cada sitio, para plantear nuevas preguntas y extraer ideas para la teoría.

SOCIABILIDADES URBANAS E ESPAÇO PÚBLICO/ URBAN SOCIABILITIES AND PUBLIC SPACE 2

APART FROM THE PUBLIC SPACE, LESS THAN A MARKET: DIFFERENT REPRESENTATIONS OF A BARRACÃO DE PESCA

Gabriel Calil Maia Tardelli
(Universidade de Brasília) – Brasil

The central problem of this work are the different uses and appropriations given to a barracão de pesca (type of fishing shed – a local category that refers to a construction made with multiples materials in an improvised way) located in Piratininga Beach, in the city of Niterói, Rio de Janeiro, Brazil. The focus is on a specific situation: the conflict between fishermen who practice different fishing gear and the barraqueiros, that is, men and women who sell food and drinks on the beach, using the beach sand to place their beach chairs, tables and tents, especially during the summer period. The object in dispute is the barracão itself and the surrounding area. Through the fieldwork carried out on this beach, I intend to understand how the same space could be represented differently in accordance with the worldviews of the each actors involved in the conflict. For ones, it is a “camp”, a “public space” or the “headquarters of the association”; for others, a slum, a bar/restaurant, or a ranch. On the other hand, this study aims to identify the sociological nature of the conflict, that is, whether it is a social drama or an intractable conflict.

PERCEPTION OF INDIGENOUS PEOPLE IN URBAN AND RURAL AREAS IN MODERN BRAZIL

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In this paper we present and discuss the results of fieldwork conducted in the state of São Paulo, Brazil in 2016. The research revealed three different stereotypic perceptions of the Indians by urban majority, depending on the type of settlement where the Indian lives or works. First, non-indigenous Brazilians see the Indian as a ‘noble savage’ residing in remote areas. This image is determined by lack of knowledge about indigenous culture poorly taught at schools and lack of daily interaction with indigenous groups. The second stereotypic perception of the Indian is that of a beggar on the city streets, provoked by penury of a part of the indigenous population residing in the megalopolis. The third stereotypic perception is of an obstacle for agricultural and territorial development. Respectively, these images can co-exist in people’s minds and each of them actualizes in a respective situational context: if an Indian is met at the university or in an administrative institution, s/he is glorified as an important part of Brazilian culture, if on the street, s/he is a beggar, if in the rural area, s/he is an obstacle for agricultural and industrial advancement.

PRÁTICAS POLÍTICAS E CONFLITOS URBANOS

A MEDIAÇÃO JUDICIAL DE CONFLITOS EM PERSPECTIVA: MORALIDADES E ÉTICA NA CONSTRUÇÃO DO DIÁLOGO

Kátia Sento Sé Mello

(Universidade Federal do Rio de Janeiro) – Brasil

A proposta deste artigo é fazer um balanço sobre a mediação de conflitos no Brasil, considerando aspectos morais e éticos na construção do diálogo entre as partes em conflito e entre estes e os mediadores. A partir da pesquisa de campo, observação participante, entrevistas e alguns aspectos comparativos entre a mediação no Brasil e na Argentina, o artigo pretende apontar para a diversidade de situações, sujeitos, moralidades, sistemas interpretativos diversos que estão presentes em diferentes contextos de mediação. Tomando a ética como pressuposto fundamental em todas as etapas da construção do conhecimento nas Ciências Humanas, em particular na Antropologia, o artigo também lança luz para a mediação uma dimensão da vida social na qual a ética também está presente e, enquanto tal, é mais do que a formalização de um contrato jurídico, mas um processo social.

CONFLICTOS PÚBLICOS COMPLEJOS EN LA PROVINCIA DE SALTA: SUJETOS, DISPUTAS E INSTITUCIONES

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Consejo de Investigaciones Científicas y Técnicas

En esta presentación, proponemos un abordaje antropológico de los procesos sociales e institucionales involucrados en torno a los llamados “Conflictos Públicos Complejos”, que a diferencia de los casos de mediación clásicos, involucran sujetos colectivos –y no individuales-, conflictos multipartes y situaciones de crisis donde el Estado ha sido crecientemente demandado. Esta categoría ha habilitado al mismo tiempo la conformación de equipos del Ministerio Público especialmente formados para el abordaje de estos conflictos, que ingresan por la vía de la denuncia penal.

Nos preguntamos acerca de los sujetos implicados en estos conflictos y el objeto recurrente de demanda, deteniéndonos especialmente en qué entienden tanto los demandantes como los actores institucionales por la noción de “público” y cómo se juegan en esa arena disputas de reconocimiento.

Asimismo entendemos que este sistema novedoso de especialización del tratamiento del conflicto, es una manifestación del modo en que el campo de la mediación busca expandirse, ampliando sus definiciones acerca del objeto sobre el que se propone intervenir. De esta manera nos interesa también indagar en el proceso de constitución de este equipo de trabajo en CPC, los sentidos de la participación de sus integrantes, y su evaluación acerca de la eficacia del dispositivo frente a las problemáticas contenidas en las disputas. Este también es un modo de atender a las nociones de lo “público” presente en las instituciones que pugnan por un lugar legítimo de administración del conflicto.

MORAL Y CONFLICTO EN EL ESPACIO PÚBLICO. UNA REVISIÓN A PARTIR DE DOS CASOS ETNOGRÁFICOS EN UNA CIUDAD MEDIA DE LA PROVINCIA DE BUENOS AIRES

Juan Pablo Matta

(Universidad Nacional del Centro de la Provincia de Buenos Aires) – Argentina

En trabajos anteriores hemos indicado que el uso que del concepto de conflicto se hace en la producción antropológica contemporánea en Latinoamérica revela cierto desequilibrio entre el volumen de uso y la problematización que del mismo se alcanza. Sobre esta indicación sostuvimos la necesidad de repensar el concepto a partir de la recuperación de cinco cuestiones útiles a la hora de una conceptualización antropológica del conflicto: construcción, situación, proceso, dramaticidad y normatividad. En esta presentación quisiéramos profundizar esta discusión centrándonos particularmente en las interrelaciones entre conflicto y moral tomando como marco dos conflictos públicos desarrollados en una ciudad media de la provincia de Buenos Aires. Mediante la recuperación de una serie de debates teóricos y sobre la base de los estudios etnográficos que se presentan, se sostendrá la conveniencia etnográfica de enfocar en la complementariedad entre estos conceptos evitando conceptualizaciones dicotómicas de los mismos. De este modo el trabajo busca avanzar en una discusión antropológica sobre las interrelaciones entre conflicto y moral a partir de dos casos que han tenido como escenario el espacio público de una ciudad media de la provincia de Buenos Aires.

CRYING FOR DEMOCRACY: MEDIA AND PUBLIC SPACE IN MODERN BENIN, WEST AFRICA

Masataka Tanaka

(OTANI University) – JAPAN

The paper aims to expose a rebellious aspect of the radio listeners in the Republic of Benin. Recently, the number of mobile phone users in Africa has rapidly increased, which has greatly changed the way people communicate; One can now catch the broadcast on a mobile phone and enjoy giving opinions to the programs. After the democratic turn in 1990, the new government enforced the de-monopolization of radio frequencies. Several private stations have opened since then, with participatory programs, which have enabled people to publicly talk. These have a tendency to broadcast programs, “the Call in Radio” where they accommodate listeners’ complaints of everyday life. They include criticisms for indiligent officials and some public services which could lead to political conflicts. The programs appeal to the audience that since there is a freedom of speech one should express whatever they want to say, and that individual voices will contribute in empowering the development of democracy of Benin.

This examines the reality of the participating listeners and compares respective cases to elucidate the common characteristic of active audiences. It has been acknowledged that the communicative interaction, shaped and extended by the media, is a model of the public space. In fact, it is by using their personal mobile phones that people participate in such a public space. The audience who accuses government offices and politicians of their injustices tend to be associated with criticizing and rebelling against authority. The presentation reports on how the public space generated by the media instills democracy in Benin.

PRÁTICAS POLÍTICAS E CONFLITOS URBANOS 2

DE SEGUNDA A SEGUNDA: DEBATES POLÍTICOS DE RUA (PORTO PRÍNCIPE/HAITI)

Nadège Mézié
(Paris Descartes)

Nesta comunicação apresentarei uma pesquisa em curso sobre debates de rua que acontecem cotidianamente na praça Champ de Mars, no centro da capital haitiana, Porto Príncipe. Esta praça é um ponto nevrálgico da cidade. Ali se encontram o Palácio Nacional (sede do governo), diferentes ministérios e administrações, bancos, mas também vendedores ambulantes, crianças de rua, músicos troubadours, banquinhas de comida e, de noite, há uma grande animação com jovens estudando (é um dos poucos lugares com iluminação pública na cidade) e flertando. Ali começa ou termina o desfile de blocos de carnaval, quase todos fazendo críticas ao governo e aos homens políticos haitianos. A praça é também palco de manifestações políticas que terminam, na maior parte das vezes, em confrontos com a polícia. Logo após o terremoto de 2010, ela se tornou um grande “campo” de desabrigados. É ali, nessa praça, na frente dos prédios que representam o poder político nacional, que se reúnem, durante todo o dia, sobretudo homens, de diferentes idades e ocupações, para discutir política e religião. Há os oradores “virtuosos” (Weber) e os habitués, que vêm praticamente todos os dias, outros vêm somente alguns dias da semana e há também simples passantes, que param atraídos pela vivacidade das discussões. Esses homens denominam esses encontros Universidade ao Ar Livre ou Universidade Popular. Nesta comunicação, apresentarei os diferentes usos e ocupações desta praça ao longo da história e a configuração espacial dos debates políticos que ali ocorrem atualmente. Por fim, proponho algumas reflexões exploratórias: o que está em jogo nesses debates? Seriam expressão de cidadania ativa ou, ao contrário, de impotência política?

USES AND ABUSES OF SLAVERY: CONFRONTATIONS AND RIGHTS IN CONTEMPORARY BRAZIL

Marcia Leitao

(Universidade Estadual do Norte Fluminense Darcy Ribeiro) – Brazil

Slavery once conducted in Brazil has been a current theme that drives initiatives of local governments and entrepreneurs. However, Black Movement organizations debate and seek to confront some activities marked by appropriations and uses of this economic practice, specifically those seen as trivialization the past of slavery in Brazilian society. This conflict, which is not far from the judicial body, has as its characteristic the use of the past to express and make explicit the argument that slavery was formed by criminal practices that still affect the daily lives of Afro-Brazilians. The proposal will be made from material from direct observation of meetings of some black organizations, press materials, videos and documents. The purpose of this proposition will be to make explicit a work characterized by mobilization of vocabulary common to the policies of enlightenment – applied in a scenario of conflict management – of questions, knowledge, sensitivities and values, having to do with a way of fighting for rights. This includes criticism of Brazilian society and slavery, which, for those surveyed, has been remembered and vulgarized in some performances. It will still be reflected as the exercise of confronting slavery in the past, as well as its use in the present day informs the search for promotion of another way of politics and coexistence, thereby highlighting the reparation.

MOBILIDADE URBANA E IDENTIDADES SOCIAIS

FESTAS CATÓLICAS NO AMAZONAS: CIDADES, RITOS E ESPAÇO PÚBLICO

Rodrigo Fadul Andrade

(Universidade Federal do Amazonas) – Brasil

Esta comunicação apresenta um olhar etnográfico sobre ritos católicos no espaço urbano das cidades de Manaus, Itacoatiara e Manacapuru, no estado do Amazonas, Brasil. Os ciclos das festas religiosas católicas estudadas compreendem diferentes atividades, tais como procissões, romarias, novenas, arraiais, shows musicais e apresentações artísticas. Todas essas práticas culturais tem sido visualizadas enquanto ritos, ou seja, crenças e formas de vivenciar a religiosidade. A procissão que percorre as ruas, o arraial que ocupa a praça, a romaria que se estende pela rodovia, constituem formas de apropriação do espaço público, que certamente provocam outros moradores da cidade, sobretudo aqueles que não possuem nenhum tipo de relação com os eventos. Tomo como referência para o entendimento de espaço público a ideia de Leite (2009, p.199), enquanto “espaços intersticiais”, pois “são eles que se tornam locais de visibilidade, de disputas simbólicas, práticas de consumo e da busca pelo reconhecimento público da diferença”. Além de marcarem diferenças significativas, as festas se apresentam no espaço público como comemorações e manifestações coletivas, evidenciam disputas e conflitos, mas também operam como espaços de encontros e sociabilidade.

SOBRE AS CALÇADAS: A PRÁTICA DO SKATE NAS NOVAS CENTRALIDADES PAULISTANAS

Giancarlo Machado

(Universidade Estadual de Montes Claros – MG) – Brasil

A realização do skate de rua (street skate) em São Paulo não se circunscreve apenas a imponentes espaços públicos que toleram uma confluência de práticas cidadinas, a regiões onde ocupações populares são patentes, a equipamentos urbanos obsoletos e degradados e tampouco a contextos periféricos marcados por certas limitações urbanísticas. Ela ocorre na medida em que os picos – termo nativo que designa equipamentos urbanos (bancos, escadas, corrimãos etc.) onde são realizadas as manobras dos praticantes – são descobertos, utilizados e apropriados. Portanto, como os rolês para tais fins são intermitentes, a coexistência de disputas, negociações, subversões e intervenções se faz presente de maneira regular em incontáveis espaços da cidade, inclusive em áreas enobrecidas onde a presença, circulação e manobras dos skatistas são consideradas como incabíveis e, por vezes, repugnantes. É o que acontece, por exemplo, nas paisagens de poder do quadrante sudoeste paulistano, sobretudo nas principais avenidas que compõem as novas centralidades da cidade. Ao levar em conta tal contexto, a pesquisa se propõe a analisar os impactos da prática do skate nos limites da Avenida Faria Lima, a qual se situa numa área nobre de São Paulo, por meio da ocupação e transformação de um determinado espaço, nomeado pelos skatistas de “Beco do Valadão”, em um pico que comporta manobras, sociabilidades e conflitos. A partir de uma abordagem etnográfica será revelado como jovens cidadinos questionam premissas que permeiam lugares próprios marcados por esperadas univocidades e estabilidades por meio de suas artimanhas, percepções, maneiras e experiências e contribuem, assim, para a redefinição do espaço enquanto um lugar praticado com a apregoação de novas leituras e valores simbólicos.

TRAVERSING CAIRO'S PUBLIC SPACES AS A WOMAN

Sandra Fernandez

(University of St Andrews) – United Kingdom

Public space is inscribed with varying context-specific rules and regulations. Women in Cairo have particular difficulties navigating rules regarding their appearance and conduct. Sexual harassment and assault become ways to discourage women from entering public space which, while argued to be a male domain, is both masculine and feminine space. This is because people in Cairo have found it increasingly necessary to use public space for both private and public aspects of life (Bayat: 2009), and because many challenge the idea that these spheres are divided by gender roles. In the years leading up to the revolution, men and women became increasingly vocal about sexual harassment, and with the advent of 2011, movements were formed that defended and supported women in carving space for themselves.

This paper will focus on what happens when men enter the 'women only' car of the Cairo metro. Taken from my fieldwork with an anti-sexual harassment movement, and drawing from the work of Hamid and Zaki (2014) and then Hafez (2014) regarding women's bodies in public space, the incident in the metro will invite us to re-examine the ways in which public space is gendered in different contexts, and shed light upon how such space can be gender fluid. What unfolds is a scenario in which 'traditional' understandings and expectations of women's behaviour are challenged by new understandings of women's roles in society, and the kinds of backlash that can occur.

URBAN TRANSITS: A PERSPECTIVE OF URBAN MOBILITY FROM BICYCLE ADVOCACY MOVEMENTS IN RIO DE JANEIRO

Vivian Garelli

(Universidade Federal Fluminense) – Brasil

The bicycle becomes a symbol of the demand for a new urban planning that includes different demands of access to the city, making the bicycle a vehicle of transformations for the inclusion of urban mobility in the debates for public policies that promote ‘transit humanization’. Accessibility and mobility are part of the agenda of bicycle advocacy – activists for the bicycle – who in Brazil have gained strength in recent years, evoking conflicts related to identity and engagement, as well as building new relationships with other social movements related to gender, periphery living, education and health. These groups of bicycle advocacy use the ‘right to the street’ agenda by exposing their own bodies – and the bicycle, as an object to the body – in the dynamics of daily traffic disputes. The right to come and go are claimed through collective outings, or through the speech of occupation of the “public space of law”. With the creation of the ‘Brazilian Traffic Code’ new social movements emerged from the claim of urban mobility rights, making visible the creation of public policies agendas related to sustainability, accessibility and urban planning. Urban mobility involves not only physical movement, but also a movement of networks, cultural, political and economic interactions, since route and trajectory influence subjects themselves, making travel a part of the definition of identity and the creation of social groups that interact with the environment. Urban mobility, or its absence, is one of the determining factors that enable people reaching different social and cultural networks that the city presents, since, movement is directly related to factors such as housing, income, accessibility, class, ethnicity, gender and security. The ability to move in the urban environment and the knowledge of the space are different experiences for different social groups in the city, building plural interpretations of the urban space from the transport, space, environment and people.

The word “traffic”, which, in Portuguese, is associated with the act of transit, carries a practical definition averse to the idea of movement, because in the daily life of large Brazilian cities it is associated with the impossibility of passing through the city due to the lack of solutions regarding the distribution and sufficient pathways for all people, creating conflicting claims and proposals for the very concept of a city. From the fieldwork in the cities of Niterói and Rio de Janeiro, I present the debates and actors from the social movements of bicycle advocacy, in their forms of identity, search for rights visibility and social construction of the city, which not only modify the urban environment, but their social relations beyond transit.

OP 148 – REFLECTIONS ON THE PATRIMONIALIZATION OF THE INTANGIBLE: THEORETICAL AND CONCEPTUAL APPROACHES

Patrimonialization is defined as a meaning production process through which communities, human groups (and individuals) grant particular relevance to certain cultural elements. Intangible Cultural Heritage has become an important issue for a wide variety of sectors (communities, governments, businesses, touristic sector and academia). Thinking about patrimonialization from a theoretical and conceptual standpoint will contribute to a better understanding on how concrete patrimonialization processes are being built. The aim of this panel is to create a space of dialogue to present and discuss these ideas.

Convenor:

Cristina Amescua Chavez

(Universidad Nacional Autónoma de México) – México

Julián Carrillo

(Indiana University Bloomington) – USA

Comissão/Comission: Comisión de patrimonio Cultural Inmaterial

Languages accepted for paper presentations: ESpañol, English, Português, Français (No se proveerá de traducción /translation will not be provided)

Keywords: Intangible Heritage; patrimonialization; theoretical approaches; allocation of value; production of meanings

Thematic lines: 12. Cultural Heritage/Patrimônio Cultural

THEORETICAL AND METHODOLOGICAL CONSIDERATIONS 1

Session chair:

Julián Carrillo

APUNTES TEÓRICO-METODOLÓGICOS PARA EL ESTUDIO DE LOS PROCESOS DE PATRIMONIALIZACIÓN

Cristina Amescua Chavez

(Universidad Nacional Autónoma de México) – México

En este trabajo pongo sobre la mesa una propuesta tanto teórica como metodológica para el estudio y análisis de cómo se construyen hoy día los patrimonios.

Esta propuesta busca ofrecer las herramientas para dar cuenta de la complejidad, de las múltiples escalas que atraviesan los patrimonios, de las diferentes realidades en las que se desarrollan hoy en día las expresiones y prácticas culturales de los grupos humanos. Vale la pena aclarar que mi objeto de estudio no es tanto el patrimonio, como los procesos de patrimonialización que lo crean, que lo construyen, le dan vida, e incluso que lo destruyen. Puede haber activación patrimonial desde lo macro y desde lo micro, desde “afuera” o desde “adentro”, pero centrarse en estas esquematizaciones dicotómicas, permite apenas perfilar algunos de los elementos de una estructura básica de lo que en realidad son complejos y dinámicos procesos de interacción social, política, simbólica y económica enmarcados en contextos de profunda desigualdad – social y económica, por supuesto, pero también en la distribución del poder.

Para construir mi aproximación teórica al estudio de la patrimonialización me moveré contantemente entre diversas líneas de pensamiento, propias y ajenas, tratando de identificar encuentros, de construir diálogos entre las posturas teóricas y metodológicas de Anthony Giddens, Ana Lowenhaupt Tsing y David Graber. A partir de algunos de los planteamientos de la teoría de la estructuración de Giddens se buscará abordar las distintas formas en las que múltiples tipos de agentes interactúan a partir tanto de una conciencia práctica como de una conciencia discursiva para detonar y llevar adelante distintos procesos de puesta en valor. Para abordar estas cuestiones tomaré como base los planteamientos metodológicos de Ana Lowenhaupt-Tsing acerca de los ensamblajes y la fricción.

PATRIMONIALISM, NEOPATRIMONIALISM, PATRIMONIALIZATION – A HERMENEUTICAL APPROACH

Alin Rus

(University of Massachusetts, Amherst) – United States

This paper will analyze the terms patrimonialism, neopatrimonialism and patrimonialization from a theoretical perspective. It opens with an abstract inquiry on two related concepts: patrimonialism and patrimonialization, taking as a starting point Max Weber Economy and Society's analysis of the terms patrimonialism and patrimonial domination. A short comparative perspective on Weber's concepts and the term patrimonialization, will be used as an opportunity for a short hermeneutic incursion and conceptual history that will be employed to reveal the dynamic of power relations embedded in the institutions and networks used by national states when implementing policies that produce, promote and disseminate their own „natural”, „historical” and „cultural” heritage that subsequently became integral part of their „history”, „landscape” and „culture”.

Using as a case study Socialist Romania, I attempt to provide an operational framework that can facilitate our understanding of how patrimonialization activities in certain national states could become expressions of the way these states „invent” their own traditions, based on cultural heritage of rural communities.

I will end my article with a depiction of a complex and at the same time intricate view on patrimonialization trends after the fall of Communism in Romania in 1989 and country's integration to European Union in 2007.

DIZER O PATRIMÔNIO CULTURAL: VARIAÇÕES E DERIVAÇÕES DO CONCEITO NA PRODUÇÃO CIENTÍFICA BRASILEIRA DISPONÍVEL NO PORTAL SCIELO NO PERÍODO DE 1988 A 2014

Giovanna Benassi

(Universidade Federal de Minas Gerais) – Brasil

A expressão “patrimônio cultural” é empregada em diversos âmbitos do cotidiano e com diferentes sentidos que podem ou não se aproximar. A amplitude terminológica/predicativa, a multiplicidade de sentidos, o frequente e crescente uso em diversos meios são os fatores que fundamentaram a ideia de se propor uma investigação acerca do comportamento distributivo das publicações sobre o tema, bem como, a investigação de possíveis variações e derivações do conceito nestas publicações. A presente pesquisa objetivou, assim, identificar e descrever essas variações/derivações do conceito a partir de sua recorrência na produção científica brasileira disponível no banco de dados Scientific Electronic Library OnLine no período de 1988 a 2014. A análise das publicações, mediante o emprego de técnicas e procedimentos próprios da bibliometria e da revisão sistemática, permitiu que fossem identificados 57 qualificações e 468 entradas diferentes de palavras-chaves no universo de 154 artigos que abordam o tema “patrimônio cultural”. Essas qualificações foram denominadas, neste trabalho, de “tipos patrimoniais” e, além dos diferentes delineamentos e configurações, estão inseridos e correlacionados em diversos contextos e usos.

PROCESSOS DE PATRIMONIAÇÃO AUTÓGENOS E HETEROGÊNEOS. UMA PROPOSTA METODOLÓGICA PARA ANÁLISE

Montserrat Rebollo Cruz

(Escuela Nacional de Antropología e Historia) – México

Este artigo procura discutir e propor uma metodologia em torno da documentação dos processos de patrimonialização, visualizando a participação dos diversos agentes sociais envolvidos, buscando explicar sua complexidade em termos de interesses, negociações, negociações que resultam em novas formas complexo para viver e valorizar o patrimônio vivo. A proposta é considerar a avaliação que vem e é realizada pelos criadores e praticantes da cultura que eu chamo de avaliação autogênica; e, por outro lado, os mesmos processos de avaliação heterogêneos que são gerados e / ou intervieram por terceiros – políticas culturais ditadas por diferentes níveis de governo, acadêmicos, empresários, ONGs;sto é, aqueles processos de patrimonialização onde a valorização dos bens culturais são compartilhados e organizados para a canalização de outros aspectos de revalorização e re-conhecimento que transcendem o local. As categorias de avaliação autógena e heterogênea são de natureza operacional com o único propósito de fazer a distinção e alcançar essas dimensões dentro de um processo de patrimonialização, considerando que, na realidade, essas avaliações não são dissociadas, pelo contrário, a patrimonialização combina essas avaliações com os agentes envolvidos no processo.

THEORETICAL AND METHODOLOGICAL CONSIDERATIONS 2

Session chair:

Cristina Amescua Chávez

CULTURA Y PATRIMONIO EN EL ANTROPOCENO

Lourdes Arizpe

(Universidad Nacional Autónoma de México) – México

Uno de los debates que abre nuevos, impredecibles horizontes en la antropología es la propuesta de considerar que los cambios generados por los seres humanos sobre el clima y la biósfera son ya tan decisivos que definen una nueva era geológica, el Antropoceno. Donna Haraway pregunta, de manera provocadora por qué justo en el momento en el que una nueva comprensión simbiogenética y simbiopoética está abriendo ángulos inusitados en el arte, la ciencia y la política, aparece esta propuesta. Aunque algunos autores prefieren el término de Capitaloceno y que es evidente que hay que considerar el Antropoceno como un evento político, al mismo tiempo se abre la puerta a lo nohumano en todas sus formas, incluyendo cuerpos, afectividades y conexiones ecosistémicas. ¿Acaso quiere decir que la naturaleza se nos vuelve ahora cultura? ¿O viceversa? ¿qué pasa con el patrimonio cultural? Y si este proceso va a romper los muros y los techos de cristal del concepto de cultura, ¿con qué conceptos vamos a trabajar los antropólogos en el Antropoceno?

PROCESOS DE PATRIMONIALIZACIÓN DEL PCI EN EL CONTEXTO DE LA SOCIEDAD RED

Jesús Mendoza Mejía

(Universidad Nacional Autónoma de México) – México

La constitución del patrimonio cultural ha sido abordada desde diferentes ángulos planteando actores y relaciones de poder existentes. En el caso del patrimonio inmaterial es de relevancia comprender los procesos de patrimonialización como la construcción de significado y sentido de los elementos culturales, a través de la asignación de valores, que los agentes culturales hacen con ciertas finalidades; así como un reflejo de la sociedad global.

En este sentido, es posible hablar de una patrimonialización en red, en la cual diversos actores confluyen en un sistema organizado en redes, nodos y flujos.

Redes o enlaces que conectan o no a actores, con nodos interconectados con mayor o menor importancia; en donde lo que fluye son valores, intereses y significados que conectan o desconectan actores, una red que siempre está en continua reconfiguración.

PATRIMONIO CULTURAL INMATERIAL Y RESILIENCIA FRENTE A LAS ADICCIONES: PRIMERAS HIPÓTESIS DE TRABAJO PARA UN ANÁLISIS DESDE LA PERTENENCIA, LA IDENTIDAD Y LA COHESIÓN SOCIAL

Jorge Julio González-Olvera

(Instituto Nacional de Psiquiatría Ramón de la Fuente) – México

Las expresiones y prácticas del patrimonio cultural inmaterial son un factor de gran relevancia para la reproducción cotidiana de las identidades, el sentido de pertenencia y la cohesión social en las comunidades. A partir de un análisis de los datos de la encuesta nacional de consumo de drogas alcohol y tabaco 2016-2017 buscaremos establecer algunas líneas generales que nos permitan esbozar hipótesis de trabajo para analizar la relación entre la participación en prácticas comunitarias como son ritos y festividades y las diferentes formas de afrontamiento del abuso en el consumo de sustancias.

THE UNAVOIDABILITY OF MEETING THE ELEPHANT

Giulia Panfili

(Centro em Rede de Investigação em Antropologia) – Portugal

“Don’t think of an elephant!” says George Lakoff to his students, adding never happened to find a student who is able to do this (2004, 3). In this “era of heritage” (Fowler 1992), “period of general patrimonialization” (Bendix 2009) and “universalizing” idea of heritage (Harvey 2008), the patrimonialization process and the discussion on it is nowadays, in anthropology especially, a very large elephant. The elephant is a frame, a mental structure that shape the way we see the world. If at the beginning of the PhD my instinctive reaction to academic-incubation was of disappointment and irritation, lately I accepted it as a challenge to interrogate myself about it, especially when making fieldwork at Yogyakarta, in Indonesia. If initially somehow unconsciously I made as if that elephant does not exist, then I found the elephant in local policies, institutions and words related to wayang puppet theatre, the focus of my research. Therefore I could not avoid, I had to meet that elephant! of heritage and patrimonialization, and learn how to know it.

Close to the existential anthropology, the argument of this work is the necessity to put thought and practice on a par, through a radical empiricism and descent into everyday life.

EXPERIENCES FROM THE COMMUNITIES 1

Session chair:

Julián Carrillo

SALVAGUARDANDO EL PATRIMONIO CULTURAL INTANGIBLE DESDE LO LOCAL EN EL ESTADO DE MORELOS

Edith Perez Flores

(Universidad Nacional Autónoma de México) – México

La salvaguarda, es uno de los conceptos clave en la implementación de la Convención para la Salvaguardia del Patrimonio Cultural Inmaterial (UNESCO, 2003), es un término que guarda y sigue generando innumerables discusiones que conducen a más cuestionamientos que a respuestas. ¿Qué es la salvaguarda?

¿Por qué y para qué salvaguardar? ¿Quiénes deben salvaguardar? ¿Cuál es el papel del Estado, de los herederos, de los portadores, de los ejecutantes y del resto, de los que reconocemos, respetamos y admiramos esa diversidad de patrimonios intangibles? Abordar estos temas no es quehacer sencillo, sino que trae consigo un sinnúmero de dificultades dado que, el PCI, en sí mismo implica y lleva su salvaguarda al hacerse, al ejecutarse, al representarse, al transmitirse, al vivirse... pero vivirse en comunidad, en familia, en pueblo, en la naturaleza, viendo al otro a las otras, reconociéndose en la mirada la fe, la devoción, la emoción, las ganas, el sentimiento de ser y pertenecer; es así, en comunalidad como va llenándose de significado y sentido ese patrimonio, es ahí compartiendo, compartiéndose donde se salvaguarda haciendo, viendo y viviendo. En esta ponencia se presentarán cuatro ejemplos de salvaguardia desde lo comunitario en el estado de Morelos:

1. Guerra entre apaches y españoles: simulacro que se armoniza con el temporal en Quebrantadero.
2. El Museo del Chinelo: Organización comunitaria para la salvaguardia en Yautepec.
3. El trueque y su feria: la salvaguardia desde lo cotidiano hasta lo intencional en Zacualpan de Amilpas.
4. La danza de vaqueros: la revitalización como forma de salvaguardia en Coatetelco.

CHALLENGES AND TENSIONS FOR A PARTICIPATORY PATRIMONIALIZATION OF THE INTANGIBLE IN THE INDUSTRIAL HERITAGE: LESSONS AND LEARNINGS FROM THE CITIZEN MOVEMENTS OF DEFENSE OF THE CARBONIFEROUS AND TEXTILE HERITAGE IN LOTA AND TOMÉ, CHILE

Christian Paulo Matus Madrid

(Pontificia Universidad Catolica de Chile) – Chile

For more than a decade, significant processes of revaluation of industrial heritage have been developed in the Region of Bío Bío, Concepción, as a tool for development and rescue of local identities, largely carried out by citizen movements concerned about the defense and participatory management of industrial heritage associated with the carboniferous and textile industries of the localities of Lota and Tomé. The paper considers a reflection based on comparative research –carried out in the context of the Fondecyt 1171100 project Heritage in the coastal conurbation of Concepción– of both case experiences, addressing its tactics and distinctive strategies of uses of local memory, patrimonial appropriation and the relationship with local, regional and national institutionality through an ethnographic approach that describes and analyzes its main actions and proposals for the defense and management of industrial heritage.

The hypothesis is the existence of an heritage participatory urbanism that provides the practices of new social use and the practices of the right to heritage whose proposals stresses the hegemonic vision on heritage posed by the institutional actors in charge of the development of public policies of value creation by installing the question if a participatory heritage management is really possible in the context of a strong centralist and commercial public-private urban development model.

PEDRO ASCENCIO DE ALQUISIRAS EN LAS FIESTAS PATRIAS DE CHONTALCOATLÁN, GUERRERO

Adán Romero Gómez

(Universidad Autónoma del Estado de Morelos) – México

A lo largo de los procesos sociales en los que se han visto inmersas las distintas comunidades que hoy integran México, podemos señalar que existen elementos que estructuran la identidad en cada región. Tal es el caso de la vida ritual y ceremonial, ésta se encuentra ligada a diversas formas de organización propias de cada comunidad.

En la actualidad algunas comunidades de la región norte de Guerrero, -estado del sur del país- tienen la tradición de celebrar con simulacros de guerra, lo ocurrido la madrugada del 16 de septiembre de 1810, fecha en que se inicia la guerra de independencia de España. Chontalcoatlán es una de estas que, año con año, conmemora estos hechos históricos con el nombre de fiestas patrias, al igual que en países de Latinoamérica. La singularidad en esta comunidad es que uno de sus personajes principales es un héroe local-regional. Existe una memoria histórica entorno a este héroe de la independencia que luchó por estas tierras y, fruto de esto, ha sido la creación de una interesante narrativa. El objetivo de esta presentación es mostrar los sentidos que tiene la fiesta para los habitantes de la comunidad, adentrarse en la narrativa que se ha creado en torno a Pedro Ascencio de Alquicira, donde podemos hablar de una etnoterritorialidad; así conocer lo que les representa la imagen del héroe a la comunidad. Con esto podemos ver como la comunidad da continuidad a su patrimonio que vive y revive por tres días que dura la fiesta.

EXPERIENCES FROM THE COMMUNITIES 2

Session chair:

Julián Carrillo

THE DIMENSIONS OF THE SPIRIT OF PLACE FROM AN ANTHROPOLOGICAL PERSPECTIVE: HERITAGE AND TOURISM IN THE SANCTUARY OF CARAÇA, MINAS GERAIS, BRAZIL

Isabela Barbosa Frederico

(Universidade Estadual de Campinas) – Brasil

Daniel Grecco Pacheco

(Universidade Federal de Minas Gerais) – Brasil

Sustained in the growing theoretical debates in the field of Anthropology (LATOIR, 2009; DESCOLA, 2007; DANOWSKI & VIVEIROS DE CASTRO, 2015) that unveil and criticize the modern world view based on the separation of culture and nature, this communication aims to rethink tourism practices based on a vision of heritage as a static element, isolated from its biophysical context and aesthetically adapted to Western premises. In order to this, the category of spirit of place (TURGEON, 2009) will be proposed as an approach to heritage studies capable of bringing together the different material and immaterial dimensions that make up the heritage, from a perspective of lived space and meaning. In order to structure these issues in the empirical sphere, we present the analysis of the Sanctuary of Caraça (MG), an important protected area of Minas Gerais, whose history of religious occupation since the 18th century allows a deep debate about the interface between history, spirituality and nature. Through narratives of tourists collected during the period of 2014 and 2017, we will seek to discover how nature and culture are structured in the experience of the place and reveal inspirations for conservation and tourist use, based on the idea of affection and enchantment with the visited place. The aim is to develop a theoretical-empirical framework that will structure ways to think heritage and anthropological aspects of tourism use and planning, inspired by the challenges presented by this century.

“ANGOLEIROS DO SERTÃO”: PROBLEMATIZAÇÕES SOBRE A SALVAGUARDA DA CAPOEIRA PELO IPHAN

Natália R. Ferreira

(Instituto de Filosofia e Ciências Humanas) – Unicamp – Brasil

A presente comunicação toma como foco da análise a escola de capoeira Os Angoleiros do Sertão, fundada na década de 1980, em Feira de Santana, na Bahia, pelo mestre Cláudio Costa. Embora confere maior importância ao ensinamento da capoeira angola, tomando esta expressão cultural afro-brasileira como primeiro aporte, o grupo a ultrapassa, reunindo várias manifestações culturais, a exemplo do samba de roda, o “quebra-pote” e o “rei-roubado”. De acordo com o fundador: “hoje os Angoleiros do Sertão vai além dessa coisa da escola de capoeira, é mais um grupo cultural do que simplesmente escola de capoeira, é um grupo cultural onde a base é a capoeira” (Mestre Cláudio, 2010).

Juntamente com outras manifestações da cultura afro-brasileira, a capoeira angola faz parte do conjunto dos grandes ícones representativos da identidade cultural do Brasil. Em 2008, duas das suas expressões – a Roda de Capoeira e o Ofício os Mestres de Capoeira – foram tombados como patrimônio cultural brasileiro de natureza imaterial pelo IPHAN. Em 2014 obteve-se o título de Patrimônio Imaterial da Humanidade, pela UNESCO. Procura-se assim compreender alguns significados contemporâneos do processo de patrimonialização da capoeira, sobretudo no que diz respeito aos impactos e consequências na comunidade capoeirística. Parte-se da constatação de que de a capoeira é uma atividade extremamente diversificada e heterogênea, sendo praticamente impossível reduzi-la a um discurso único, sob pena de perder toda a sua conexão com o mundo real e vivido dos capoeiristas e de seus interlocutores.

MEMÓRIA COLETIVA E CONTOS DE ASSOMBRAÇÃO: UMA ABORDAGEM SOBRE A IDENTIDADE E A TRADIÇÃO DA CULTURA POPULAR EM CALDAS, MINAS GERAIS

Marcelo Elias Bernardes

(Universidade Estadual Paulista) – Brasil

A reflexão deste trabalho fundamentou-se sobre uma investigação feita junto a alguns moradores de Caldas, Minas Gerais, acerca da prática tradicional de contar narrativas sobre assombrações. A metodologia da história oral possibilitou a aquisição de vários contos que serviram como vias de acesso a um imaginário coletivo profundamente presente na cotidianidade local. Nesse sentido, ao interpretamos seu conteúdo, entendemos que os contos são manifestações de uma religiosidade popular confeccionada a partir da interação entre as vivências em grupo e o mundo das representações. A memória coletiva é emblemática no processo de monumentalização da crença nas assombrações, permitindo o fornecimento de saberes e referenciais sociais transmitidos pela tradição oral e capaz ainda de promover de forma dinâmica a circularidade das ideias no município. Dessa forma, procuramos analisar a estrutura dos contos de assombração e seu papel na formação de uma concepção de realidade que desemboca na manutenção da identidade local, o que nos permite pensa-los como patrimônios históricos imateriais.

POLICIES IN PRACTICE 1

Session chair:

Julián Carrillo

EL DISCURSO PATRIMONIALISTA Y LOS EXPEDIENTES DE SALVAGUARDIA

Carolina Buenrostro Pérez

(Escuela Nacional de Antropología e Historia) – Mexico

En esta ponencia se analiza desde el análisis del discurso, las posibilidades de emergencia de los discursos patrimonialistas que se presentan en algunos expedientes que han logrado su inscripción ante la UNESCO en la Lista Representativa de Patrimonio Cultural Inmaterial de la Humanidad presentados por México; su relación con la formación socio-histórica-política-cultural y la formación ideológica; las formaciones imaginarias presentes, así como los procesos de interdiscursividad presentes en estos expedientes. Asimismo se recurre a la teoría de la argumentación para conocer de qué manera se estructuran los argumentos de estos textos que lograron su inclusión en estas listas.

ENCONTROS E DESENCONTOS NO REGISTRO DA FEIRA DE CAMPINA GRANDE

Lucas Neiva Peregrino

(Universidade Federal de Campina Grande) – Brasil

Mercia Batista

(Universidade Federal de Campina Grande) – Brasil

O trabalho que se apresenta, busca refletir sobre os limites e possibilidades de se instaurar o processo de patrimonialização de um bem intangível. Nos debruçamos sobre o caso específico do registro da Feira de Campina Grande, que se propôs a ser realizado para a inscrição no Livro dos Lugares. O instrumento de registro é aplicado com base na política de salvaguarda, que está fundamentada na participação da comunidade detentora do bem, contudo percebemos no decorrer da pesquisa que há uma distância entre o discurso do Instituto de Patrimônio Histórico e Artístico Nacional (IPHAN) e sua efetivação. Até que ponto a participação da comunidade se efetiva na execução da política de salvaguarda? E quais são os caminhos que o IPHAN proporciona para a participação da comunidade em detrimento da execução formal de sua política pública (como um projeto da instituição)? A pesquisa se baseou em documentos, nos processos administrativos que envolvem o registro da referida Feira e sua revitalização, entrevistas com os principais participantes do processo de registro e, principalmente, observação de algumas situações deste. Percebemos que o processo é marcado pelas disputas entre projetos institucionais contraditórios, de um lado a instituição proponente (Prefeitura Municipal) e o IPHAN, além dos distintos projetos que se configuram no universo dos feirantes, e cuja vida implica numa luta cotidiana. Assim, a participação destes se fez prioritariamente apenas em questões pontuais.

ENTRE EL PASADO Y EL PRESENTE: LA PATRIMONIALIZACIÓN DE TÉCNICAS ALFARERAS MILENARIAS

Agapi Filini

(El Colegio de Michoacán) – Mexico

En ciertas regiones de México y Perú, grupos de alfareros han logrado reproducir técnicas alfareras cuyos orígenes se remontan en la época prehispánica mediante un diálogo entre lo tangible e intangible. Tal es el caso de la técnica decorativa denominada “al negativo” la cual goce en la actualidad de un reconocimiento a nivel internacional por su alto grado de elaboración. No obstante, existe un determinado conflicto generado por la falta de diálogo entre los alfareros y las instancias oficiales del resguardo del patrimonio respecto de la apropiación social del conocimiento generado. Pese a la existencia de la Convención para la Salvaguardia del Patrimonio Cultural Inmaterial (2003) de la UNESCO, la cual subraya la dimensión dinámica de las técnicas artesanales tradicionales, las instancias oficiales no han logrado implementar políticas culturales adecuadas para la salvaguardia de los procesos de reconstrucción del pasado con la finalidad de asegurar la continuidad de un patrimonio vivo. Mediante el estudio del caso concreto de una técnica alfarera milenaria en dos latitudes distintas, México y Perú, el presente trabajo pretende explorar los diversos aspectos de la legislación nacional e internacional respecto del manejo del conocimiento inmaterial relacionado con el pasado prehispánico y cuáles serían los medios para el mejor desarrollo socio-económico y la protección de la propiedad intelectual de los grupos de alfareros.

REFERÊNCIA CULTURAL E PATRIMÔNIO: UMA IVENÇÃO BRASILEIRA PARA UM CONCEITO AMPLIADO DE PATRIMÔNIO CULTURAL

Pedro Clerot

(Instituto do Patrimônio Histórico e Artístico Nacional) – Brasil

A noção de “referência cultural” é genuinamente brasileira e já está profundamente imbricada nas políticas nacionais de patrimônio cultural, sendo particularmente fundamental para o desenvolvimento da parte mais nova dessa política, voltada ao patrimônio cultural imaterial. Ainda que pouco desenvolvida do ponto de vista conceitual, se consolidou no vocabulário institucional do Iphan ao longo das quatro últimas décadas, nomeando setores e programas, aparecendo no texto constitucional e qualificando um dos principais instrumentos de identificação do Iphan, o Inventário Nacional de Referências Culturais. Desde seu surgimento, em 1975, com a criação do Centro Nacional de Referência Cultural/CNRC, olhar o bem cultural a partir das referências culturais vem sendo compreendido em diversos estudos, excertos institucionais e trabalhos de historiografia da preservação do patrimônio cultural como “chave” para a modernização ou atualização das bases conceituais das políticas da preservação. Tal ampliação do conceito seria justamente no sentido da adoção do conceito antropológico de cultura, em contraposição à ideia de homogeneizante de “cultura nacional” ou da dita “alta cultura”. O trabalho aqui apresentado é parte da pesquisa que venho desenvolvendo como aluno-servidor do Mestrado Profissional em Preservação do Patrimônio Cultural do Iphan e está calcado num esforço de reconstituição documental dos usos do termo “referência cultural” nas quatro décadas de sua existência.

POLICIES IN PRACTICE 2

Session chair:

Cristina Amescua Chávez

TRADITION MAKERS AND TRANS-MAKING DANCERS. REFLEXION ABOUT THE INSTITUTIONNALIZATION PROCESS OF A LOCAL DANCE (SOUTH-WEST TURKEY)

Zeghmar

(Universite Paris X Nanterre) – France

This paper takes as its starting point the story of how a local dance, the Zeybek of the village of Egridere which is located in Turkish Aegean Hinterland was discovered and officially recognized in the national folklore repertoire. It examines the impact that state culture and education policies can have on the structure of the field of local traditional knowledge. More specifically, it shows how the process by which a village dance is institutionalized and taken up into the national folklore repertoire involves a very wide range of actors from associations, universities, sporting federations, municipal authorities, and the state. It looks at three phases in the folklorization in order to throw light on the dynamics engendered by the heritagization of a traditional dance. It starts by looking at how this village dance was discovered. It then examines the networked world made up of various institutions and individuals involved in promoting the zeybek repertoire in the province. It finishes by raising the issue of how this dance was modeled in folkdance competitions.

The institutionalization of the Egridere zeybek provides a privileged position from which to observe cultural policy “in the making”, and thus a window onto the interactions by which the heritagization dynamic is generated on a daily basis. This study has set out to ascertain the extent to which these cultural policies are necessarily altered and reworked by local values, and by principles of transmission and assessment that resist institutional reason. It will show in particular that the use of a meta-language organizing social representations shared by diverse actors in these “heritage worlds” lends a transversal dimension to how this dance is practiced.

TRADITIONAL BARS AND RESTAURANTS OF RIO DE JANEIRO: THE PATRIMONIALISATION OF “CARIOCA SPIRIT’S”, THE INTANGIBLE THROUGH TANGIBLE

Antonina de Lima Fernandez

(Universidade Federal do Rio de Janeiro) – Brasil

Being part of the field of Intangible Cultural Heritage, the research I propose seeks to reflect on notions such as identity, tradition and loss in material spaces of the city of Rio de Janeiro that have undergone patrimonialisation.

The research will focus on establishments of the “Register of Traditional Bars and Restaurants – Carioca Cultural Heritage” – recognition of places “that reflect the ‘spirit’ of Carioca to celebrate, gather, carouse”, as defended by Municipal Decree Number 34.869 of 2011.

The analysis of these sites aims to understand the dynamics of interaction that the social agents promote in these spaces of sociability, the appropriation of the notion of patrimony, its extension, its uses, significations and resignifications.

I propose that these spaces registered as Intangible Heritage be analyzed as “total social facts” – Marcel Mauss’s notion that can show us the potentiality of the heritage category, which involves dimensions such as economy, architecture, culinary, aesthetics, art and ritual. With the concepts of “resonance”, “materiality” and “subjectivity”, by the anthropologist José Reginaldo Gonçalves (2005b), I intend to elucidate different dimensions of the objects that compose the research.

The research starts from the point of view of the social agents inserted in the mentioned scenario, having field work, interviews and an online questionnaire of free circulation as a ethnographic method.

PAVILHÃO DAS CULTURAS BRASILEIRAS E PATRIMÔNIO IMATERIAL: FORMAS DE REPRESENTAÇÃO DO INTANGÍVEL EM UMA EXPOSIÇÃO

Yasmin Fabris, Ronaldo de Oliveira Corrêa

(Universidade Federal do Paraná) – Brasil

O Pavilhão das Culturas Brasileiras, museu localizado no parque Ibirapuera, em São Paulo, foi inaugurado em 2010 com a encenação da mostra Puras Misturas. O projeto curatorial da exposição pretendia apresentar narrativas sobre a cultura popular brasileira a partir da estruturação de “diálogos” entre diferentes manifestações culturais do país. O Pavilhão, conforme registrado em seu projeto conceitual, tinha como missão a salvaguarda da diversidade das culturas materiais e imateriais do povo brasileiro com a intenção de contribuir para seu reconhecimento e fortalecimento. Neste artigo, nos atentamos às estratégias utilizadas pelas curadoras para contemplar os bens culturais de natureza intangível na exposição inaugural do museu. Analisamos, então, como foi estruturada a noção de “patrimônio imaterial” na mostra e qual a relevância dessa tipologia de patrimônio para atualização do conceito de cultura popular abordado pelo Pavilhão das Culturas Brasileiras. Por material, utilizamos as narrativas das curadoras e documentos disponibilizados pelos sujeitos envolvidos na elaboração do evento, entre eles o pré-projeto conceitual do museu e o catálogo da exposição. A metodologia utilizada baseou-se na reconstrução da mostra e na análise do projeto curatorial da exposição, acessado por meio das falas das curadoras. Como resultado, demonstraremos que a dualidade material e imaterial são categorias inventadas a fim de alcançar novos movimentos das políticas de salvaguarda no Brasil.

OP 149 – REFLEXIVE FEMINIST ANTHROPOLOGIES: HISTORIES, EPISTEMOLOGIES AND ETHICAL POSITIONINGS/ANTROPOLOGÍAS FEMINISTAS REFLEXIVAS: HISTORIAS, EPISTEMOLOGÍAS Y POSICIONAMIENTOS ÉTICOS

Feminist anthropology emerged during the latter part of the twentieth century; its materialization has been shaped by the specific contexts in which it developed around the globe. In the case of Latin America, feminist anthropology is heterogeneous, this reflects the wide range of issues with which it is engaged on the local and regional level, and that in turn have sparked the creation of thematically based research networks and working groups.

Latin American feminist anthropologies are characterized by constant reflexivity. This panel addresses three questions that are relevant to this: the histories of local and regional anthropologies, epistemologies, and ethical positioning. This panel has the following objectives:

1. To explore the histories and trajectories of Latin American feminist anthropologists in terms of their individual theoretical and political journeys and the introduction of new subjects and thematic shifts in anthropology.
2. To promote a conversation about feminist critiques of androcentricism in anthropology and analyses about the articulation between different forms of oppression, as well as the methodological and epistemological implications of the latter.
3. To examine the ethical dilemmas in research that is informed by theoretical, epistemological, methodological, and political principles aimed at dismantling the pretense of neutrality and subjective distance.

Convenor:

Patricia Castañeda

(Universidad Nacional Autónoma de México.) – México

Astrid Ulloa

(Universidad Nacional de Colombia) – Colombia

Maria Filomena Gregori

(Universidade Estadual de Campinas) – Brasil

Comissão/Comission: Comissão de Antropologia Feminista Latino-americana da ALA (Associação Latino Americana de Antropologia)

Languages accepted for paper presentations: Spanish, Portuguese, English, French

Keywords: “feminista anthropology” “epistemología” “feminista ethics”/“antropología feminista” “epistemología” “ética feminista”

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade OP 149 – Thursday July 19, 2018 8:30 a.m. – 10:00 a.m.

HISTORIES AND EPISTEMOLOGICAL REFLECTIONS/ HISTORIAS Y REFLEXIONES EPISTEMOLÓGICAS

OP

Session chair:

Martha Patricia Castañeda Salgado

DIÁLOGOS FEMINISTAS ENTRE DISCIPLINAS Y ENTRE SUR-NORTE: MÁS ALLÁ DE LA OBJETIVIDAD PARCIAL, EL CONOCIMIENTO SITUADO Y LA TEORÍA DE PUNTO DE VISTA

Mary Rosaria Goldsmith

(Universidad Autónoma Metropolitana-Xochimilco) – México

En esta ponencia propongo reflexionar desde la antropología sobre algunas propuestas feministas en torno a la objetividad parcial, el conocimiento situado y la teoría de punto de vista. A menudo estas y la intencionalidad de transformación social han sido señaladas como características de la investigación feminista.

Pregunto si estas propuestas – en gran medida derivadas de la filosofía y la historia de la ciencia del Norte – han sido incorporadas (o no) a la antropología feminista en México; en este sentido me interesa analizar si hay un diálogo (o no) interdisciplinario y entre Sur y Norte, el itinerario de algunas ideas feministas y las aportaciones epistemológicas y metodológicas de algunas antropólogas feministas mexicanas a partir de su praxis.

ACADEMIC FEMINISM AND ANTHROPOLOGY IN BRASIL: MAPPING THE CONSTITUTION OF BRAZILIAN FEMINIST ANTHROPOLOGY

Alinne de Lima Bonetti

(Fundação Universidade Federal do Pampa) – Brasil

As a native woman and a researcher of the field, assuming the perspective of “minimum otherness” (Peirano, 2006), the one that is originated from the need of knowing/analyzing its own universe of belonging, in this text I will problematize the relationship between feminism and anthropology, seeking to map the constitution of Brazilian feminist anthropology. This mapping is the result of a qualitative documentary and bibliographical research on the academic feminist political field that was formed in Brazil from the 1970s to the 2010s, which is conventionally called academic feminism (Sardenberg and Costa, 1994). From this broader universe, feminist anthropology was chosen as a particular object, which has been more consistent in Brazil since the mid-2000s. In the face of this object, I began to wonder why in the Brazilian anthropological field we were still doing the separation between gender anthropology and feminist anthropology; or still, why the field benchmark anthropologists presented themselves as anthropologists and feminists rather than feminist anthropologists. These questions culminated in the following, which guided the investigation: how does the field of feminist anthropology take shape during the years of the consolidation of academic feminism in Brazil? In this text, therefore, I will present an approach on the constitution of feminist anthropology in Brazil and its main characteristics.

WOMEN AND FEMINISTS IN ANTHROPOLOGY IN CHIAPAS AND CENTRAL AMERICA

Marisa G. Ruiz Trejo

(Universidad Autónoma de Chiapas) – Mexico

In this paper, I will analyze the way in which research in anthropology has changed, from the beginning of the 20th century to the present, in Chiapas and Central America and how it has been transformed through the incorporation of women and feminists. This is a field scarcely studied that links the academic, epistemological and anthropological works with the social context in which the epistemic communities are formed. The Central American civil wars, the genocide in Guatemala, imperialism, militarism, paramilitarism and mining extractivism have produced a particular feminist anthropology and different and alternative points of enunciation than feminist theorization in other contexts. Therefore, I will analyze the contributions of women and feminist anthropologist in this region that have been important to link the academic and political fields and to rethink debates on racism, colonial exploitation, sexual violence but also economic and cultural justice.

ETHICAL POSITIONING/POSICIONAMIENTOS ÉTICOS

Session chair:

Astrid Ulloa

ANTROPOLOGIA FEMINISTA E A “ESCRITA DE SI”: OS “MEMORIAIS” DE FEMINISTAS ACADÊMICAS NO BRASIL

Cecilia Sardenberg

(Universidade Federal da Bahia) – Brasil

A exigência da escrita de um ‘memorial de títulos’ para se ascender ao grau de “Titular” nas carreiras acadêmicas das IFES, Instituições Federais de Ensino Superior no Brasil, tem revelado não apenas as trajetórias de vida e percurso profissional de feministas acadêmicas, como também a maneira em que esses selves feministas são construídos e apresentados. Tal como as autobiografias e outras formas de memórias, o ‘memorial’ faz parte do campo das ‘autoridades’, ou seja, dos discursos de construção de selves. Pode-se mesmo falar do memorial como uma ‘autoetnografia’, ou como uma vertente mais realista da escrita de si. Uma tarefa que implica nas mesmas dificuldades postas para antropólogos e antropólogas na elaboração de uma etnografia: construir uma narrativa que se quer ‘ostensivamente científica’ a partir de uma experiência fundamentalmente ‘biográfica’ (GEERTZ, 2009, p. 22). Como lidar com as vulnerabilidades e a emoção em um texto proposto como ‘perspectiva íntima’ e, ao mesmo tempo, ‘avaliação distanciada’ do percurso acadêmico feminista em um contexto androcêntrico como o nosso? Minha proposta para este painel consiste em investigar e analisar as histórias e trajetórias de feministas acadêmicas, com destaque para as antropólogas feministas no Brasil, a partir de seus ‘memoriais de títulos’, identificando não apenas suas principais contribuições para o avanço da antropologia feminista no Brasil, mas também como cartografam suas próprias subjetividades e lidam com as emoções do percurso.

LAS ACADEMICAS FEMINISTAS Y LOS ENCUENTROS FEMINISTAS LATINOAMERICANOS Y DEL CARIBE

Monica Tarducci

(Facultad de Filosofía y Letras) – Universidad de Buenos Aires

Los Encuentros Feministas Latinoamericanos y del Caribe, se realizan cada dos o tres años en distintos países de la región, siendo el primero el de Bogotá, Colombia, en 1981. Pocas argentinas pudieron ir entonces, algunas más lo hicieron en 1983, cuando se realizó en Lima, Perú. En 1985, ya sin dictadura, fuimos muchas las que sentimos que empezábamos a conocer a América Latina a través de las mujeres y sus complejas existencias y modificó sustancialmente la manera de pensar la dinámica de los encuentros de mujeres en nuestro país.

Conocimos feministas que también estaban en la academia, tratando de modificar las rígidas estructuras universitarias, en ese momento muy reacias a incorporar una perspectiva de género, sobre todo en la enseñanza.

En los encuentros nosotras viajábamos pero también viajaban las teorías, los libros y las revistas, la información y la reflexión. Fuimos testigas de las discusiones que se daban en el movimiento feminista a la vez que presenciábamos los grandes cambios socioeconómicos y políticos que transformaban a la región y a cada uno de nuestros países.

Volvíamos empoderadas antes de conocer la palabra y dispuestas a hacer algo con nuestras vidas al respecto.

En nuestro trabajo reflexionaremos sobre esta trayectoria vital, intelectual y política.

“HACER” ETNOGRAFÍA DESDE EL FEMINISMO: CONSIDERACIONES EN TORNO A UNA EXPERIENCIA JUNTO A MUJERES DE UNA COOPERATIVA DE TRABAJO

Silvana Sciortino

(CONICET-IdIHCS-UNLP) – Argentina

En esta oportunidad comparto los resultados de una investigación etnográfica junto a mujeres de una cooperativa de trabajo en el marco del programa social llamado “Ellas Hacen” del Ministerio de Desarrollo social de la Nación Argentina. El objetivo consiste en generar un diálogo entre feministas sobre una serie de reflexiones, nacidas en el “estar ahí”, que interpelaron y guiaron la construcción de conocimiento.

En primer lugar, a partir de la categoría nativa de “mujeres superpoderosas” contemplo la cotidianidad de un grupo de mujeres que para responder con los requerimientos del programa social mencionado generan una modalidad de cuidado (infantil) que responde a las tramas locales de su pertenencia barrial compartida. Desde aquí, reflexiono sobre la construcción de lo doméstico, la familia y el cuidado presentado una lógica colaborativa desde la cual las mujeres se apoyan para llevar adelante las distintas jornadas de trabajo reproductivo/productivo.

En segundo lugar, reflexiono de manera situada sobre una dimensión tradicionalmente excluida de los estudios sobre política y organización colectiva. Me refiero al campo de las emociones. En mi investigación emerge la categoría de “amistad” como un dispositivo desde el cual las mujeres de la cooperativa construyen cohesión y se enfrentan a determinados conflictos laborales y personales.

A partir de aquí, busco promover el diálogo sobre la forma en que la construcción feminista de conocimiento habilita desde el enfoque etnográfico la flexibilidad de un “hacer” científico abierto a los saberes prácticos desde los cuales lograr identificar “formas otras” de enfrentar-cuestionar, en este caso, las barreras de género y clase.

FEMINIST EPISTEMOLOGIES AND ETHNOGRAPHIES/ EPISTEMOLOGÍAS Y ETNOGRAFÍAS FEMINISTAS

Session chair:

Maria Filomena Gregori

THE POLITICS OF NUMBERS ON VIOLENCE AGAINST WOMEN: EPISTEMOLOGICAL NOTES

Cecilia Inés Varela

(CONICET) – Argentina

Catalina Trebisacce

(Facultad de Filosofía y Letras – Universidad de Buenos Aires) – Argentina

In this paper we propose to address the rhetoric of numbers produced and / or managed by women's movements in Argentina over the last decade about violence against women. In a context of expansion of feminisms in the country and a growing institutionalization of them, the rhetoric of numbers has become the lingua franca through which situations of violence against women gain visibility. We are interested in analyzing the politics of numbers carried out by social organizations and state bureaucracies, their arguments, the categories elaborated and the logic of production and circulation of these figures. We intend to address the ways in which the politics of numbers constitute a grid of intelligibility to comprehending violence against women; the subject positions it produces; how are different axes of differentiation such as race, class and gender considered; and the form of the events shaped. For these, we will work with documents elaborated by civil organizations and state bureaucracies that have circulated in the public debate.

PRIMAVERA FEMINISTA: NOVOS TERMOS, NOVAS VIOLÊNCIAS?

Beatriz Accioly Lins

(Universidade de São Paulo)

Com alguma frequência, nos últimos anos, se tem “percebido”, alardeado e descrito um significativo aumento na militância feminista. Tal fenômeno tem sido apresentado como bastante real e impactante, sendo pauta de diversas matérias jornalísticas, em alguns casos, recebendo o nome de “Primavera Feminista”. Tal militância é descrita como majoritariamente jovem e associada à internet como espaço de novas formulações, práticas e reivindicações. Em falas, em textos de blogs, em matérias midiáticas, em memes militantes, em cartazes em passeatas, termos como pornografia de vingança, assédio, relacionamento abusivo ganham forma dentro de um arcabouço mais amplo de discussões sobre consentimento. As movimentações recentes, muito movimentadas em redes sociais digitais, trazem bandeiras que tentam ampliar noções de direitos e violência, questionando determinadas falas, comportamentos e condutas consideradas socialmente aceitáveis, problematizando relações e disputando normativas e percepções de gênero e sexualidade.

Esse cenário traz consigo uma significativa proliferação de termos para nomear e disputar variadas e variáveis noções de violências.

AFECTIVIDAD EN EL TRABAJO DOMÉSTICO REMUNERADO. UNA MIRADA DESDE LAS EPISTEMOLOGÍAS FEMINISTAS

Virginia de León

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Esta ponencia explora el abordaje de la afectividad como objeto de estudio de las ciencias sociales en el trabajo doméstico remunerado (TDR), a partir de los aportes de las teorías feministas. La naturaleza misma de las tareas implicadas en el TDR -especialmente las relativas a los trabajos de cuidado- implican procesos afectivos y relaciones de proximidad que desafían los marcos tradicionales de análisis, cuya habitual división entre esferas -pública y privada- obturan el objeto de investigación. En este sentido, Silvia Federici ha analizado la función del trabajo reproductivo de las mujeres en la economía capitalista desde una perspectiva crucial para el estudio del TDR. Autoras como Marcela Lagarde permiten también analizar las construcciones del género y el amor como elemento central para las identidades femeninas. En América Latina, el estudio del campo de la afectividad es aún incipiente. En el Río de la Plata, Santiago Canevaro y Débora Gorban han hecho importantes contribuciones al estudio de las relaciones en el TDR considerando las tensiones de estos vínculos cargados de afectividad y marcados por la desigualdad social. En el caso uruguayo, el grupo Movilidad humana, trabajo y derechos humanos desarrolla actualmente la investigación Relaciones entre condiciones de trabajo, bienestar y trayectorias vitales en el servicio doméstico en Uruguay (2017-2018, Programa I+D, CSIC, Udelar), en la cual se enmarca este trabajo.

OP 150 – REINVENTIONS OF THE COMMON

The “Common” has recently emerged in debates in the Social Sciences “as the name for a regime of practices, institutions and investigations concerned with opening up a non capitalist future” (Dardot and Laval 2015, 17) or a criticism of the current devices of capitalism. On the one hand, it has given rise to discussions about the “Commons” in response to the diagnoses which have been made of the new forms of “accumulation by dispossession in late capitalism” (Harvey). On the other hand, different approaches, especially anthropological ones and philosophical ones, along with the work of political actors, have insisted on the need to question essentialist views of the Common which regard it as a given, as a destiny, with such premises as a “homogenous identity” “compact totality” or “unit without fissures” and rethink it as process which arises from plurality and social conflict, and requires other ontological approaches.

This issue aims at drawing a cartography of the different critical uses of the notion of the Common and inquiring into the analytical, historical-critical and political uses. We like wise think that a trans-disciplinary stand point cannot be carried out without considering concrete experiences and collective experiments with the Common and the way in which they are creating or defending critical registers, social practices, political imaginaries and economic circuits.

Convenor:

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— Panel 1 —

“CIVIL INSTITUTIONS” AS BACK-UP TO CREATING COMMONS?

Neveu Catherine
(CNRS) – France

Abstract: In the discussions around “commons”, one could wish to consider the type and shape of institutions required for their definition and construction. If one does not adopt an essentialist vision of the common(s) and on the contrary pays attention to the diversity of (potentially) conflictual ways that accompany its emergence, and to its essentially processual dimension, it becomes necessary to consider the type of institutions it requires. If state institutions are a rather well explored issue, the notion of “civil institutions” could be a useful one to explore. Such institutions are those that allow for civility, trust, friendship and commonality to become lived experiences, that create the spaces through which “making society” as a shared space and locus is made possible.

This contribution will thus have as its main aim to explore and discuss the very notion of “civil institutions” as one of the tools available to create new ways to look after what is defined as “commons”.

LA PRODUCCIÓN COTIDIANA DE LO COMÚN EN ASENTAMIENTOS RURALES SIN-TIERRA DEL ESTADO DE SAO PAULO (SP)- BRASIL

Nashieli R. Loera

(Universidade Estadual de Campinas) – Brasil

La región de Pontal de Paranapanema, en el estado de San Pablo es, como mencionan los sin-tierra “la capital de los asentamientos”, esto significa que representa la porción del estado, que en los últimos 30 años tuvo el mayor número de tierras distribuidas por el Estado brasileño a partir de la actuación de los movimientos sin-tierra, como MST. Un asentamiento rural está íntimamente vinculado a otro a través de una red de personas (parientes, amigos, conocidos) y de casas, que se extienden en el tiempo y en el espacio, conectado varios pueblos próximos. Cosas, personas, afectos y desafectos configuran una red extensa de personas y parientes esparramados. Este trabajo busca explorar etnográficamente mecanismos sociales de co-habitación y experiencias concretas que hacen posible la vida en común en los asentamientos, espacios mutuamente interconectados. Parto de la descripción de intercambios de un bien extremadamente valorizado en un asentamiento recién criado, que aún no cuenta con servicios de agua y luz eléctrica: botellas de agua congelada que son guardadas como tesoro y que siguen un circuito cotidiano entre las casas de viejos asentados, de nuevos asentados o las casas que ellos mantienen en pueblos cercanos. Este ítem, efímero, es también objeto de disputa, y debe ser constantemente renovado e intercambiado. Es un objeto que nos permite mapear la producción de vínculos entre las personas y su territorio, y una red de ayuda mutua que es constantemente actualizada.

PUBLIC SPACES AND THE URBAN COMMONS IN SÃO PAULO: CHALLENGES OF EXPERIMENTATION

Daniel Ávila Caldeira

(University of São Paulo) – Brazil

This paper investigates what many observers have dubbed a “new urban activism” in São Paulo. More than a mere stage for political action, public space is itself the agenda of a number of groups which, detaching themselves from institutional activity, claim the right to the city as the right to produce urban commons. However, this process is often a contradictory one. On the one hand, the very definition of commons is in dispute within these groups: is it a physical space, a political principle, or something else entirely? On the other, urban commons are not always open to everyone, as argues David Harvey: just like radical groups can create for themselves protected spaces to advance a politics of common action, a luxury gated community, for example, also establishes a commons for its residents. In my ongoing research, I have been observing a number of initiatives which, led mostly by middle-class city dwellers, face a permanent tension between action directed against structures and processes perceived as segregating (such as gentrification), and the reproduction of those same structures. Regardless of whether these initiatives can achieve their explicit goals and subvert logics of the so-called neoliberal urbanism, I argue that the challenges and potencies of everyday political experimentation are themselves transformative.

COMÚN COMO PRAXIS INSTITUYENTE: IMAGINARIO Y SUBJETIVACIÓN

Anders Fjeld

(Université Catholique de Louvain) – Belgium

La definición del neoliberalismo en términos de “acumulación por desposesión”, elaborada por David Harvey, es indisociable de su marxismo heterodóxo: Harvey “reemplaza” el proletariado por los “desposeídos” del neoliberalismo, saliendo del mero ámbito de la producción y abriendo, estratégicamente, la posibilidad de una confluencia de luchas muy diferentes.

Partiendo de la manera en que la teoría de lo común de Pierre Dardot y Christian Laval permite criticar dos limitaciones centrales del marxismo heterodóxo de Harvey, esta ponencia busca desarrollar cómo esta teoría abre nuevas bases críticas para pensar el neoliberalismo y la política anticapitalista. Primero, Harvey mantiene del marxismo clásico el análisis de leyes económicas del capitalismo, mientras que Dardot y Laval abren un análisis institucional que las “desubstancializa”. Segundo, Harvey se limita a pensar una política “defensiva” condicionada por la desposesión y la defensa de bienes comunes, Dardot y Laval buscan pensar una política “ofensiva” considerando lo común en términos de praxis instituyente.

La última parte de la ponencia busca poner esta teoría de la praxis instituyente en diálogo con la subjetivación política conceptualizada por Jacques Rancière.

La ambición de esta puesta en diálogo es doble: con respecto a Dardot y Laval, cuestionar el anclaje institucionalista de la praxis; con respecto a Rancière, evaluar la dimensión anticapitalista de su teoría de la democracia.

— Panel 2 —

ESPIRITUALIDADES POLÍTICAS ENTRE LA SALVACIÓN DE SÍ Y LA REINVENCIÓN DE LO COMÚN

Carlos A. Manrique

(Universidad de los Andes) – Colombia

Una serie de investigaciones contemporáneas en torno a las religiones desde la antropología, la sociología, y la filosofía política, han mostrado la insuficiencia tanto teórica como político-estratégica de los esfuerzos normativos por defender la “neutralidad” de la así llamada “esfera pública” de las democracias constitucionales modernas, de los embates de grupos y movimientos religiosos, incluso cuando esos esfuerzos se han matizado reconociéndole de manera regulada y condicionada a las religiones o las espiritualidades, un cierto lugar en dicha esfera. Se ha propuesto distinguir entonces diversas formas de incidencia e intervención de prácticas y discursos religiosos no sólo al nivel de la intervención en debates sobre “lo común” (respaldada incluso por el liberalismo político “post-secular” siempre y cuando éstas permanezcan al nivel de la “sociedad civil”), sino también al nivel de las técnicas y prácticas de gobierno y legislación estatales. Entre éstas, se tiende a distinguir entre la tendencia inmunitaria y discriminatoria de ciertas formas de religiosidad muy centradas en la ansiedad por la salvación individual y de lo propio (mi familia, mi trabajo, mi nación), y otras más volcadas hacia la reivindicación de las necesidades y aspiraciones colectivas de comunidades marginadas en los órdenes sociales crecientemente inequitativos del capitalismo contemporáneo.

No obstante esta distinción requiere ser profundizada y examinada críticamente. En las iglesias evangélicas donde la religiosidad gira en torno al éxito individual como señal de “salvación” (en la herencia muy alterada de la certitudo salutis analizada por Weber), hay también formas de construcción de, y de pertenencia a, lo comunitario en la forma de la iglesia. Por otro lado, en las formas de pastoral religiosa más volcadas hacia necesidades y aspiraciones colectivas de comunidades marginadas o en riesgo de desposesión, se activan prácticas intensas de cuidado de sí. La pregunta que abordará esta ponencia es, entonces, cómo poder distinguir entre los modos y los efectos de estas diversas, y quizás políticamente antagónicas, formas de un simultáneo cuidar de sí y hacer un común. La caracterización de una racionalidad no salvífica en el cuidado de sí y del territorio (como sujeto político en un conflicto histórico), será una pista importante de esta indagación.

LA MÍSTICA COMO PRÁCTICA DE PRODUCCIÓN DE LO COMÚN CAMPESINO

Maite Yie Garzón

(Universidade Estadual de Campinas – Instituto de Filosofia e Ciências Sociais / Pontificia Universidad Javeriana) – Brazil / Colombia

El término “bienes comunes” es de uso cada vez más frecuente entre militantes de organizaciones sociales de diferentes lugares de América Latina para nombrar a aquellos elementos del entorno biogeográfico de poblaciones rurales de cuyo acceso y control dependerían estas últimas para seguir existiendo. Al mismo tiempo, el término “comunidad” viene siendo por ellos activado para nombrar a aquellas poblaciones que serían portadoras de derechos sobre esos mismos elementos, disputando el tratamiento que les es dado como bienes de carácter público o privado desde las empresas o instituciones del estado. Pero ni los bienes comunes ni la comunidad son entidades del todo preexistentes a tales actos de nominación ejecutados desde el movimiento social, ni a las prácticas sociales en que se inscriben. Partiendo de allí, me interesa explorar el lugar que juega la mística en la producción de lo común y de la comunidad. La mística es una ceremonia cargada de elementos políticos, estéticos y religiosos que suele abrir y cerrar muchas de las acciones colectivas y encuentros del movimiento campesino. Tomaré el caso de las místicas realizadas en el proceso de conformación del Territorio Campesino Agroalimentario del norte de Nariño y sur del Cauca, una figura de territorialidad campesina sin reconocimiento estatal promovida por el Comité de Integración del Macizo Colombiano en el suroccidente de Colombia. Atendiendo a lo que se hace con las palabras, el cuerpo y los objetos en tales ceremonias, me interesa además mostrar como ciertas construcciones de lo común nos obligan a repensar los límites entre lo político, lo estético y lo religioso.

WAYS OF DOING POLITICS IN THE QUILOMBO: THE EXPERIENCE OF COMMUNITY IN THE TENSIONS BETWEEN ONENESS AND MULTIPLICITY

Lúnia Costa Dias

(Universidade Federal de Minas Gerais) – Brasil

This proposal provokes reflections about the ways of doing politics of the quilombola community of Pinhões (located in the state of Minas Gerais – Brazil) and the constructs of the quilombola identity in its multiple reaches and forms. The ground for the development of the reflections are based on the anguishes arising from the contrasts and fissures observed and ruled by the quilombolas from their relations with spheres of recognition, mainly equipment of the Brazilian state. The central anguish presented refers, as the quilombolas themselves pointed out, to a certain requirement of coherence and discursive and practical unity of political organization. This anguish, which is itself a constituent of the process of construction / affirmation of ethnic identities, erupted in the quilombola community of Pinhões in a strong reflexive process on the working conditions of the constitution of the community itself, jumping into the eyes as a dimension clearly operated by multiplicity, and that as such, in relation to the state (mainly) it would need, to some extent, mechanisms of control and production of univocality. In these terms, we intend to bring to the analysis the notion of community as a support of resistance and autonomy in relation to structuring mechanisms of domination operated in the key of the production of homogeneity, univocality and representation, stressing different modes of agency and political practice.

THE STRUGGLE FOR ETHNIC RECOGNITION OF KOKAMA IN THE TRIPLE BORDER BRAZIL/COLOMBIA/PERU

José Maria Trajano Vieira

(Universidade Federal do Amazonas) – Brasil

The Kokama tribe today is divided in terms of nationality; they are Brazilians, Peruvians and Colombians. On the Brazilian side of the border in the Upper Solimões River region in the state of Amazonas, whereas they have historically been marginalized by Brazil, the Kokama in the last few decades have been organizing themselves politically in an effort to benefit from national public policy. In order to do this the Kokama have been working toward being legally recognized as possessing the rights of an ethnically distinct group, notwithstanding their continuing position as part of the collective indigenous whole. The Kokama react to this adverse context by seeking knowledge of their “traditional” tribal culture, “rediscovering” and valuing it, as a way to win ethnic visibility before a society that discriminates them and national indigenous politics that exclude them. In this process there arise both conflicts and alliances – with non-indian sectors of Brazilian society, with other tribes in the region and even within the Kokama social movement – as part of the competitions for ethnic and legal recognition in relation to associations, territorial and intellectual rights, physical cultural heritage, linguistic heritage, improvements in education and healthcare, religious influences, the control of natural resources, and other needs and projects with scarce funding.

— Panel 3 —

DE LO COMÚN, DE LAS DIFÍCILES TRADUCCIONES Y LA PAZ EN COLOMBIA: REFLEXIONES PARCIALES

Juan Ricardo Aparicio

(Universidad de los Andes) – Colombia

Colectivos y movimientos sociales por toda Colombia han anunciado que quizás la fase más definitiva y relevante del proceso de paz se juega con su implementación en los territorios. Desde la academia crítica colombiana, había mucha cautela y prevención para observar estos resultados. Luego de varios meses desde su implementación, ni las voces más críticas se alcanzaron a imaginar los múltiples efectos devastadores de lo que hoy vemos con claridad es una “paz neoliberal”. Con procesos extractivistas de materia prima que avanzan en los territorios junto con la mano de un capitalismo afectivo que se legitima moral y éticamente como movilizandolos recursos para la paz, uno podría afirmar que la paz en Colombia ha resultado en el más eficaz mecanismo de avanzada de fronteras de acumulación de capital y producción de nuevas precariedades. En esta ponencia, sin embargo, quiero tanto historizar y entender las confluencias perversas de este capitalismo afectivo junto con la des y territorialización de regiones, cuerpos, afectos y recursos. La ponencia se inscribe dentro de una antropología crítica de todo el ensamblaje de las transiciones y el posconflicto que en distintas partes del mundo han anunciado los diversos efectos que traen sus intervenciones sobre las poblaciones y territorios objetivos de su intervención. Busca ubicarse en el terreno de la cotidianidad de los actores envueltos en estas dinámicas para entender las contradicciones, complejidades y avatares por donde discurren los sujetos en su cotidianidad. En este sentido, y ubicándome en el registro etnográfico, quiero visibilizar aquellos esfuerzos de colectivos, movimientos sociales y sujetos que afirman y practican tenazmente una ética de trabajar en común y por lo común, en medio de incommensurables traducciones y fricciones. De esta forma, me quiero centrar en algunas de estas prácticas de experimentación situadas en los territorios que afirman la posibilidad de construir mundos y conexiones diferentes a aquellas de las monoculturas de la mente y la acumulación de capital.

CONSTRUCCIÓN DE PAZ EN EL NOROCCIDENTE DEL CAUCA: IDENTIDAD, MULTICULTURALISMO Y DISPUTAS POR LO COMÚN

Jesus Alejandro Garcia A

(Universidad del Rosario) – Colombia

El “Acuerdo final para la terminación del Conflicto en Colombia” contempla una serie de planes y programas a fin de generar una transformación estructural del ámbito rural orientado a subsanar las condiciones de desigualdad y abandono que sirvieron de alimento al conflicto armado en algunas regiones del país.

Dichos planes y programas encarnan, simultáneamente, una oportunidad de participación de las comunidades rurales en la gestión de sus territorios, y un riesgo de profundización de la incorporación de su diversidad (biológica, cultural y política) a las lógicas del capital neoliberal. En Suárez, uno de los 322 municipios priorizados para el posconflicto y donde planes como los PDTs y los PNIS serán implementados, las comunidades campesinas de Asocordillera, el Consejo Comunitario de Las Brisas y el Cabildo indígena de Cerro Tijeras desarrollan actualmente una serie de encuentros locales a fin de definir el horizonte común a partir del cual posicionar sus demandas, formas de habitar y prácticas productivas en la construcción participativa de dichos planes. Esto ha llevado a un fuerte proceso de mutua interpelación, negociación y transformación en el que políticas de la identidad, prácticas del multiculturalismo y preguntas por lo común son articuladas y movilizadas al interior de las comunidades. La presente ponencia explora el proceso de diálogo y construcción conjunta de estas tres organizaciones sociales de Suárez, a fin de argumentar que las distintas maneras en que dichas comunidades articulan las preguntas por lo común dislocan y proponen nuevos marcos de inteligibilidad de la diferencia, que arrojan luces sobre formas alternativas de comprender el proceso de construcción de paz territorial.

RELACIONES DE PARENTESCO, CORPORALIDAD Y AFECTOS EN LA LA PRODUCCIÓN DE “LO COMÚN”: NOTAS A PARTIR DE UNA ETNOGRAFIA CON UNA COOPERATIVA DE VENDEDORES AMBULANTES EN ARGENTINA

Maria Ines Fernandez Alvarez

(Consejo Nacional de Investigaciones Científicas y Técnicas – Universidad de Buenos Aires) – Argentina

Esta ponencia presenta resultados de una investigación en curso con vendedores ambulantes de la Cooperativa Vendedores Unidos del Tren San Martín que integran la Confederación de Trabajadores de la Economía Popular (CTEP) y han venido impulsando la formación de un sindicato de vendedores ferroviarios orientado a la producción de formas de reconocimiento, protección y derechos colectivos como trabajadores. En particular analizo como en este caso la producción de “lo común” cobra forma a través de la creación de un “código de vida”, esto es, un conjunto de reglas y prácticas colectivas de cuidado elaboradas para hacer frente las situaciones de violencia sistemática por parte de las fuerzas de seguridad y funcionarios públicos (decomisos, persecuciones, detenciones). Valiéndome de los debates actuales en torno al parentesco en antropología, propongo pensar la producción de estos códigos de vida como vínculos familiares forjados por y en relación a “los fierros” –tal como llaman mis interlocutores al tren-. Sobre la base de este análisis exploro las continuidades entre relaciones familiares, corporalidad y afectos en esta producción de “lo común”. Sostengo que en este caso, esta producción implica la proyección de una vida mejor para las generaciones futuras que integran el derecho a mantener una forma de vida de larga data (ganarse la vida como siempre lo hicieron) y la conquista de una serie de derechos históricamente asociados al trabajo asalariado. Más que pensar “lo común” como algo dado, esta ponencia busca contribuir a una perspectiva que atiende al proceso de disputa, producción y reinención focalizando en las prácticas y relaciones cotidianas que le dan forma

"WE HAVE NO ROOF". PERCEPTION OF THE PRODUCTION OF THE COLLECTIVE IN BASIC COMMUNAL ORGANIZATIONS

María Luz

(Universidad Nacional del Litoral) – Argentina

Lucía

(Universidad Autónoma de Entre Ríos) – Argentina

The proposal interrogates different approaches concerning the communal practices on a popular library in the city of Rosario, Argentina.

From the year 2014, professors and students from the UNR, (National University of Rosario), developed consecutively, support for the institutional interface, University-Community collaborations and a research project with the purpose of acquiring systematic know-how useful for the communal Library and its context.

The neighborhood where the library is placed is signed by stigma and the perception of being isolated due to his position at “the margins”, dysfunctional mass transportation and a history of violence. With that situation as background, the construction of the library’s building, a communal project dating over ten years, was troubled by a long succession of “mishaps”.

These obstacles were frequently given as the reason for the discontinuity of the neighbor’s participation and the difficulty of bringing into conclusion collective action. The oscillation between periods of activity and stagnation compromised the legitimacy of the project as a space central to community’s life and reference as perceived by functionaries from academic and political milieus external to the neighborhood. Alternative community actions gave the building of the project a new dynamic.

Following the process by “being there”, consistent with the ethnographical bond, allowed us to rethink the standards for collaborative research, specialized knowledge and the potential of the diffusion and sharing of know-how.

— Panel 4 —

ACCIÓN POLÍTICA, CONTINGENCIA Y ÉTICA: MAX WEBER Y MERLEAU-PONTY EN DISCUSIÓN

Christian Fajardo Carrillo

(Pontificia Universidad Javeriana) – Colombia

En esta ponencia propongo poner en evidencia que la acción política, como cualquier otro tipo de acción humana, tiene una relación concreta con cierto tipo de violencia. Ahora bien, esta relación no es del todo clara y no está exenta de aporías. La razón de esta dificultad consiste en que la política es una forma de acción emancipatoria que, a pesar de que luche en contra de formas de violencia estructural (económicas, culturales y jurídicas) no puede, en todo caso, deshacerse o dejar de desencadenar ciertas formas de violencia. Sin embargo ¿Cómo comprender la lógica de las violencias estructurales frente a las cuales se enfrenta la política? ¿Con qué tipo de medios cuenta la acción política para poner en evidencia que las sociedades producen exclusiones, idealidades y violencias? ¿Cómo caracterizar los medios de la política que luchan en contra de las violencias que producen exclusiones y dominación, a sabiendas que estos medios traen consigo, a pesar de todo, cierta violencia? Para abordar a estas preguntas me centraré en tres horizontes conceptuales.

El primero de ellos tiene que ver con el carácter conflictivo que trae consigo la acción humana. Para desarrollar esta dimensión conflictiva de la acción, nos serviremos de la noción weberiana de “acción social” en la que los seres humanos se sirven de medios violentos para poner en marcha sus “tipos ideales”.

Anudada a esta aproximación, también haré referencia a cómo Merleau-Ponty y Balibar tienen presupuestos similares a los del sociólogo alemán. En esa medida, daremos cuenta que los dos autores franceses están dispuestos a aceptar que existe cierta relación irreductible entre formas de violencia y la acción humana. Precisamente para Merleau-Ponty la perspectiva marxiana rechaza cualquier vínculo entre acción humana y no-violencia porque “al enseñar la no-violencia se consolida una violencia establecida, es decir, un sistema de producción que torna inevitables la miseria y la guerra” MP 2010

En un segundo momento, me detendré en la acción política. Siguiendo entonces a Weber, Merleau-Ponty y Balibar sostendré que la política tiene como principio cierta capacidad de luchar en contra de una serie de violencias que produce la reproducción de todo sistema (económico, jurídico, social).

Finalmente, me gustaría poner en discusión cómo la acción política a pesar de que luche en contra de las formas de violencia estructural, no reivindica una suerte de no-violencia. Siguiendo esta sugerencia, mostraré que la labor de una ciencia social crítica tiene un imperativo que consiste en la necesidad de realizar una fenomenología de las violencias. A la ciencia social crítica le correspondería la labor de diferenciarlas para preferir la que luche en contra de las violencias que producen formas de dominación.

INTEGRANDO LA BASURA ACUÍCOLA EN EL HABITAR INSULAR (MAR INTERIOR DE CHILOÉ, CHILE)

Ricardo Ramiro Alvarez Abel
(Universidad de Los Lagos) – Chile

Francisco Ther Rios
(Universidad de Los Lagos) – Chile

Carlos Hidalgo
(Universidad de Los Lagos) – Chile

Las personas que habitan las islas del Mar Interior de Chiloé, en el sur de Chile, recurrentemente señalan que son “ingeniosos”, que son capaces de solucionar una necesidad puntual aprovechando cualquier cosa a mano. Esta cualidad, que forma parte de su bagaje cultural y modelo consuetudinario, es un claro signo de autonomía, perdido hace mucho tiempo por quienes habitan ciudades y requieren para su habitar una infinita cantidad de elementos. Hoy en día los desechos de la industria acuícola salmonera (que alcanzan una dimensión kilométrica de plásticos a la deriva o en playas) son transformados por estas familias en múltiples objetos prácticos: pequeñas embarcaciones, cercos, bases para viviendas, contenedores de agua, etc. Esto sucede porque, en paralelo, el acceso a la madera (materia prima con que se fabricaban dichos objetos antes) se ha reducido hasta el mínimo por tala constante. Estas familias despliegan actualmente sus saberes para comprender las cualidades de esta basura flotante y transformarla, trabajándola para que satisfaga sus requerimientos de vida.

Esta forma de ingeniárselas con desechos exógenos a sus islas refiere a una cultura portable, que no requería de condiciones técnicas específicas para sobrevivir y reproducirse, asentarse en otras islas (lo que trae a colación el concepto histórico de maritorio, que también se desarrolla en esta investigación).

Finalmente es necesario considerar que este ejercicio local es mucho más complejo de lo que se piensa pues se trata de un acto de resistencia (se siguen generando satisfactores internamente a pesar de los siniestros socioambientales que los constriñen como población ambiental) y de “bypass” ante el Estado.

Esto último se refiere a que ante la falta de respuestas proactivas de este actor para solucionar sus demandas, los isleños e isleñas activan su creatividad para solucionar sus problemas apelando a esta basura, incluso diseñando equipamiento vital con estos desechos (como los contenedores de agua lluvia fabricados con estanques y boyas). Esta investigación forma parte de un estudio mayor (Fondecyt 1171827: Coastal behaviors settings por una Antropología de la recomposición territorial en el archipiélago de Chiloé) y busca identificar modos posibles para la recomposición de estos espacios seriamente dañados por el actual modelo de desarrollo imperante, apelando al alto grado de resiliencia que demuestran sus poblaciones.

COMPONDO UMA “ESCOLA COMUM”: UMA ETNOGRAFIA SOBRE RESISTÊNCIAS E PRÁTICAS POLÍTICAS NA LUTA POR EDUCAÇÃO ENTRE ESTUDANTES DO MOVIMENTO ESTUDANTIL SECUNDARISTA

Paula Alegria Bento

(Universidade de São Paulo) – Brasil

Esta proposta de trabalho pretende apresentar as estratégias de resistências e as práticas políticas entre os estudantes do movimento estudantil secundarista do Rio de Janeiro, de São Paulo e do Paraná. A partir das ondas de ocupações de escolas públicas de 2015 e 2016, a chamada “Primavera Secundarista”, abre-se todo um campo de possíveis pelo desejo de compor uma “escola comum”, menos permeável à racionalidade neoliberal e mais aberta às práticas da coletividade. Compreender como esses jovens se apropriam dos elementos que constituem a “política do comum” (Dardot e Laval, 2017) parece ser uma perspectiva promissora para analisar as motivações para as ações contra as reformas educacionais e as ameaças de privatização do ensino público. Neste sentido, ao lidar com a pluralidade da gestão horizontal e da construção participativa, características da configuração das recentes lutas de estudantes secundaristas para além das experiências de ocupação, o que se faz inovador no plano político e crucial na dimensão da produção de resistências é destacar a noção que mobilizam sobre “democracia”, “auto-gestão”, “autonomia” e “horizontalidade” e a valorização dos momentos ou processos produzidos pela e na articulação das subjetividades, no gesto de potencializar a ação coletiva e de reafirmar o direito às diferentes formas de estar, ver e compor um “mundo comum” (Latour, 2011).

— Panel 5 —

SOBERANÍA ALIMENTARIA Y OTRAS SOBERANÍAS: HACÍA UNA NOCIÓN NO DUALISTA DE LOS COMUNES

Giovanna Micarelli

(Pontificia Universidad Javeriana)

A partir de una investigación colectiva en 4 diferentes comunidades del alimento en Colombia, este texto plantea que existe una relación íntima entre soberanía alimentaria, soberanía territorial y derecho a los bienes comunes. La investigación se enfocó, en particular, en los modelos y prácticas de comunalidad puestos en acto para promover la soberanía alimentaria. A través de un abordaje etnográfico del papel de la comida en construcciones socio-naturales no dualistas se cuestiona la conceptualización economicista de los bienes comunes como recursos, y se propone ver “comunidades” y “recursos” como parte de un proceso de construcción simultánea y por lo tanto inseparables. Asimismo, se plantea que la gobernanza de los bienes comunes va más allá de las estrategias de resolución de problemas o el trabajo de las instituciones sociales, y que también hay que tener en cuenta la creación de marcos ontoepistemológicos de referencia. Las preguntas fueron: ¿Cuáles son las nociones de valor, propiedad y bienestar que orientan la definición y el gobierno de los comunes a nivel de la comunidad? – ¿Cómo se construye un sentido de comunidad para, y desde, la protección y el manejo colectivo de los comunes? – ¿Qué significados locales de “soberanía” se construyen en el ejercicio de la defensa y administración de los comunes? En diálogo con teorizaciones indígenas del concepto de soberanía, el texto busca expandir el concepto de soberanía alimentaria mediante el cual contribuir a una noción plural del derecho a la alimentación.

AUTORIA E PROPRIEDADE INTELECTUAL NAS LICENÇAS LIVRES: CONTROVÉRSIAS OU CONFIGURAÇÕES DO COMUM?

Flora Rodrigues Gonçalves

(Universidade Federal de Minas Gerais) – Minas Gerais/Brasil

O desenvolvimento e a popularização das tecnologias digitais mudaram a forma na qual se configura a questão dos direitos de autor dentro dos debates sobre a democratização da tecnologia, principalmente nos estudos antropológicos de ciência e tecnologia. As informações e redes digitais possibilitaram apropriações sobre obras e produções que forçaram a abertura de um outro tipo de discussão.

Essas discussões consideram não somente os direitos autorais, mas também as mais recentes configurações de compartilhamento e troca, que buscam a constituição e produção do comum como campo subversivo à política atual vigente na prática da propriedade intelectual.

É nesse sentido que, a partir dos diversos agenciamentos mobilizados dentro dessa “nova” noção de autoria, propomos discutir um tipo específico de licença de uso – o copyleft e suas demais apropriações, que problematizam licenças como o copyright e propõem um outro modo de se pensar o direito autoral na modernidade.

As controvérsias sócio-técnicas levantadas e as discussões entre os porta-vozes se consolidam, sobretudo, em ambientes de rede, onde as licenças que diferem do padrão “hegemônico” são discutidas e modificadas.

ALGUNOS RETOS EN TORNO A LA PRODUCCIÓN DE LO COMÚN

Laura Quintana

(Universidad de los Andes) – Colombia

En su libro *Commun*, Dardot y Laval se han propuesto repensar lo común como un principio político, esto es, como un principio de acción colectiva, que podría dar lugar a otras instituciones y a una forma alternativa de pensar la política. Su propuesta me resulta interesante porque converge con apuestas que he buscado hacer valer en otros trabajos: por una parte, resistir a una “esencialización y cosificación de lo común” para insistir que “solo las actividades prácticas de los seres humanos” – y añadiría en conexión con lo no humano, pensando en prácticas de movimientos indígenas latinoamericanos– “hacen lo común” (Dardot y Laval 2015, 49), de modo que sólo estas prácticas pueden producir sujetos colectivos y hacer a las cosas comunes. En este sentido comparto la idea de que no hay bienes comunes naturales o que necesariamente lo sean, y que lo común no emerge, como en Hardt y Negri, por dinámicas propiciadas por la misma acumulación del capital; sino que ciertos objetos, espacios o relaciones pueden demostrarse como comunes a través de la actividad política, o diría, usando una terminología de Rancière, a través de procesos de subjetivación política. En esta ponencia quisiera entonces pensar algunos de los posibles retos metodológicos, políticos y económicos que pueden abrirse con esta comprensión experimentadora de lo común, teniendo en cuenta también para elaborar estos retos y los ejes de reflexión que pueden abrir, un trabajo de reflexión en común y de etnografía colaborativa que he llevado con un grupo de colegas y dos experiencias de organización política y social en Colombia (La comunidad de paz de San José de Apartadó, y comunidades indígenas y afro colombianas en el norte del Cauca).

— Panel 6 —

LA RECUPERACIÓN DE LAS INSTITUCIONES, DEMOCRACIA Y COMÚN. EL CASO DE LA TAULA DE L'AIGUA DE TERRASSA Y LA REMUNICIPALIZACIÓN DEL AGUA EN TORNO AL COMÚN

Eduarne Bague

(Centro de Investigaciones y Estudios Superiores en Antropología Social) – Mexico

El concepto de lo común ha vuelto a la arena simbólica en los territorios del sur de Europa con fuerza. La emergencia y necesidad de este concepto – que necesita de discusión y reflexión – encuentra entre sus raíces en el punto de inflexión que han supuesto la aparición de movimientos sociales en red – como el 15M – así como en los efectos de una crisis sistémica, que ha impregnado todas las esferas de la cotidianidad.

Uno de los espacios en que se refleja la irrupción de propuestas en torno al común es la remunicipalización del servicio de agua de las ciudades, donde el común es tomado como un principio que busca resignificar la relación entre las instituciones y la ciudadanía. El marco del común, en un entorno urbano, sirve para llevar a cabo una recuperación, no sólo del servicio, sino de las instituciones, no desde el plano meramente representativo, mediante elecciones, sino buscando vías de crear estructuras que superen el marco de la participación, hacia el de la colaboración, entre ciudadanía y gobierno, como se está planteando en la remunicipalización del agua en la ciudad de Terrassa (Catalunya).

En dicho caso, se plantean fórmulas inspiradas en la gestión comunal, dentro de un contexto de gestión urbana del agua, introduciendo una mayor presencia de los espacios de ejercicio democrático. Se buscan formas de organización, para la toma de decisiones y de gestión, más colectivas y participativas, en una suerte de encaje entre un marco legislativo propio de un modelo municipal de corte liberal y modelos comunales, con el interés de buscar vías, a través de la municipalización del agua, para aumentar la capacidad de incidencia y protagonismo de la ciudadanía en la gestión de la vida política y pública.

PHOTOGRAPHY BY MÍDIA NINJA: IMAGES OF THE COMMOM

Nathália Schneider

(Universidade Federal Fluminense) – Brasil

This article aims to reflect from the ethnographic data of my research with the Mídia Ninja, a Brazilian collective of independent communication. That is, the members of the group in question represent themselves as radically positioned activists, questioning and contrasting the narratives of the so-called traditional press, not only politically but also at the heart of their production. Therefore, members of the Mídia Ninja argue that their work model and their content production is collective and not individual. For example, the photographic records are signed “by Mídia Ninja” and not with the personal names of their producers. Thus, to analyze this supposed collective aspect, I focus on the production of images, especially photographs, occupying my privileged place as a photographer and collaborator of the group. In this way, I am accompanying in my field work the coverage in protests, strikes and other events in the capitals of São Paulo and Rio de Janeiro, as well as the work spaces of these activists, questioning whether the photographic production of the Mídia Ninja a collective process and a representation of the Commom.

PRÁTICAS ARTÍSTICAS EM COMUNIDADES HETEROGÊNEAS EM SÃO PAULO: CONVIVÊNCIA E PRODUÇÃO DE POLÍTICAS DO COMUM

Isabela Umbuzeiro Valent

(Programa Interunidades em Estética e História da Arte da Universidade de São Paulo) – Brasil

O trabalho apresenta reflexões a partir de uma pesquisa de doutorado em andamento, que busca localizar forças que são engendradas pela emergência e a sustentação de práticas artísticas transdisciplinares e intersetoriais com comunidades heterogêneas que se desenvolvem na cidade de São Paulo a partir da década de 90. As práticas mencionadas envolvem a participação de pessoas com marcas sociais ligadas a deficiências, questões de saúde mental e intensa vulnerabilidade social, que comumente vivem sua circulação social restrita a serviços de assistência social, reabilitação ou de saúde ou projetos exclusivos em políticas identitárias ou compensatórias, reiterando estigmas sociais. A partir de métodos relacionados à etnografia e a criação audiovisual colaborativa com essa comunidade de prática, incluindo os agentes sociais que as compõe em diferentes condições de participação, se busca acompanhar como essas experiências se articulam nos processos de produção de cultura e de saúde e as estratégias desenvolvidas para sua sustentação, verificando as relações que se estabelecem, ou não, entre o agenciamento cotidiano e as políticas públicas sociais vigentes. Dessa forma, identificam-se potências e limites para a instauração de comunidades heterogêneas e de convivência, apontando referências e desafios para a sustentação de políticas do comum.

OP 151 – RENOVATED INFRASTRUCTURES, RENOVATED CITIZENSHIP

In the past two decades, both cities and rural areas around the world gained new forms of mobility and complexity in shaping human encounters. One perspective in anthropology is to see cities and developing rural areas as sites for the confluence of infrastructures and cultures. Infrastructures here include not only roads, railways, water pipes, or electric grids, but also media, Internet, and languages that allow for the trafficking of people, goods, ideas, beliefs, and lifestyles. To think of infrastructures relationally requires us to look at the ways in which old and new infrastructures are woven into the everyday workings of a locale, and how they inform the distribution of resources, generate political contestation, and articulate the locality with globalizing forces. Then, what kinds of forces are behind the establishment of these old and new infrastructures? How do infrastructures become landscapes, and how do certain aesthetics mediate this process? How do local, translocal and transnational people perceive, use, react or navigate such revamped ways of connectivity? What kinds of politics, imaginaries, memories and belongings are emerging? How will connections among people generate new forms of citizenship, albeit truncated ones? This panel welcomes papers addressing emerging aspects of urban and rural lives across different sites in the global south, and aims to develop understanding of the relations between infrastructure building, mobility, and citizenship.

Convenor:

Daming Zhou

(Sun Yat-Sen University) – China

Andrew

(The Australian National University) – Australia

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: infrastructure; materiality; citizenship.

Thematic lines: 35. Urban Anthropology/Antropologia Urbana

► OP 151 – THURSDAY JULY 19, 2018 8:30 A.M. – 10:00 A.M.

► OP 151 – THURSDAY JULY 19, 2018 10:30 AM – 12:00

— *Session* —

CULTURAL REPRODUCTION AND THE REMAKING OF LANDSCAPE-- A DISCUSSION ON THE BULANG PEOPLE IN THE SINO-BURMA JINGMAI

Guo Jingwei

Landscape loads the symbiotic relationship between material space and social structure, and the interaction between cultural reproduction and landscape pattern forms the resilience of social stability. Along with the tea economic prosperity and cultural heritage declaring, the Bulang people in the Sino-Burma Jingmai mountain had the process of social resilience recovery basing cultural renaissance and ecological resilience recovery basing landscape remaking.

There is a spatiotemporal correspondence between their penates, tea ancestor, soul of tea and grain tea house, and the house, the village, tea forests and fields.

The unique landscape has formed during the cultural and ecological interactions, which has enlightenment on coping modern ecological crisis and social risk defense.

RETHINKING THE ETHNIC GROUP FROM THE INFLUENCE BY OCCUPATION

Lili -Xu

(The Institute of North-West Minority in Lanzhou University) – China

As a humanized form of division, occupation is closely related to the trinity of biological, cultural and constructive entities. The occupation created by humanity has an important influence on ethnic groups. From different period on the use of resources, the biological development of ethnic groups continue to expand on the basis of kinship and geo-relationship. Culturality is manifested through occupations created by human beings in utilizing resources in different ecological regions of the Earth's surface. With The types of resources used by mankind and processed products are increasing and detailed, The occupation is transformed from taking ethnic groups as the main body of work to taking resources as the labor department. As occupations continue to dispel ethnic identity, ethnic groups gradually move from entities to virtualization in the process of national resource management. Relying on historical memory, ancestral tradition and surviving cultural factor to construct ethnic groups has become a prominent feature of contemporary ethnic groups. However, if ethnic groups can not play more economic, social and cultural roles in human life, virtualization is an inevitable trend of development.

LIVING WORLD RECONSTRUCTION AND SPACE URBANIZATION – AN ANTHROPOLOGICAL STUDY OF MOBILE INTERNET PRACTICES OF THE MONGUOR YOUTH LIVING IN QINGHAI

Ji Guangxu

With the rise of the mobile Internet, the social changes introduced by networks have started to come to a new stage. Compared with the traditional Internet, the mobile Internet has broken through the existing temporal and spatial boundaries, resulting in substantial changes with the social interactions on a microscopically individual level. In this paper, a case of the mobile Internet practices by young villagers living in the Wushi Village, Wushi Town, Huzhu Tu Autonomous County, Qinghai Province is examined to explore the cultural meanings of the frequent use of Kuaishou, a social video sharing APP, in daily life.

From an analytical perspective directed at the “network-society” relations, such network practices as publishing live-streaming videos and producing, reposting short videos, as well as their meanings for life, are interpreted; in the meantime, the directional shift of the urban anthropological studies amid the current urbanization progress is reflected upon by referring to the mobile Internet practices of these Monguor (Tu) youth.

WOMEN IN RELIGIONS AND MEN IN PATRIARCHAL CLANS: THE REVIVAL OF CULTURAL TRADITIONS IN RURAL AREA IN CHINA

Liu Xiuli

(Migrants & Ethnic Groups Research Center of Sun Yat-Sen University) – China

Since 1990s, most China's rural areas have witnessed a wave that the so-called cultural traditions such as religions and patriarchal clans revived accompanied with a great quantity of temples and ancestral halls being rebuilt. People in different genders participated in this wave in different ways. Focusing on this phenomenon, the author attempts to discuss the following questions: what does modernity mean for rural people? By rebuilding temples and ancestral halls, what can people in rural China gain? Is there any tradition that can be entitled new meanings?

— Session —

A STRETCHING ROAD AND A SETTLING PASTORAL POPULATION: SOCIAL AND FAITH CHANGE AMONG THE AFAR PEOPLE

Liang Chen

(Centre for Migration and Ethnic Studies) – P.R.China

The road from Addis Ababa, Ethiopia to Djibouti serves as one of the three corridors that links the landlocked Ethiopia to the Red Sea and is crucial to the national interest of Ethiopia. Running through the middle Awash region inhabited by the pastoralist Afar, it has facilitated a number of changes: the establishment of water pipes, electricity and other infrastructures in town; the influx of Amhara and other ethnic groups along the roads, the booming of chat (a stimulant) and coffee trade, and the penetration of state power into its borderland. This article explores the polysemic meanings of the road /the road-town to the Afar people. It argues that while the introduction of infrastructures has catalyzed social differentiation among the Afar, the road-town that adjoins the influence of Islamic fundamentalism, pastoralist faith and modern thoughts also becomes the site where the “qada” (culture) of the Afar is debated.

STUDIES ON “THE CITIZENIZATION OF PEASANT MIGRANTS” SINCE THE 18TH CPC NATIONAL CONGRESS: A REVIEW

Xiaoliu Yang

(Sun Yat-sen University) – P.R.China

Urbanization is the driving force behind economic and social development. China, a developing country with a population of 1.3 billion people, has achieved rapid urbanization in the short period of 40 years of reform and opening up, which has opened the door to the history of human development and achieved worldwide attention. However, in the past, the urbanization development model tended to unilaterally pursue the scale and speed of development of cities, ignoring the quality of development. As a result, the gap between urban and rural areas was too large, and the contradictions between dualistic structures were prominent. In education, culture, medical care, and social security, there is a huge gap between rural and urban areas.

Since the 18th National Congress of the Communist Party of China (CPC), the Chinese government has proposed to build a new type of urbanization that focuses on the urbanization of people. The key lies in promoting the urbanization of the agricultural transfer population. “The citizenization of peasant migrants” is a concept with Chinese characteristics. It not only reflects the transformation of China from an agricultural country to an industrial country, but also reflects the shift from a planned economy to a market economy. This paper clarifies the changes in the policy of granting permanent urban residency to people who move from rural to urban areas since the 18th CPC National Congress, reviews the researches on reforms of the household registration system, equalization of public services, cost-sharing mechanisms, land reform, and regional coordinated development, and analyzes the shortcomings of the studies on the citizenization of the peasant migrants. This paper suggests that the discussion on constructing the urbanization system for the coordinated development of large, medium and small towns which continues from the 18th National Congress of CPC should be taken as the general idea of the study of peasant migrants in contemporary China. What’s more, the study should draw on the holistic view of anthropological research and place the citizenization of the peasant migrants into the overall perspective of regional coordinated development. On this basis, the reform of household registration, land, public services, etc. should be integrated to promote citizenization of the peasant migrants. Finally, the research methods of field study on anthropology should be used to conduct case studies on the current process of new-type urbanization in China and provide useful experiences for understanding new-type urbanization with Chinese characteristics.

INVESTIGATION ON ECOLOGICAL MIGRATION, URBANIZATION DEVELOPMENT AND PUBLIC SERVICE IN SANJIANGYUAN REGION

Suo Duanzhi

(Qinghai Nationalities University) – China

The paper is based on the perspective of ecological migration and public service construction of Sanjiangyuan region, to discuss the construction of urbanization and public service system in the nomadic area of the Qinghai-Tibet plateau for the coordinated development of regional economy and society.

The main content includes five aspects, the first chapter is the anti poverty and improvement of public service for ecological migration, investigate the changes in the living and living space of the immigrant population and the improvement of the poverty situation by the interview case. The second chapter is the urbanization development of the nomadic area of the Qinghai-Tibet Plateau, investigate the history of urban development and the status of urban development in Sanjiangyuan region. The third chapter is the development of ecological migration and the construction of public service, it includes three aspects, the one is the process of changing about the urban character, the two is the rapid growth process of urban quantity, and the three is the continuous evolution and improvement process of urban quality. The fourth chapter is a typical example of the improvement of public service about ecological migration in Sanjiangyuan region. The fifth chapter is the choice of the urban resettlement mode of ecological migrants.

TRIPOD, SPIRIT MEDIUM AND INTERNET: THE MODEL OF INTERSUBJECTIVITY AND ETHIC COMMUNION IN CHINESE CULTURE

Zhang Chao

As a form of intersubjectivity, “Me-Other” is the meta structure of the morality. From the perspective of this meta structure, ethics can be differenced to some models. The tripod, spirit medium and internet are three kinds of the material symbol of transcending between “me” and “others”. To be specific, the tripod is the symbol of Chinese traditional ideal of “Tian” and its moral system; while the spirit medium can be seen as a minor ethical tradition and the complementary to the major one. The internet bring the modern and global ethical idea “Nature” to the populace and at the same time make a new transcendence in the subject themselves through using body such as beauty, ugly and even rudeness which stands for post modern ethical tradition. These various ethical models coexist in Chinese culture which can be created the basic cognition as the guideline of interaction between subjects.

— Session —

PROGRESS OR TRANQUILITY? INTERPRETING THE URBANIZATION PROCESS FROM THE URBAN FRINGE OF RIO DE JANEIRO

Thomas Jacques Cortado

(Universidade Federal do Rio de Janeiro) – Brasil

Located at the urban fringe of the city Rio de Janeiro, the loteamento irregular (“irregular subdivision”) Jardim Maravilha has lacked most infrastructural services for the last 60 years – and even today, many parts of it still lacks pavement and basic sanitation. We call urbanização diferida, “differing and deferring urbanization”, the delayed and selective building of urban infrastructure in such a loteamento as Jardim Maravilha. This presentation examines the ways Jardim Maravilha dwellers perceive the urbanização diferida, focusing on two native categories: progresso (“progress”) and tranquilidade (“tranquility”). Both describe different ways of valuing the effects of urbanization on everyday life and different attitudes towards time. On the one hand, people from Jardim Maravilha have always being “waiting and hoping” (esperando) for public work, so they welcome the ongoing metamorphosis of their neighborhood into a true “city” (cidade). On the other hand, they fear this transformation may endanger the peace, bringing to the loteamento the same violence that is plaguing the rest of Rio de Janeiro. If people both fear and desire the “city”, they also both cherish and despise the “country” (roça), which means “backwardness” (atraso) and “tranquility” at the same time. The urbanização diferida offers us, therefore, an original insight into the way working-class people in Brazil perceive the rural-urban continuum.

NON-METROPOLITAN INFRASTRUCTURES. AFFECTION AND EXPERIENCE EMBODIED IN THE DAILY MOBILITY PRACTICES BY THE INHABITANTS OF LOS LAGOS REGION, CHILE (*)

Alejandra Lazo Corvalan

(Universidad de Los Lagos) – Chile

Diego Carvajal Hicks

(Universidad de Los Lagos) – Chile

This proposal previews research focused in understanding the experience of daily mobility by the inhabitants of Los Lagos Region, southern Chile, a diverse geography that shows continental and insular dynamics and where the boundaries between rurality and urban modernity are gradually more difficult of visualize. In this remote southern region the means of transport are as diverse as the practices of mobility, its materialities, bodies and objects. It goes and combines from the boat, the buses, bridges, ferry, docks, micros and technologies. The experience of daily mobility effectively can't be reduced only to the displacement and connection between different infrastructures, but also the experiential, relational, and material dimensions present go through and modify each maneuver. From “mobile” techniques we propose to read the mobility infrastructures from an historical and experiential perspective, indispensable for a sensible and affective observation of the practices within this region.

(*) Proyecto FONDECYT 11171028

CHINESE URBANIZATION AND THE SPREAD OF SPICY GASTRONOMY

Yu Cao

This article explores how infrastructure and mobility has brought about changes in tastes in contemporary China. On one hand, Chinese urbanized gastronomy is significantly deterritorialized, thanks to the rise of modernized logistics and frequent movement of Chinese people. On the other, a spicy gastronomy is getting popular. This article argues that this gastronomical change is an invented tradition by the migrants, who then spread this modern spicy gastronomy in China's major cities. Owing to their age, occupation and migration experience, migrants incline to dine out together. The spicy food, because of its affordable price and its "hot" property, offers a chance for the migrants to socialize with one another and create bonds among themselves on the dining table. In time, the spicy becomes an element of a shared, embodied culture among both migrants and urbanites in contemporary China.

— Session —

IMAGINING MADRID: CITIZEN PARTICIPATION, PUBLIC SPACES AND MOBILITY

Stoyanka Andreeva Eneva

(Universidad Autónoma de Madrid) – Spain

The present paper aims to explore the policies of citizen participation put in practice by Madrid's city council focusing specially on the transformation of public spaces in the city, pedestrianization and mobility.

The current municipal government, elected in 2015, came into power with the aim of a deep transformation and opening of the local institutions and with an ambition to create a new space for co-decision making including as much as possible citizens' voices. Besides citizen participation, also environment, mobility and public spaces have become key priorities of policy making in Madrid during the last two and a half years.

The paper analyses the links between citizen participation and creation and/or transformation of public spaces in a broader context: on the one hand, Madrid has been framed as a neoliberal city with a lack of participation culture where huge investments in highway infrastructure were made during the last mandates of the former conservative governments. On the other hand, the "municipalism of change" project, started in 2015 as an alliance between social movements, active citizens and left parties members, aims to boost citizen participation and to create an environmental, pedestrian and cycle-friendly model of urbanism.

As a result of the above mentioned city council policies, a lot of participatory processes, surveys and contests spread all over the city encouraging citizens to give their opinion, discuss and decide how public spaces in Madrid should be transformed. This situation raised both enthusiasm and critics and started a public debate between academics, urbanists, architects, social movements and neighbour associations.

The paper aims to explore the alliances or conflicts between the social actors involved in the participatory processes and to raise questions regarding not only the transformation of concrete spaces, but also the opportunity of building participatory culture. The text analyses the construction of a "good citizen and good public space" ideals under a progressive and pro-social movements government and the process of trying to put these ideals into practice.

Different ethnography-based qualitative research techniques were used for the development of this paper involving participant observation, interviews and collection of secondary data. Interviews were conducted with public employees working in the area of citizenship participation, with neighbours and representatives of neighbour organizations.

DYNAMICS IN OPEN SOURCE SOFTWARE INNOVATION IN THE DEVELOPING COUNTRIES: A CASE FROM CHINA

Yu Cheng

A rich body of literature for social scientific studies on open source software (OSS) has been published in the last decade. However, the understanding of open source movement in developing countries is still inadequate as the existing literature pays much attention to the benefits which can be reaped by developing countries through deploying and developing OSS. This view overlooks the dynamics and challenges faced by DCs, as if the implementation of OSS is taken for granted. Drawing upon the theories of science and technology studies, this paper introduces the term ‘infrastructural software’ to investigate and identify the dynamics surrounding the adaptation processes of Linux – an OSS with features of infrastructure in China by conducting a case study of Chinese indigenous Linux development. Finally, this paper discusses the strategies adopted by Linux provider and the policies employed by the Chinese government in order to response dynamics and tackle challenges.

ETHNICITY AND URBANIZATION: HUI AND ISLAM IN SOUTH FUJIAN SINCE 1978

Fan, Ke

(Nanjing University) – China

Through exploration of how Hui Muslims and Islam have performed a role over the past four decades in Quanzhou, a coastal city in southern Fujian, this study examines how ethnicity can be managed or manipulated by the government to achieve its purpose. In this process, it was not the government that intentionally initiated the project as to make Quanzhou a landmark of the interchange of the Maritime Silk Road when the city started expanding, but it encouraged Hui intentions and efforts in this area. With economic success, local Hui have pursued the promotion of so-called Islamic characteristics featured in architectural representation. As such, I argue that the practice by the Hui communities reminds the government to carry out its strategy of making the city a symbol of multicultural heritage from the Middle Age Maritime Silk Road. This study uncovers the complexity of this process, arguing that what has happened in South Fujian could only take place in this era of globalization. Drawing on field data and literature this study first examines a brief history of the Hui ethnicity in South Fujian. Secondly, it examines the process of how regional Islamic and local Muslim histories have become resources for the government and local Hui authorities to make both the city and its vicinity “culturally Islamic”. Thirdly, some recent changes concern this study as well. Because of an economic boom this area has brought waves of migrant workers from elsewhere, notably with many of Hui among them, since the 1990s. The questions thus arises: Could these Hui immigrants get along with, and how do they look at, local Hui residents? How have the local Hui in turn viewed the Hui immigrants? And in what ways have the Hui immigrants made their contributions to the project of making Quanzhou multicultural in the era of globalization?

DEMOLISHING AND REBUILDING OF A MOSQUE IN EASTERN CHINA: STATE POWER, SOCIOECONOMIC DEVELOPMENT, AND INTRA-CONFLICTS

Zach

(Institute of Latin American Studies at Anhui University) – 中国

This ethnography studies the demolition and rebuilding past of a mosque after 1949, especially post-1980. This Mosque, located in an eastern China city, dated back to 14th century, was demolished and occupied by a factory and an elementary school during the Cultural Revolution Period. The mosque was partially rebuilt in 1980s and mostly reclaimed back in recent years. Contrary to re-prosperity of the mosque, however, numerous Muslims move out of the ummah of the mosque and, esp. the young generation, refuse to returning the mosque and observing the religion. In particular, the mosque is believed to be one of most important cornucopia sources for the old generation, so that the rupture between the two generations tends to grow wider since 1980s. This suspicion can hardly be concealed along with constant changing of Imams of the mosque in recent two decades.

This study displays three factors working behind in particular for the above phenomena: 1) the intervention of the state power, 2) the social change upon Muslims during socioeconomic development since 1980s, and 3) the power game between locals and outsiders, old and young generations, the administrative party of the mosque and imams, ethnic and religious reasons, and the state power and minority status of Muslim Hui in China.

OP 152 – SACRED LANDSCAPE, INDIGENEITY AND CULTURAL HERITAGE

Landscapes in indigenous cultures are part of social memory, cultural intimacy and expression of indigenous ontologies. In anthropology, the concept of landscape has been discussed strongly with reference to the human-non-human; human-nature relation, identity articulation and discourses on globalisation. In recent debates on indigeneity and indigenous theory, landscape, identity and memory are vital components, especially relating to intangible heritage and indigenous spirituality.

This panel proposes to discuss the impact of globalisation on the imaginary and ecological situation of indigenous landscapes with a strong focus on adivasi cultures. The panel addresses the notion of the sacred space or heritage used by adivasi people in India or indigenous people globally. It will also explicate varied attributes of sacred spaces, and discuss them as emerging new sources of agency and factors for social resistance in postcolonial settings of India and other parts of the world.

Convenor:

Nava Kishor Das

(Anthropological Survey of India, Kolkata) – India

Lidia Julianna Guzy

(University College Cork, Study of Religions Department) – Ireland

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Landscapes; Indigeneity; Indigenous Theory; Indigenous Spirituality, Globalisation

Thematic lines: 21. Indigenous Knowledge/Saberes Indígenas

— Session —

INDIGENOUS ADIVASI-TEA TRIBES OF ASSAM: POSTCOLONIAL SURVIVAL STRATAGEM AND GLOBAL DEVELOPMENT PARADIGM

Soumen Ray
(UNICEF)

The Tea Garden Workers of Assam, better known as Tea Tribe – Adivasi, have been struggling for liberation from economic bondage. Their struggle is traceable to colonial era contractual foundation as tormented coolie class. The paper highlights their economic repression emanating from violation of basic labour rights of which remains unchanged. Besides economic exploitation, the Tea tribes have been facing native language decay and cultural trounce in the face of depletion of festivities surrounding Sarhul Puja and Karam Puja being part of Sarania religion. In tune with global trend, the paper uses new paradigm of culture and development, in which culture is taken seriously as a factor in development thinking and policy. Current global thinking raises issues about how development paradigms have adopted explicit concepts of culture and/or carried within them implicit cultural norms. Culture is a key element in the concept of sustainable development as it frames people's relationships and attitudes towards the built and the natural environment. Sustainable development is an integral part of the society and culture; affecting all aspects of operations in the built environment. There is greater urgency today to relate the sufferings of the Tea Garden Workers of Assam in the realm of global concerns of sustainable development and economic growth.

SACRED LANDSCAPE, ENVIRONMENTAL ETHICS AND INDIGENOUS SPIRITUALITY: APATANI OF EASTERN HIMALAYA

Nava Kishor Das

(Anthropological Survey of India, Kolkata) – India

Notions of sacred landscape, environmental ethics and indigenous spirituality are entrenched in tribal societies of East-Himalaya/Northeast India. Donyi-Polo is a reformed religious cult of the Apatani and allied tribes, though individual tribes pursue original faiths guided by shaman-priests who conduct the rituals coinciding with lunar phases/ agricultural cycles, such as Mepping performed for soil fertility. A multifaceted system of inter-village ritual exchange among allies periodically reinforces the cohesion of the Apatani 'tribe'. There is an ecological basis of indigenous faith and cosmological bond between humankind, animals and natural phenomenon are perceptible. People like Apatanis understand ecosystems from traditional landscape perspective, regarded as sacred.

Guided by environmental ethics, cosmological worldview, and spiritual consideration, Apatanis pursue wet –terrace- Aji-nyii /paddy- fish-farming having been cautious about sustainability of natural ecosystem. This holistic value-system, based on cultural heritage and indigenous theory is analogous with emergent concepts and practices of interdisciplinary sustainability, ecological economics, human wellbeing and integrated planning and policy.

— Session —

LANDSCAPE AS RESISTANCE – GANDHAMARDHAN MOUNTAINS OF THE BORA SAMBAR REGION, WESTERN ODISHA (INDIA)

Lidia Julianna Guzy

(University College Cork, Study of Religions Department) – Ireland

The paper aims to present an example of successful eco-resistance against bauxite mining and industrialisation fought in the mid 80ies by Adivasi Paiko, Binjal and Sora communities as well as by local activists in the Bora Sambar region of western Odisha vital until today. The Gandhamardan Surekhya Andulan – the Gandha Mardhan Protection Movement (Gandha=medicine; mardhan= mountains) of western Odisha shows how a landscape and the protection of its environment have become an expression of local resistance and of regional identity.

INDIGENOUS PEOPLE AND OBJECTS IN NEW AGE URBAN LANDSCAPE

Carlos Steil

(Universidade Federal do Rio Grande do Sul) – Brasil

The scope of this presentation is to discuss the indigenous presence in the urban landscape. The empirical context of the study are middle class groups, in Porto Alegre, Brazil, of New Age spirituality movements that make use of plants, materials and objects of different indigenous traditions, such as ayahuasca, peyote, tobacco, snuff etc. in rituals that seek to expand consciousness and connect modern and urban individuals with cosmic forces of nature. In this context, special attention will be paid to indigenous priests and shamans, who come from various parts of the country and circulate through these groups, performing rituals by conducting the use of these power plants by invitation of newager leaders. Another focus will be put on agencies of objects, such as stones, pipes, oils, water, fire, etc. in processes of healing and acquisition of physical, mental and spiritual well-being. The research methodology has, as its starting point, the suggestion of Bruno Latour to “follow the actors themselves”, in this case, the indigenous, in their urban pilgrimages by New Age spaces. The hypothesis that guides the development of our argument is that the presence of these indigenous traditions is redefining the landscape of post-secular society that has been shaped by a spirituality that moves away from religion and gives rise to new models of relationship between humans and the sacred.

THE PRESERVATION OF THE SIBERIAN SHAMANIC CULTURAL HERITAGE IN THE GLOBALIZED WORLD

Carla Corradi

(University of Bologna) – Italy

The current “renaissance” of shamanism in Siberia, which has survived the frequent hostility of political and religious institutions, attests that the values of tradition are socially completely shared. The shamanism of the different Uralic, Altaic and Paleo-Siberian populations presents homogeneous features, which show some formal variations only to differentiate the cultural identity of the individual communities. The success of this deeply elaborated system of beliefs is explained in the light of the original a-temporal and a-spatial principles on which it is based, which are the fruit of ancient wisdom and can be a reference model for today’s industrialized societies. Populations such as the Yakuts, the Shors, the Yuraks, the Selkups, the Tuvans and the Buryats have a particular animistic conception of nature, according to which each element has its guardian spirit, which is potentially both beneficial and evil and must be respected and honoured. On this eco-animistic and totemic mythology the idea of the helping spirits of the shamans, which are of animals or other elements of nature, was formed. From this kind of animism an ethical code of behaviour derives, including values such as: respect for nature and culture, the preservation of the Earth’s resources in a perspective of sustainability, the conception of individual and social metamorphosis as *renovatio* and the fight against evil, which is considered the complementary opposite of the good. Ethnofuturist writers and Siberian artists also contribute to the revival of the ancient tradition, which is functional in the globalized world. Shamanic concepts are preserved even in the culture of the Finno-Ugrians who had abandoned Siberia centuries before.

AMARKANTAK: THE SACRED COMPLEX AND CONTINUITY OF CIVILIZATION

Ranju Hasini Sahoo

(Indira Gandhi National Tribal University) – India

The sacred complex of Amarkantak lies in Amarkantak National Biosphere which is one of the richest Biospheres of India. It lies within two states of Chattisgarh and Madhya Pradesh in India having great conservation value. The Baiga, Gond, Oram, Agharia and Panika are the major Tribes who inhabits in the Biosphere region. It is the origin of three sacred rivers – The Narmada, The Johila and the Soan. Amarkantak is one of the prominent pilgrim centres where parikrama (circumambulation)of river Narmada, the only river circumabulation of the world The objective of the paper is to find out the cultural practices and belief systems of the tribes of region regarding the sacredness of Amarkatnak. Thus, data are collected through oral tradition and memory of the tribes regarding what makes the natural resources and ecology of Amarkatnak a sacred landscape. The Hinduism, jainism and sakhism as major religious philosophies, reflects the nature of religious syncretismin Amarkantak.

The paper explores linkages between nature and culture and analyses how the cultural practices and religious beliefs of these tribal communities have a great influence for the conservation and management of natural resources. Data are collected through Focused group discussion; interview and case study methods and the key informants of the study are religious officials, village elders who are the store house of traditional knowledge and belief system

OP 153 – SCIENCE AND TECHNOLOGY OF HUMAN AND ANIMAL RELATIONSHIP

The history of human beings is woven together with the relationship with animals: food, transportation, entertainment, affective, private and based on the defense of rights. The latter questions all the previous relations, considering them “utilitarists” and “specists”. But the fact is that animals are present, directly or indirectly, in our daily lives and are a constituent part of the symbolic network of the different social groups with which they relate. Similarly, as already noted by anthropology, the human / animal relationship is a good starting point for thinking about the relationship of humans to each other. In this perspective this panel proposal intends to explore these multiple interactions from the point of view of slaughter animals, wild animals and the animals from a relational perspective. The objective is to contemplate the context where the meanings of these relations are constructed and how the constitution of science, as a privileged axis, participates in it. It is therefore in the interest of the panel to think of the place of science in the constitution of the different dimensions of the relationship between humans and animals and the political, cultural and economic aspects that are also part of it.

Convenor:

Marcia da Silva Mazon

(Universidade Federal de Santa Catarina) – Brasil

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Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Português, Espanhol, Inglês

Keywords: human animal relationship; pets; slaughter animal; science

Thematic lines: 08. Anthropology of Science and Technology/Antropologia da Ciência e Tecnologia

CONFLITOS E APROXIMAÇÕES ENTRE HUMANOS E ANIMAIS

CACHORROS DE ESTIMAÇÃO NO BRASIL: MORAL, MERCADOS E AFETO

Marcia da Silva Mazon

(Universidade Federal de Santa Catarina) – Brasil

Propomo-nos neste artigo investigar aspectos da sociogênese de uma relação afetiva mais robusta entre humanos e cachorros de estimação no Brasil tomando como referência a publicação no país da revista *Seleções/Reader's Digest*. Argumentamos que uma nova moralização da relação humanos/animais é sustentada pela relação conflituosa entre os próprios seres humanos inaugurando novos itens de mercado. *Seleções* operou como manual de etiqueta num momento de centralização do Estado brasileiro; a relação entre humanos e cachorros é redesenhada em meio às tensões do pós-guerra.

“DANGER, AREA SUBJECT TO SHARK ATTACK”: RELATIONSHIPS BETWEEN HUMANS AND SHARKS ON BEACHES ON RECIFE / BRAZIL

Ana Claudia Rodrigues

(Universidade Federal de Pernambuco) – Brasil

In the 90's of the twentieth century the city of Recife recorded increasing numbers of sharks attacks on Sufists and bathers frequenting the main beaches of the capital of Pernambuco and the metropolitan region, modifying the dynamics of uses mainly for sports and baths. Mitigating actions were carried out such as placing boards on beaches, banning surfing, forming an incident monitoring committee, and encouraging research that subsidized some state interventions.

Sharks experts played an important role in providing insights into species characteristics and behavior. Terms like tiger shark, flathead, became popular as the PROTUBA project tracked and monitored sharks off the coast of Pernambuco. Some tensions between researchers, environmentalists and civil society have fostered debate over the best solution to the phenomenon, such as the extermination of animals, the implementation of protective nets to prevent the passage of sharks to shallow water and banning of baths. An important point in this discussion was to rethink human actions about nature in pursuit of economic development. One of the causes of the increase in incidents was the construction of the Suape Port Complex modifying the entire local ecosystem and landing mangroves used for animal reproduction. It is observed that the research focuses on the natural sciences, there are no studies in the field of human sciences that address the understanding of human-shark relations and that takes into account the historical, social and symbolic transformations around this animal, sometimes seen as a tormentor, sometimes as a victim. This work intends to discuss the tensions and approximations when establishing relationships with wild animals, discussing issues such as agency, individual / person and animal rights, from the field of Anthropology of Science and Technology and Anthropology of Human – Animal Relations.

MEN PLAYING WITH FISH: THE SOCIOTECHNICAL DIMENSION OF HUMAN-ANIMAL RELATIONS IN ARTISANAL AND INDUSTRIAL FISHING/ HOMENS QUE JOGAM COM PEIXES: A DIMENSÃO SOCIOTÉCNICA DAS RELAÇÕES HUMANO-ANIMAL NA PESCA ARTESANAL E INDUSTRIAL POTIGUAR

Paulo Gomes de Almeida Filho

(Universidade Federal do Rio Grande do Norte) – Brasil

The sea is the scene of one of the most complex relations of society-nature: the encounter possible through technical fishing mediation between men and marine creatures. Starting of the bibliographical research and of the empirical experience of the author on fishing collectives in the state of Rio Grande do Norte (Brazil), the existence of what fishermen game, a native metaphor for the process of catching the fish, operationalized by the notions of technical-expertise (the field of fishing techniques) and moral-technical (rule / limit which consists in the use of techniques that do not totally eliminate fish escape possibilities). In terms, knowing how to play means to operationalize the two concepts concomitantly.

cited above, which gives the fisherman social prestige in his grouping. However, the relations between fishermen and sea creatures are altered according to the technical modality practiced: artisanal fishermen usually emphasize the absence of the game between the fishing industry. Therefore, the proposal of this Communication is describe and analyze human-animal relations from their sociotechnical dimension, starting from the notion of game elaborated by the studied groups.

Resumo:

O mar é o palco de uma das relações mais complexas da sociedade-natureza: o encontro possível através da mediação técnica pesqueira entre homens e seres marinhos. A partir da pesquisa bibliográfica e da experiência empírica do autor sobre coletivos pesqueiros no litoral do Estado do Rio Grande do Norte (Brasil), percebeu-se a existência do que os pescadores interlocutores da pesquisa chamam de jogo, uma metáfora nativa para o processo de captura do pescado, operacionalizado pelas noções de perícia-técnica (domínio das técnicas de pesca) e moral-técnica (regra/limite que consiste no uso de técnicas que não eliminam totalmente as possibilidades de escapatória do pescado). Em termos êmicos, saber jogar significa operacionalizar concomitantemente as duas noções citadas, o que confere ao pescador prestígio social em seu agrupamento. Contudo, as relações entre pescadores e seres marinhos são alteradas de acordo com a modalidade técnica praticada: pescadores artesanais costumam enfatizar a ausência do jogo entre os pescadores ligados à pesca industrial. Desta forma, a proposta desta comunicação é descrever e analisar as relações humano-animal a partir de sua dimensão sociotécnica, tendo como ponto de partida noção de jogo elaborada pelos coletivos estudados.

DA MORTE ARTESANAL À MORTE INDUSTRIAL. ESTRATÉGIAS DISCURSIVAS PARA A NATURALIZAÇÃO DO ABATE

Luciano Félix Florit

(Universidade Regional de Blumenau) – Brazil

Diego da Silva Grava

(Universidade Regional de Blumenau) – Brazil

O debate em torno da relação com os animais na sociedade contemporânea afeta os mais diversos âmbitos e contextos sociais. No entanto, há regiões que parecem blindadas a esta discussão, mesmo tendo o “especismo” no centro de sua dinâmica socioeconômica. É o caso de regiões desenvolvidas em torno de firmas voltadas à indústria da carne, na qual o abate de animais é a atividade estruturadora do território e das relações econômicas e políticas. A partir do caso da microrregião de Concórdia-SC, na qual nasceu a empresa Sadia (hoje Brasil Foods), analisaremos as relações sociais e políticas que dão sustentação, naturalizam e reproduzem o uso meramente instrumental de seres sencientes não-humanos na forma de um padrão de desenvolvimento territorial. Em particular, buscaremos examinar como a experiência de colonos na lida com animais para a subsistência é apropriada pelo discurso da indústria, obliterando as possíveis objeções morais para a atividade. Buscaremos entender o papel da tecnologia neste processo, e o das normas técnicas que buscam garantir condições de salubridade no trabalho humano nos moldes industriais. Parece-nos que, assim como a luta antiespecista pode ser incorporada pela dinâmica social com diversos vieses, inclusive, por vezes, socialmente segregadores e elitistas, o bloqueio ideológico desta questão pode significar um acirramento da exploração entre humanos.

HUMANS AND PRIMATES

HUMAN-CHIMPANZEE SOCIAL RELATIONS IN A LABORATORY SETTING IN JAPAN: SCIENTIFIC PARTNERING AND INTERSPECIES SOCIALIZATION

Gabriela Bezerra de Melo Daly

(University of Saint Andrews) – United Kingdom

Primatology and cognitive sciences have devoted considerable attention to the study of chimpanzees; socio-cognitively complex animals and our closest evolutionary relatives. Yet, human-chimpanzee relationship in scientific settings varies according to cultural and institutional practices. The most striking case is Japanese primatology, which shows greater sensibility to so-called hybrids of nature and culture. The work presented is based on long-term fieldwork conducted in a non-invasive cognitive sciences laboratory in Japan. In this setting, human-animal relationship is a vital part of the research philosophy and both species constitute a hybrid community of affections, social relations and scientific partnering. By employing etho-ethnographic methods at the intersection of social anthropology, social studies of science and primatology, it was possible to address how humans and chimpanzees set and blur boundaries between species during interactions. The results support four main points, namely, (a) interspecies socialization or mutual social learning (b) embodiment of interspecies social relations in space (c) inclusion of interspecies social relations in experimental settings (d) animalcentric perspectives on chimpanzee personhood rather than anthropomorphization. Moreover, this work provides a concrete case of how interdisciplinary research may render the analysis of human-animal relationships more symmetrical and less reliant on human representations of animals.

THE SEARCH FOR AN EXACT MORAL CLOSENESS TO SENTIENT ANIMALS: THE CASE OF SANDRA, THE ORANGUTAN OF THE FORMER BUENOS AIRES ZOO

Maria Carman

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While the rest of the animals sink in the juridical ocean of living things, an ape-hybrid –which would never have existed without human intervention– is transformed into a non-human legal entity. Through the emblematic judicial course taken by the orangutan Sandra from the former Buenos Aires Zoo, we will pick up the philosophical, anthropological, biological or legal arguments legitimizing Sandra’s transformation from object to subject, according to the ape’s attorney.

The use of judicial guarantees –such as a writ of protection or habeas corpus– is symptomatic of how protectionist movements view their relationship with these sentient creatures: it involves achieving an accurate moral closeness with these animals, adjusting the distance and interaction until they coincide with the protectionist representation of these animals. However, access to justice for the apes remains a paradox in a context of profoundly unequal societies, such as Argentina, in which hundreds of human beings deprived of their rights are denied the possibility for legal representation for their claims.

How far reaching is our empathy, our will to fight for the dignity of others? If the animal issue becomes autonomous, the possibility of giving these new applications of legal tools an emancipating nature decreases. How can the animal question be re-politicized in order to reapply it to the broader issues of inequality in our societies?

CAPUCHIN MONKEYS AS PARTNERS, AS PLAGUE AND AS DISEASE: COMPLEX RELATIONSHIPS AMONG HUMAN AND MONKEYS IN NORTHWEAST OF PARANÁ STATE (BRAZIL)

Eliane Sebeika Rapchan

(Universidade Estadual de Maringá) – Brasil

Humans and other animals are both products and producers of spaces. The relationships established between humans and Capuchin monkeys in Maringá, a medium-sized city in northwestern Paraná-Brazil are a good example of this. Created from the British concept of garden city of Ebenezer Howard, Maringá is in a region of strong agribusiness vocation. At the same time, its inhabitants cultivate representations of urban modernity. The contrasts are expressed in the strong memories of rural or in the current links with many rural activities. The hybrid collectives formed express such conflicts producing complexities and scales. There are three green areas in the city inhabited by monkeys, all encrusted in urban areas. Surrounded by asphalt and sidewalks, parks are contiguous areas to human occupations. That is, to the monkey it is enough to transpose the walls of the parks and to cross race tracks and avenues to arrive at houses, commerce and schools. Conflict and conviviality are expressed both in the daily life of the backyards, parks, or schools, as well as in the press and in certain segments of scientific production. In the press, we found a high frequency of discourses about the risks of contact with the monkeys to avoid diseases, such as yellow fever, and about assaults allegedly coming from animals. The scientists, mainly agronomists and biologists, sometimes represent monkeys as potential pests to plantations and forests.

HUMAN ANIMALS AND OTHER PRIMATES: REFLECTIONS ON THE CRITIQUE OF DUALISMS IN CONTEMPORARY ANTHROPOLOGY

Eliane Sebeika Rapchan

(Universidade Estadual de Maringá) – Brasil

Contemporary reflections on relationships between humans and other animals, other primates in particular, reveal expected but uncomfortable analogies.

Among them, it is worth emphasizing at least three. One, strongly ethnocentric, resembled tribal and rural populations to other primates for aesthetic, moral, or behavioral attributes and dominated philosophy, science, and the arts until at least the early twentieth century. The other arose in the second half of the twentieth century and expresses a double otherness, both in the expansion of universal conceptions of humanity; as well as in the attribution or recognition of sociability, intelligence or culture among non-humans. Finally, the last decades have forged a tendency to value the plurality of human cultures and animal diversity (domestic, wild) as long as this does not affect dominant interests or values. It is a kind of fragile nominal pan-universalism that still needs to recognize and deal with the conflicts arising from encounters and overlaps between peoples, animals, spaces, and rights. In these contexts, anthropology has assumed a prominent role as it analyzes both its own relativism and the Cartesian model of the animal-machine that suggests the objectification or, at least, the restriction of the animal condition to utility functions and proposes relational or synthetic models that seem to be able to offer alternatives to the contrasts defined by modern dualisms such as the nature / culture or center / periphery pairs

HUMANOS E ANIMAIS: RELAÇÕES, SABERES E TÉCNICAS

CÃES E GATOS COMO ESPÉCIES EXÓTICAS INVASORAS

Andréa Osório

(Universidade Federal Fluminense) – Brazil

A presença de animais domésticos em Unidades de Conservação (UCs) no Brasil, sobretudo cães e gatos, tem chamado progressivamente a atenção de biólogos e ecologistas. A visão conservacionista é a de que cães e gatos errantes em UCs representam um risco e uma ameaça à biodiversidade. Sejam ferais, domiciliados ou semi-domiciliados nos aglomerados humanos do seu entorno, são apresentados reiteradamente como responsáveis pela morte de animais de pequeno porte como teiús, gambás, ouriços-caixeiros, entre outros. Assim, se tornaram uma praga e passaram a ser vistos como espécies exóticas invasoras (EEI). Uma espécie exótica, ou introduzida, é aquela deslocada de sua região de origem natural de forma intencional ou não. Se sua expansão ameaça a biodiversidade local, ela passa a ser considerada exótica invasora. Tensões como nativo/exótico/invasor e selvagem/feral/doméstico emergem. Animais domésticos feralizados ou semi-domiciliados, eles atravessam fronteiras classificatórias e jurídicas. Mas qual é, afinal, o lugar desses animais? A quais categorias eles pertencem? Se ninguém sabe ao certo a origem geográfica de cães e gatos domésticos como espécies biológicas, como eles se tornam “exóticos” e “invasores”? E qual o potencial destrutivo real que apresentam para a biodiversidade nacional? Ou seriam eles metáforas preservacionistas de uma humanidade que se deseja apartar do mundo natural, seguindo a “grande divisão” latouriana? A partir de um conjunto de publicações nacionais de viés preservacionista e conservacionista, o paper visa compreender as representações dos cientistas sobre cães e gatos em UCs e as soluções que apresentam para o problema.

GORDOFOBIA ANIMAL: A REPRODUÇÃO DO ESTIGMA ENTRE ESPÉCIES

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Eveline Baptistella

(Universidade do Estado de Mato Grosso) – Brazil

Os animais são classificados de maneira sociozoológica, inclusive como belos e feios. Os concursos de beleza de cães atestam tal condição. A convivência entre humanos e demais espécies não é homogênea e dá-se culturalmente e historicamente. Dentre os tipos de relações existentes na contemporaneidade, destacamos categorias que se opõem: os animais de produção e os pets. Aqueles têm seus corpos manipulados no sistema de criação, destinados à produção de alimentos cárneos e outros. Os segundos são criados apenas para afeto e, apesar de também terem seus corpos manipulados através de uma série de procedimentos, tem sido antropomorfizados e incorporados a uma noção de família multiespécie. Assim, vimos emergir uma extensão do comportamento humano lipofóbico aos pets. Através de entrevistas, observação participante e análise de redes sociais, vimos a transferência da gordofobia imposta aos humanos na exigência de padrões estéticos aos animais que tutelam, contudo, o discurso gordofóbico retroage aos próprios tutores e os aproxima enquanto espécie: ambos, tutores de pets gordos e os próprios pets tem sido considerados desleixados, aproximando moralmente as espécies. Para essa reflexão, selecionamos uma abordagem teórica interdisciplinar, que inclui a teoria dos Estudos Animais, da Antropologia, da Sociologia e da Comunicação Científica a fim de compreender o relacionamento entre animais humanos e não humanos a partir da perspectiva da busca pelo corpo considerado perfeito.

CARROCEIROS E CAVALOS DE TRAÇÃO: ALTERIDADE E HABITAÇÃO URBANA

Ricardo Oliveira

(Universidade Federal de Minas Gerais) – Brasil

O objetivo desta comunicação é descrever e analisar o modo de vida carroceiro no contexto de disputas em torno da legitimidade do trabalho equídeo de tração, na cidade de Belo Horizonte (Brasil). Partindo do vínculo propriamente laboral entre homens e cavalos, que, entretanto, pressupõe o reconhecimento da interioridade e intencionalidade dos animais, bem como o acúmulo de uma série de saberes tradicionais, habilidades especializadas e uma singular comunicação interespecífica, descrevo o conflito ambiental urbano que os fez interagir com ativistas da proteção animal, veterinários, vereadores, juristas e prefeitos, além dos habituais comerciantes e fregueses. Analiso o lugar das ciências na governamentalidade e o modo como elas vem sendo mobilizadas para o controle e o disciplinamento dos corpos humanos e equídeos nos territórios que habitam, considerando os aspectos econômicos, políticos e culturais inscritos nessas relações de classe. O artigo propõe uma reflexão sobre a alteridade do modo de vida carroceiro, baseado numa aliança micropolítica entre homens da classe trabalhadora e os cavalos que com eles trabalham, e sobre sua coetaneidade com os diversos grupos sociais emaranhados na malha urbana.

PASSO A DOIS – PERCEPÇÃO, MOBILIDADE E DESLOCAMENTO COM CÃO-GUIA

Olivia von der Weid

(Universidade do Estado do Rio de Janeiro) – Brasil

Cães que se tornam guias são cães que ganharão certos atributos sociais – hierarquia de posições em relação aos humanos, função e papel social específico, respeito a normas e regras de conduta. O entendimento de sua atividade de guia cresce ao longo do seu caminho de vida, por meio dos engajamentos e atividades práticas propostas a ele, e pelo seu envolvimento em uma série de relacionamentos com praticantes qualificados. Nesse paper apresento um relato etnográfico das técnicas de deslocamento e mobilidade com cão-guia a partir da pesquisa que realizo desde 2016 no Centro de Formação de Treinadores e Instrutores de Cães-Guia do Instituto Federal Catarinense (IFC/Camboriú). Trata-se de iluminar os laços íntimos entre ação e agenciamento, as relações de força que tornam certos seres capazes de tornar outros seres capazes. A formação duplas (pessoa cega e cão-guia) acontece nas zonas de interpenetração de experiência sensitiva, na qual estão imersos corpos humanos e corpos caninos. Na mobilidade com cão-guia a agência e o movimento acontecem quando organismos vivos tocam uns aos outros, dão uns aos outros o poder de afetar e serem afetados. Desenvolvendo uma espécie de etnografia fenomenológica, busco tornar sensíveis atividades e interações que costumam ser invisíveis e silenciosas, revelando capacidades corporais e saberes forjados na experiência cotidiana de interação entre pessoas, coisas e cães no centro de treinamento e seus arredores.

HUMANOS E ANIMAIS: FORMAS DE VIDA

CAÇADORES DE ONÇA: SOBRE A RELAÇÃO HOMEM E NATUREZA ENTRE OS GATEIROS DO PARU, ALMEIRIM-PA

Carlyle Martins

(Universidade Federal do Pará) – Brasil

Este trabalho aborda o uso de recursos naturais de livre acesso, utilizando como fonte privilegiada de informações as narrativas de gateiros, termo utilizado para referir aos antigos caçadores de onça que habitam a região do rio Paru, município de Almeirim, estado do Pará. O objetivo é identificar e caracterizar o processo relacionado às mudanças nas formas de uso da fauna silvestre, os principais agentes envolvidos nesse processo, as formas de interação com esses animais; conhecimentos; técnicas e as habilidades envolvidas. Partimos dessas observações para refletir a naturalização dos conceitos de “natureza” e “cultura” e considerar ao mesmo tempo novas experiências em torno dessa relação entre humanidade e animalidade. A hipótese apresentada nesse trabalho é que a existência de um vácuo institucional e mudanças no plano moral-cultural (ou seja, dos valores que orientam a relação homem natureza), favoreceram o surgimento de práticas e ideias sobre regimes de apropriação dos recursos de acesso livre, onde se confrontam também códigos morais-culturais e sociabilidades várias.

Para elaborar a análise realizei um estudo empírico qualitativo sobre a atividade cinegética que ocorreu nessa região no período situado entre a década de 1960 e 1980, quando a caça e a comercialização do couro da onça se tornou a principal atividade geradora de renda dos moradores das comunidades da região que, até então, tinham como principal fonte de subsistência a atividade de coleta de produtos florestais.

BICHO MAU: A CIÊNCIA CAMPONESA SOBRE SERPENTES E SEUS VENENOS (URUCUIA, MG)

Luzimar Paulo Pereira

(Universidade Federal de Juiz de Fora) – Brasil

A apresentação tem como foco as maneiras pelas quais são descritas e vividas as relações entre homens e serpentes venenosas no município de Urucuia e entorno, Norte de Minas Gerais. Em especial, explora a especificidade do conhecimento camponês sobre as cobras e suas toxinas, além de observar os efeitos de sua presença em diversas modalidades de relações sociais. Não se trata interpretar simbolismos locais sobre fenômenos biológicos ou naturais tidos como universais; como se os primeiros fossem metáforas de uma realidade dada a priori, representada pelos segundos. O que se propõe é levar a sério o que dizem e fazem habitantes de sítios e fazendas em relação aos animais, com o objetivo de surpreender a produção de modos singulares de existência. Os “causos de cobra” – narrativas que tratam dos encontros entre pessoas e “bichos” – desempenham papel importante neste processo. Simultaneamente história contada e fato ocorrido, o “causo” é forma particular de se produzir conhecimentos sobre serpentes, venenos e meio ambiente. Mais do que coisas de um certo tipo, animais, toxinas e lugares emergem dos relatos como manifestações de um processo em devir, de criação contínua. Na perspectiva dos moradores das áreas rurais de Urucuia e entorno, as cobras que se deslocam por matas, campos, roças, quintais, casas e demais lugares habitados por pessoas e suas criações, ao se deslocarem, fazem circular a “maldade”. Longe de ser apenas conjunto de ideias e valores que guia comportamentos e orienta julgamentos, o “mau” é matéria em permanente transformação (transformando, por sua vez, pessoas, animais e ambientes). Os modos pelos quais os habitantes de Urucuia e entorno se relacionam com as serpentes – das táticas de se evitar encontros à sua matança, passando pela atuação etnopreservacionista dos benzedores – explicitam modos particulares de se relacionar com a maldade nas mais diferentes esferas da vida.

THE EXPERTISE OF THE BIOLOGICAL SCIENCES IN ENVIRONMENTAL LICENSING AND SCIENTIFIC PRODUCTION

Ana Cecília Oliveira Campos

This is an ethnography of the relationship between practices of biologists who produce scientific research and studies for Environmental Licensing in the state of Mato Grosso. Biologists, the main interlocutors of this research, act as both researchers and specialists whose expertise is triggered in Licensing. The arrangement of this ethnography is based on fieldwork in laboratories and zoological collections, spaces in which the “biotic environment” is constructed. In this context, the practices of the interlocutors are used to describe the relationship between the production of science and the production of bureaucracy.

Among biologists, science and bureaucracy appear as dual and opposing, also as in intense interaction. It compares this apparent contradiction with the relationship of biologists with other researchers and experts, also with environmental consulting firms and with government audit bodies.

Following the practices that produce the biotic medium in licensing explicit: a) a narrative about licensing in which they themselves and other experts do not occupy a pre-defined role; one that is composed insofar as they are located more for the interests of the animals or the enterprise; b) the licensing as driven by questions for which the answers are pre-established and cooperate with the interest of the enterprise; c) how science production, which allows them to know animals and ecological interactions, is seen as a political strategy for the action of biologists. In this ethnographic experiment, an image is formed that is a non-static, non-totalizing arrangement of practices that make up the biotic environment and that gain effects beyond the margins of the papers.

SPECIESISM: PERSPECTIVES REGARDING THE EQUALITY OF HUMAN AND ANIMAL SPECIES

Fabiola Ribeiro Duarte

(Universidade Federal de Goiás) – Brasil

Anderson Santos Almeida

(Universidade Federal de Goiás) – Brasil

Janine Helfst Leicht Collaço

(Universidade Federal de Goiás) – Brazil

While homo sapiens species historically are accused to be anthropocentric, privileging the human being above the other species of the Kingdom animalia, these knowledge are questioned by collectives of humans who fight by the end of speciesism, which is related to a prejudice among species based on appearances. This paper proposes to make a discourse analysis of the vegan movement, focusing primarily on reflection on not using animals for any human purposes, or, as its discourse is built and incorporated into the practice of being vegan in the midst of a industrial-capitalist society which has animals as an inexhaustible source of economic resources and has created a symbolism from the act of eating animals that was embedded in the social habitus, also using medical and nutritional knowledge to justify its importance. Considering the various elements that come together to understand a social world without animal exploitation, the anthropological gaze is an important tool to analyze how the ideas of this movement may question the modern dualism between nature and society in ontological distinct areas.

— Session —

BIOLINGUAGEM: POR UMA LINGUÍSTICA BEM ARTICULADA

Beto Vianna

(Universidade Federal de Sergipe) – Brasil

Com a Linguística política (oposta, parafraseando a terminologia latouriana, à política linguística) aprendemos que as línguas humanas são naturais e que a linguagem permite representações privilegiadas, implicando que o humano, seu usuário exclusivo, representa melhor a realidade que os demais sistemas vivos. Essa naturalização e universalização do saber linguístico não melhora as coisas para os próprios humanos, pois, tal como os epistemólogos fizeram com o conhecimento, a linguagem é emudecida pela ciência positiva, só acessível e revelada, enquanto objeto natural, pelo especialista. Em paralelo a uma biosemiótica, tal como concebida por von Uexküll, e incorporando a abordagem sistêmica da escola chilena da Biologia do Conhecer e outros pensadores pós humanistas, proponho uma linguística melhor articulada, que nos permita descrever interações coontogênicas humanas, não humanas e interespecíficas como um domínio linguístico em seus próprios termos. Tal como em uma política ecológica bem articulada, que prescinde de uma natureza purificada, proponho nos livrarmos da língua natural em oposição a um polo purificado do social (ou extralinguístico), permitindo que nossos sócios não humanos também participem da conversa.

OP 154 – SEMIOTICS IN CONTEMPORARY ANTHROPOLOGY – STRENGTHS, WEAKNESSES, OPPORTUNITIES AND THREATS

Since its scholarly foundation in the 19th century, semiotics played an important role in many social sciences. In 2007 Elisabeth Mertz ended up her article about semiotic anthropology with an optimistic vision of its future, because, as she envisioned, terrain for anthropological inquiry is widening, and semiotic analytic tools to investigate this terrain are ready to hand as reliable and tested many times. After a decade we would like to take a closer look at how and in which domains of anthropological research semiotic perspectives are used. We would like to discuss the core ideas of semiotic theories and approaches (culture as text, as semiosphere, intercultural translation, cultural grammar, etc.) and their applicability to contemporary social and cultural phenomena. Our panel would deal with the question of whether semiotic perspectives (following up on the Hervey's influential 1982 book) still provide useful tools for anthropological research, or are they just another closed book in the history of anthropology.

Convenor:

Aleksandar Boskovic

(University of Belgrade) – Serbia

Marcin Brocki

(Jagiellonian University) – Poland

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, French, Spanish

Keywords: semiotics; contemporary anthropology; anthropological theory; semiotic anthropology; culture as text

Thematic lines: 18. Global Anthropology/Antropologia Global

— Session —

CULTURAL GRAMMAR, SEMIOSPHERE AND CULTURE AS TEXT – EXPLORATION OF THE USE OF SEMIOTIC BASICS IN CONTEMPORARY ANTHROPOLOGY

Aleksandar Boskovic

(University of Belgrade) – Serbia

Marcin Brocki

(Jagiellonian University) – Poland

The paper will be dedicated to the usefulness of the basic categories of semiotic theory in some domains of ethnographic practice. Relying both on the existing anthropological works and my own fieldwork research on postsocialist transition processes I'm going to evaluate the ideas of: 1) "cultural grammar", taken as a set of binary oppositions (Levi-Strauss) with "betwixt and between" zone (Leach, Douglas) that serve as a base code for cultural practices (taking into account the poststructural critique and cognitive theory of classification that revealed weaknesses of the structural-semiotics), 2) "culture as text" with its hidden presuppositions associated with its definiens and definiendum and problems it brings to the analysis of any contemporary phenomena as well as solutions it offers to the research on intercultural translation, and 3) the idea of "semiosphere" (Lotman) applied to explanation of postsocialist transition and theory of cultural change in general.

HISTORY, INTERSUBJECTIVITY AND DOCUMENTARY ANALYSIS IN AN ANTHROPOLOGICAL STUDY OF A URBAN SPACE DISPUTE

Larissa Brito Ribeiro

(Universidade Federal do Triângulo Mineiro) – Brasil

This work is part of my master degree's thesis, in which I studied the process of removing residents from the banks of streams and the river that cut the city of Uberlândia (Minas Gerais), Uberabinha river, for the implementation of urban development projects. The substantial use of documentary sources became strongly important to understand the implications of changes in the classifications of the residents – from favelados, in the seventies, to environmental criminals, in the 2000 years – both to the configuration of the loss of their rights to habitation, and how they were associated with the changes in the conceptions of development attached to the urban projects. The documentary analysis was based on a semiotic perspective by the notion of events, proposed by Peirano, who relied on the work of Peirce, Jakobson and Austin, emphasizing the dimension of action in language when taking into account the context of the situation. However, if the context of the situation is traditionally related to the present of the ethnographic encounter, the use of documentary sources brought the challenge of reflecting on the treatment given to these sources. Thus, the following questions will permeate the paper: how to combine ethnographic reflexivity with documentary analysis that exclude the dimension of lived experience of ethnographic practice? How can the approach of events by a semiotic approach contribute to the use of documents in anthropological analysis?

IS NATURAL SELECTION A CHIMERA? REFLECTIONS ON THE 'SURVIVAL' OF A PRINCIPLE

Glaucia Oliveira da Silva

(Universidade Federal Fluminense) – UFF

My objective is to discuss the persistence of the notion of natural selection in the biological sciences, exploring the fact that: (1) this notion, just like the term culture in anthropology, is historically an inaugural concept in its particular scientific field, and, insofar as both possess a value of heuristic delimitation, both thus came to be considered as explanatory concepts, although today they may be more widely accepted as descriptive in kind; (2) this persistence seems to be equally linked to the fact that the term combines randomness and teleology, but without foregrounding the inherent contradiction; (3) the anthropomorphic metaphors generally used in the description of biological processes, by attributing intentionality to beings lacking in self-determination, presume the existence of a nature defined by processes oriented towards precise ends, endorsing the finalism that, I believe, underlies the idea of natural selection; (4) and, finally, I think that 'culture' and 'natural selection' correspond to disciplinary labels – for social anthropology and biology respectively – that arose in Victorian Britain, as defined by the Great Divide, but they no longer have explanatory power

SOME IMPLICATIONS OF THE SAUSSURE'S CONCEPT OF THE LINGUISTIC SIGN

Aleksandar Boskovic

(University of Belgrade) – Serbia

The paper explores the meaning that the Saussure's concept of the linguistic sign has for the theoretical development of contemporary ethnological and anthropological theories, as well as some of its practical implications. It is argued that the quest for meaning and the role of interpretation are much better understood, and much more productively applied and better appreciated, with the distinctions made by the Swiss linguist more than a century ago.

OP 155 – SENSING DIFFERENCE: URBAN ETHNOGRAPHIES OF FAMILIARITY AND ESTRANGEMENT

The visual has historically been privileged over other senses, particularly in urban spaces where ‘difference’ often becomes either hypervisible or invisible.

However, as we perceive power and hierarchy through all the senses (Howes 2004), a multisensory lens can unpack how urban spaces are navigated and experienced in everyday life. We invite panel contributions that approach a range of urban encounters with difference through a sensorial lens that goes beyond only (in)visibility.

Papers could address e.g.:

- how ‘difference’ is coded within smells, sounds, movements, and other phenomena perceived through the senses
- how ‘race’, gender, class, sexuality, and ability are sensed within urban spaces
- how whiteness, heteronormativity, or able-bodiedness are (un)marked through a wide range of sensorial (im)perceptibility
- embodied urban encounters as vehicles for articulating both estrangement and familiarity
- how urban built environments are sensed as inclusionary or exclusionary
- the role that human senses are ascribed in narratives of ‘difference’

Papers could also explore how (sensed) difference is incorporated, omitted, or otherwise addressed in city narratives and urban planning. We especially welcome ethnographies from beyond the United States and encourage work that critically examines the intersections between the various aspects of urban life listed above.

We plan to seek a special issue based on the contributions.

Convenor:

Spela Drmoušek Zorko

(University of Warwick) – United Kingdom

Siri Schwabe

(Stockholm University) – Sweden

Carrie Benjamin

(SOAS, University of London) – United Kingdom

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: difference; senses; urban ethnography; cities

Thematic lines: 35. Urban Anthropology/Antropologia Urbana

SENSING DIFFERENCE: URBAN ETHNOGRAPHIES OF FAMILIARITY AND ESTRANGEMENT (SESSION ONE)

LISTENING TO DIFFERENCES IN SAI YING PUN AND MONG KOK – ON THE IMPACT OF VERTICAL MOBILITY TO THE NOISE PERCEPTION IN HONG KONG

Andrin Uetz

(Berne University) – Switzerland

For this paper I want to compare the soundscapes of Sai Ying Pun and Mong Kok. One neighborhood is located on Hong Kong Island, slightly gentrified, with a mix of local and expat population. The other is on the Kowloon side, predominately populated by younger locals and people with lower income.

By combining a promenadological (Burckhardt) approach with go along interviews (Kusenbach) and binaural field recordings I reflect on the social implications of sounds in society. Apart from the difference that Sai Ying Pun has more streets and backyards that are relatively quiet and therefore real estate prices are more expensive, both neighborhoods share the characteristic of vertical difference. Residents in the top areas of buildings not only get more sunlight and a nicer view, they also suffer less from street noise. They literally are on top of the noise, with all the excitement of the city just an elevator ride away. In this paper I want to ask how noise and sounds are perceived by residents and visitors of these areas. What does it mean for the store keeper to be exposed to street noise all day long? Does the expat from the 56th floor hear what's going on the ground? Who is allowed to make noise and who has to suffer from it? In a geography of power vertical mobility (means having access to the top floors of skyscrapers) is as crucial as having the means to make noise (Schafer, 114) itself.

PROXIMATE ENCOUNTERS – URBAN POLICY, FEAR AND THE EXPERIENCE OF SOCIAL DIFFERENCE IN RIO DE JANEIRO

Katharina Blank

(Columbia University) – United States

Urban life in Rio de Janeiro is deeply structured by the anticipation of violence and the sensation of insecurity. Several of the city's favelas are located in immediate proximity to wealthy neighborhoods and fear tends to cluster at the 'threshold' between the formal city and the favelas (Cavalcanti 2014). Over recent decades several public policies have attempted to cultivate 'proximity' between the formal and informal city and their residents. Rather than merely gesturing to geographical closeness, proximity in this discourse implies the cultivation of interpersonal intimacy. Programs in the domains of policing, culture and infrastructural upgrading have undertaken efforts to orchestrate amiable 'proximate' encounters across difference. My paper investigates these experiments with fostering novel forms of interaction between people and spaces in an urban life world structured by accentuated social hierarchies and fear.

The paper puts particular emphasis on the way these policies intervene in the sensory experience of urban space. How have these policies affected urbanites' visceral experience of 'proximity and their affective responses to social Others and urban spaces like favelas?

THE PRODUCTION OF URBAN COMFORT: ON THE FORMALISATION OF TOURISM, AFFECTS AND EXCLUSION IN URBAN TANZANIA

Martin Loeng

(Norwegian University of Science and Technology (NTNU) – Norway)

Based on fieldwork in the tourist-frequented city Arusha, Tanzania, I present a paper that moves analytically from the affective intensities of repeated encounters between ‘flycatchers’ (street sellers) and foreigners (tourists, volunteers) to visions for the future of Arusha, in order to explore the management of access to foreigners’ bodies and experiences. Ethnographically, I deal with street encounters that invoke senses of similarity and difference centred on the discomforts of inequality, and how they lead to estrangement/familiarity. Such encounters make different urban spaces comparable through foreigners’ movements and narratives: for example, the discomfort of being ‘confronted by poverty’ in the street by street sellers causes many tourist to literally seek shelter in or be drawn to cafés and restaurants. Established actors are pushing to formalise the interactional play of differences and familiarities, to formalise access to foreigners’ feelings through policy and planning – as is clear in the imaginary landscapes of Arusha Master Plan 2035. What I hope to contribute is how analytical attention to affective aspects of interaction in inequality can sharpen our critical understanding of the production of urban spaces as exclusionary. Drawing off Henri Lefebvre (1992) and Ash Amin and Nigel Thrift (2002) I will suggest we are seeing a ‘state mode of production’ centred around particular modes of interaction aligning with types of globally ‘recognisable’ spaces. Focusing on rich ethnographic accounts of encounters, movements and perspectives on these urban spaces, I will explore three elements: the nature of the affectively charged entanglements between foreigners and ‘flycatchers’ on street as compared to café interactions: how narratives of estrangement and familiarity in encounters enter circulation and become objects of moral judgment: and, lastly, how ‘formalisation’ can be understood as the organisation of access to foreigners’ bodies and the production of particular modes of interaction centred around leisure and comfort.

SENSING DIFFERENCE: URBAN ETHNOGRAPHIES OF FAMILIARITY AND ESTRANGEMENT (SESSION TWO)

SENSING VALUED DIFFERENCE IN BODIES AND THE CITY. DEVELOPING REPERTOIRES OF HIERARCHY, INEQUALITY AND DESIRE IN RIO DE JANEIRO

Tilmann Heil

(KU Leuven / Universidade Federal do Rio de Janeiro) – Belgium / Brazil

Given the renewed arrival of both Africans and Europeans in Latin American countries, I ask how these recently arrived urban dwellers engage with the (not so) visual cues available in the urban landscape of Rio de Janeiro and in/on the bodies of the circulating population. I understand this as a crucial first step in order to relate to the unknown locality, not least in a sensory way. This reading is followed by processes of ordering from which more or less complex repertoires of social relations in the city emerge that shape the ways how my interlocutors get by and engage with the various hierarchical orders in place.

These repertoires have multiple layers of meaning attached to them, seemingly more objective ones, like inequality, as well as more subjective ones, like desire. Drawing from ethnographic fieldwork between 2014 and 2018 with Senegalese and Spanish recently arrived dwellers of Rio de Janeiro, the paper engages critically with Western visualism and how the visual and other sensory activities interrelate among my interlocutors. I return to the prevalence and complexity of 'reading' both class and race in the city and use insights from sociolinguistics to think about the emergence of complex, truncated sensory repertoires of hierarchical orders.

VOICE, HARASSMENT AND CAIRO

Sandra Fernandez

(University of St Andrews) – United Kingdom

This paper will explore who is able to participate in the contested area of Cairo's aural space. In June of 2014 a woman was stripped and raped by a mass of men during a celebration of Abdel Fattah Al Sisi's inauguration as President of Egypt in Tahrir Square. Already frustrated with state of affairs regarding sexual harassment in Egypt, and outraged by the persistence of mass assaults, women's groups and organisations called for a collective demonstration which became infused with political tensions between those groups.

Based on fieldwork with an anti-sexual harassment movement, and drawing from the work of Battesti and Hafez, this paper will tease out the gendered and class oriented nature of voice use in Cairo's public spaces. It will focus on the Stand Against Harassment which occurred outside the Opera House in Cairo as a site representing specific women's voices, defined in part by the urban setting. The decision to hold the stand on the island of Zamalek reflects very specific class agendas and trajectories, implying only certain voices could afford to speak and be heard. In attempting to create an all inclusive space, the terrain in which sexual harassment itself is debated becomes selective.

SOUNDING IT OUT: URBAN ENCOUNTERS AND CULTURAL INTIMACIES

Spela Drnousek Zorko

(University of Warwick) – United Kingdom

This paper explores the ways in which migrant encounters with audible difference – particularly that of language and dialect – can shape understandings of cultural intimacy within urban settings. Amongst former Yugoslavs living in Britain, the concept of “our people” is a mutable category subject to people’s perceptions of relative foreignness and familiarity. While audible differences of pronunciation and vocabulary, which serve to identify most speakers of Bosnian-Croatian-Serbian as members of particular (post-)Yugoslav national communities, sometimes act as barriers to intimacy on the basis of a complicated shared history, at other times the sound of “one’s own language” can serve to domesticate the alienation of British cities where many communities have been “throwntogether” (Massey 2005). Yet my research also demonstrates that stories of encounters with audible difference are frequently punctuated by references to other sensorial perceptions, including sight and touch, which mediate how such encounters are experienced. Bringing these strands together, the paper asks how we can deploy a sensorial approach to pinpoint precisely how different sites of urban encounter mediate perceptions of difference deemed to be more or less domesticated, particularly when researching stories of encounter between and amongst migrant communities.

OP 156 – SENSORIAL ETHNOGRAPHY AND DIGITAL WORLDS: MUSIC PRACTICES IN REAL AND VIRTUAL SPACES

Recent developments in ethnographic practice and anthropological theory in relation to sensory experience, or the sensorial revolution, as named by David Howes, brought forward a variety of issues relating diverse human experiences in the world. Digital revolution brought another challenge: a new orientation in space and time framed by digital gadgets.

Music touches both. It is still primarily experiential and related to real acoustic spaces of its performance and practice, while at the same time more accessible than ever in digital formats, especially for the young. The panel will address radical changes in past decades, from the times when digital communication was limited to computer centres, to the present, when it is difficult to operate without digital devices. Contemporary technology-saturated environments urge also sensorially attentive ethnography.

The main question is how these developments affected music-related activities. Are listeners of music, individualised and separated by earphones from the rest of the world indeed so detached from reality as they seem? Are classical music activities, especially in music venues that are disappearing, obsolete? And how is the whole human sensorium affected by digitalisation? Our research is part of the project SENSOTRA that has received funding from the European Research Council (ERC) under the European Union's Horizon 2020 research and innovation programme (grant agreement No [694893]), <http://www.uef.fi/en/web/sensotra>.

Convenor:

Inkeri Aula

University of Eastern Finland) – Finland

Rajko Mursic

(University of Ljubljana, Faculty of Arts) – Slovenia

Comissão/Comission: IUAES Commission on Anthropology of Music, Sound and Bodily Performative Practices

Languages accepted for paper presentations: English

Keywords: Sensorial ethnography; music; digital materiality; space and place

Thematic lines: 27. Music and Performance/Antropologia da Música e Performance

SENSORY ETHNOGRAPHIES: MUSIC PRACTICES IN DIFFERENT ENVIRONMENTS

SENSORY EXPERIENCES OF LOCAL MUSIC PARTICIPATION. AN AUDIO-VISUAL RESEARCH OF THE LOCAL DIY SCENES OF SAO PAULO

Mihai Andrei Leaha

(University of Sao Paulo) – Brazil

Multi-sensory interactions occur in real places as well as virtual settings and stand at the core of a specific type of attachment towards a local Do-it-Yourself music scene. A local DIY music scene is a marginal, independent scene, comprised of relatively small number of people (involving local producers, artists and listeners, collectives) which are connected together mainly by a common set of musical tastes and political worldviews. These communities manifest interest and involvement in their scene by regular attendance to self-made local music events but also in virtual environments where intense activities of digging and sharing knowledge about music occur. Therefore, a music scene is not just tied to a series of musical events happening in specific music places but is a dynamic and entangled movement that follows enmeshed lines between a virtual setting and a physical occurrence and its continuity in everyday life.

This particular type of movement forms the subject of my research.

Researching this specific type of movement that can be translated simple as lived experience require a specific methodology that can grasp differently the sensorium revolving around local music participation. The research tries to find out how these multi-sensory interactions are forming embodied experiences of local music participation. Therefore, it is suggested the use of anthropological film and audio recordings as a research method to depict the multisensory interactions that take place at a local music event. The use of visual, digital and graphic anthropological methodology aims at investigating how do the everyday life musicking practices form embodied experiences that can be translated into feelings of belonging and appartenance to that particular scene. In these sense, Laplantine suggested the use of multimodal anthropology (Laplantine 2016) and Sarah Pink (2016) and her collective of researchers, have shown examples of how digital anthropology can be employed in when researching music in everyday life and virtual settings. Last but not least I intend to look at the connection between these “feelings of belonging” tied to a particular scene and the production of locality understood as “structures of feelings” (Appadurai 1996).

My research about the DIY music scenes of Sao Paulo is still in an incipient stage at the moment of writing this proposal as my postdoctoral research started at 1th of March 2018 and will last for the following two years. Hopefully, by the time of the congress I can share more than methodological aspects I intend to discuss and provide some of my incipient fieldwork findings. For the time being I started doing fieldwork on the electronic and trance scene in Sao Paulo and gathered visual material from the music events around it.

DARK CARTOGRAPHIES: MUSIC, SUBJECTIVITIES AND PERFORMANCES IN THE GOTHIC UNIVERSE OF FORTALEZA CITY

Stephanie Ribeiro

(Universidade Federal do Ceará) – Brasil

In this paper, I bring the description of Gothic performances based on the field work conducted during the dissertation research, which I followed the trajectories of young people who has an affinity with Gothic – an alternative culture that became popular in England in the late 1970s – in his leisure circuits in the city of Fortaleza, Ceará, Brazil. The research aimed to reflect on how these individuals experience this art world (BECKER, 1982) in several musical events. The outfits and accessories that compose the aesthetics of these people, the ritualized gestures performed during the concerts and the social interactions of daily life are part of the Gothic performance that, recombined in numerous variations, express their affinity with the Gothic art world. In this work, I also discuss how subjective production in encounters between these individuals is capable of transforming their performances. I show that through the affections, mobilized by music, young people are driven to break with the codes of behavior, altering their performances and promoting flows of intensity.

Music triggers the vibratility (ROLNIK, 1989) in their bodies, expanding their willingness to let themselves be crossed by their affections, so new relations and connections are constructed during the shows. Dark cartographies brings to light the way young people experience other politics of subjectification, of relating to the other, and of creation of their performances.

SPECTRUMS OF EXCESS: LISTENING AND LOUDNESS IN THE FOLKLORE FESTIVAL OF PARINTINS, BRAZIL

Maria Fantinato Geo

(Columbia University) – Estados Unidos

Every June, Parintins, a small urban center in the state of Amazonas, becomes a major site of social and cultural exchange in the North of Brazil, as it hosts the nationally renowned Boi Bumbás Folklore Festival. Both in the recreational boats which carry around four hundred passengers to and from the festival in long lasting trips, and in the areas which surround the festival in land, one encounters a multiplicity of musical and non-musical sounds that sound loudly and at once, producing sensorially charged environments.

In this presentation I would like to share some ethnographic reflections based on my preliminary research trips to the festival in the past years. I will focus on specific moments where apparently contrasting discourses and sounds, which could be considered as engaging with contrasting forms of religious, sexual and political identification, sounded simultaneously. I will experiment with possible ways of addressing the following questions: How are “skins of the social”, or “sensuous certainties” (Ahmed 2006) produced through sonic-sensorial excess? How is sonic simultaneity spatially organized in long-lasting boat trips? Can loudness, as a spectrum, as the “perceptual strength of a sound that ranges from very soft (or quiet) to very loud” (Florentine 2011) be read as a battlefield which help us inquiry into contemporary modes of inhabiting the “common” (Gago 2017) in a moment of political and economical crisis and rising conservatism in Brazil?

SON JAROCHO OF MEXICO AND STAMBELI OF TUNISIA, TWO WORLDS CLOSE?

Hamzaoui Ikkal

(Institut Supérieur de Musique de Tunis/ IREMUS) – Tunisie/ France

Having discovered the jarocho sound of Mexico I had perceptions of similarity between this musical genre with the stambeli of Tunisia. This led me later to want to study the issue more closely by making several field trips to Mexico. The speeches of the musicians evolved between crossed plays, in the sense that they perceived some nubas of stambeli like sones jarochos.

These cross-checks have had an influence on the desire to integrate new instruments, such as the Tunisian guembri, or to learn it, especially among Mexican Leona players; of which Sinhue Padilla, player of leona, tried to go to work at the gnawa because he found similarities between the leona and the guembri.

Three years later, he recorded a model of a jarocho sound (las poblanas) by integrating a darbouka solo at the beginning of the sound.

In 2014, I brought the group from his jarocho, Mono Blanco in Tunisia, and having organized a meeting with the musicians of Stambeli, the musicians of both groups were able to play together as they met for the first time.

The testimonies of the musicians were articulated around a discourse on the discovery of the link of the jarocho sound with Africa through the stambeli of Tunisia.

The dancer of the group evoked rhythmic figures of the zapateados in the jarocho sound with those played by chqacheq in the Tunisian stambeli.

Some accounts of Mexican historians, such as Antonio Garcia De Leon, who addresses in his book *El Caribe Afro-Andaluz and Fandango*, the question of links and legacies with North Africa. He also evokes links between gnawa and his jarocho in the similar stamp of guembri and leona.

Having remained in contact with the group Mono Blanco, the director of the group Gilberto Gutierrez would like to mount a joint project Son Jarocho-Stambeli in which we will integrate the chqacheq because he finds that they play rhythmic figures similar to those of the steps of zapateados.

Is this musical production based on a myth about the history of the other, a common heritage, or openness to the other, which is a specificity in the musicians of its jarocho and stambeli, make the musicians have the ability to play each other's music and integrate it into their own repertoire.

How can the jarocho sound of Mexico and the stambeli of Tunisia, belonging to two distant universes, become so close and contribute to a common production between the two genera through several elements?

URBAN PATHS IN LJUBLJANA BETWEEN SENSORIAL REMEMBERING AND EVERYDAY PRACTICES IN THE PRESENT

Rajko Mursic

(University of Ljubljana, Faculty of Arts) – Slovenia

The paper will discuss urban paths and dialogues acquired by senso-biographic walk in relation to public life and urban environments. It will discuss changes in experiencing short- and long-term local environments with use of digital technologies. Specific attention will be related to sounds and music in urban environments, both public and private.

The walking methodology induces as well reflections of ethnographic methodology in general at the crossroads of experiential and digital. The paper will present material from intergenerational sensobiographic walks in Ljubljana to show importance and shifts with using of digital technologies among the youth.

OP 157 – SEXUALITY AND EMOTIONS: FEMININITIES, MASCULINITIES, TRANSEXUALITY AND RELIGIOUS SPEECH

This proposal aims to reflect upon and problematize the themes of gender/sexuality relations, with focus on masculinities, femininities, transsexuality, emotions towards contemporary religious speech, with the objective of producing and managing data, considering the new advancements and setbacks concerning such themes in Brazil, perhaps in the whole world, since the National Congress has approved the National Education Plan. The Plan revokes certain rights, such as the law which battles against gender discrimination and homophobia, wrongfully labeled as “gender ideology”. The approval of this plan is based on religious arguments with the goal of strengthening patriarchy, the family morals and tradition dictated by the man-woman binomial, running against the theoretical-anthropological grounds which hold genders as social constructs. Such arguments are now being used to justify and punish deviants of the plan which is being implemented at the moment. Theoretically, the proposal is based on Émile Durkheim, Marcel Mauss, Judith Butler, Gale Rubin, Miguel V. de Almeida, Pierre Bourdieu, Françoise Héritier, Rayner Connell, Georg Simmel, Michael Foucault and Norbert Elias. The methodology is qualitative, aligned with ethnographic experiences. Proposals in English, French, Spanish and Portuguese will be accepted, so long as they link the categories of gender/sexualities, religion and emotions, in line with experiences of political assertions in face of contemporaneity.

Convenor:

Joanice Conceição

(Universidade Federal Fluminense – UFF) – Brasil

Francisca Verônica Cavalcante

(Universidade Federal do Piauí) – Brasil

Antonella Delmonte Allasia

(Instituto Interdisciplinario de Estudios de Género/Facultad de Filosofía y Letras/Universidad de Buenos Aires) – Argentina

Comissão/Comission: No sponsorship of any kind

Languages accepted for paper presentations: English, French, Spanish, Portuguese

Keywords: Sexualities; Masculinities; Transsexuality; Religion; Emotions

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

**SEXUALITY AND EMOTIONS:
FEMINILITIES, MASCULINITIES,
TRANSSEXUALITY AND RELIGIOUS SPEECH**

**NARRATIVAS SENTIMENTALES DE LA SEXUALIDAD DE LOS
HOMBRES, EN CANCIONES DEL BOLERO**

José Fernando Huerta Rojas

(Universidad Autónoma de la Ciudad de México) – Mexico

En este trabajo se desarrolla una aproximación acerca de las concepciones, creencias y prácticas socioculturales que los hombres tienen del amor, el desamor y la sexualidad, contenidas en algunas letras de las canciones del género musical bolero, y mediante las cuales se expresan sentimientos y emociones, que dan sentido y significan las formas como los hombres, desde la experiencia de vida de su condición genérica, contextualizan la realidad social e histórica en las que aprenden la estética, los estilos, las representaciones, los usos, los alcances y significados del amor y desamor, cuyas narrativas comunican y simbolizan la performance sexual y sentimental masculina, de ser y estar en el mundo.

En este sentido, la experiencia sentimental de la heterosexualidad masculina es parte del proceso complejo como los hombres, en tanto sujetos de género e integrantes del grupo juramentado, aprenden, introyectan, conceptualizan, semantizan, musicalizan y hacen cultura, el sentido y contenido de la racionalidad heteronormativa del deseo sexual, contenidas en el denominado amor romántico. De ahí que, el análisis de lagunas de las letras del bolero, es el resultado de inquietudes, acercamientos y preguntas que guiaron esta primera exploración sobre las formas musicales como los hombres cantan, desde el poder de su sexualidad, el accionar simbólico hegemónico de la heterosexualidad que les define, subjetiva e identitariamente, como sujetos de amor ilimitado, totalizador, chantajista, autovictimizador y transaccional.

THE REGULATION OF (HOMO)SEXUALITY IN DISPUTE: THE ACTING OF EVANGELICAL PSYCHOLOGISTS IN BRAZIL

Cleber Macedo

(Instituto de Medicina Social da Universidade do Estado do Rio de Janeiro) – Brazil

In Brazil, over the last two decades, it has been consolidated, mainly through actions in Justice, government policies, changes in legislation and in medical, psychological and social service practices, among others, the recognition of specific rights of the homosexual population, in around the idea of combating discrimination and homophobic violence. Of particular relevance to our subject is Resolution 01/1999, which establishes rules of practice for psychologists regarding questions of sexual orientation, of the Federal Council of Psychology (CFP)— the local authority responsible for guiding, disciplining and supervising the exercise of the profession psychologist in the country.

The evangelical psychologist Rozangela Justino and twenty-two other psychologists aim to suspend the effects of the respective Resolution through Popular Action, with a preliminary injunction, against the CFP. On September 15, 2017, at a hearing held in Brasilia, Federal Judge, Dr. Waldemar Cláudio de Carvalho, partially approved this injunction, to determine that the CFP does not prevent psychologists from promoting studies or professional care pertinent to “sexual orientation “. We start from this episode to address the controversies about the regulation of (homo)sexuality in the field of psychology and the work of evangelical psychologists in contemporary Brazil.

TRANSEXUALITY IN ISLAMIC COUNTRIES

Fortier

Fort the 00157 panel: Si l'islam sunnite interdit les opérations de changement de sexe à l'exception de l'Égypte où elles se pratiquent, elles sont licites en islam chiite. En Iran, les opérations de transsexualisme ont été permises en 1976 par une fatwa du guide suprême de l'Iran, l'Ayatollah Khomeini (1902-1989), sous l'impulsion d'une femme trans. Celle-ci, Maryam Khatoun Molkhara, écrivit à plusieurs reprises à l'Ayatollah pour lui expliquer sa situation, celle d'« une femme emprisonnée dans un corps d'homme », afin de lui demander d'autoriser les opérations de changement de sexe, ce qu'il fit par une lettre devenue fatwa. Beaucoup y voient une avancée et une reconnaissance des transsexuels, mais cette pratique représente par ailleurs un moyen d'hétéronormer des individus dans un pays où l'homosexualité est illégale.

**SEXUALITY AND EMOTIONS:
FEMININITIES, MASCULINITIES,
TRANSEXUALITY AND RELIGIOUS SPEECH**

**UNSUBMISSIVE FEMININITIES: ON MUSLIM NARRATIVES, PRAXES
AND SUBJECTIVITIES IN BUENOS AIRES**

Mayra Valcarcel
(UBA-CONICET)

This paper describes and analyses the process whereby Muslim women residing in the Buenos Aires Metropolitan Area (AMBA) draw their subjectivities along religious and genderized lines. Exploring the ways they interpret and resignify the discourses and stereotypes concerning them, and the personal and community narrative constructs adopted and reappropriated by them, brings us closer to the ways they conceive of and experience ‘being Muslim’ in the local context: an urban society still heavily influenced by Christianity but undergoing a complex and interesting transformation both in the visibilization of religious diversity and the public awareness of gender issues.

The work focuses on the aesthetic, political, ritual and other resources and devices, and on the technologies of the self that women – especially the mainly middle-class women who ‘embrace Islam’ – use when outlining or defining a profile of femininity that helps to reposition themselves in the various private, community and extra-community spaces that make up their everyday lives. Challenging all projections of the social imaginary or common sense, I find that many women see in Islam not just a spiritual path, but a platform through which to select and (re-)evaluate ‘traditional roles’ as positions of prestige that allow them to simultaneously compete and to access other areas of competence and action. By looking at accounts and experiences that primarily address stigmatization and repeatedly question gender-based violence, I reflect on these ‘subtle yet unsubmissive femininities’ that deploy modes of agency more closely related to managing normativity than to offering resistance to it.

“MULHERES DE JOELHOS, FAMÍLIA DE PÉ”: AFETOS, AGÊNCIA E MORALIDADES EM UM GRUPO DE MULHERES PENTECOSTAIS

Lorena Mochel

(Universidade Federal do Rio de Janeiro) – Brasil

No quadro de disputas e reinvenções no interior do cenário religioso neopentecostal brasileiro, a Igreja Apostólica Plenitude do Trono de Deus (IAPTD) chama a atenção por seu rápido crescimento, mas também por permitir que mulheres ocupem cargos eclesiásticos. Para compreender as diferentes formas nas quais vêm se organizando a circulação de pedagogias produzidas e voltadas para mulheres neste contexto, tive como objetivo no presente trabalho analisar como estas políticas de gênero, classe e raça difundidas através de Pastoras(es) da IAPTD são vivenciadas por suas fiéis. Acompanho um grupo de mulheres que se denominam como parte de um Ministério, grupo religioso composto por dois dirigentes, uma Pastora e um Pastor, ambos obreiros da IAPTD, e fiéis que, em sua maioria, são frequentadoras de outras igrejas pentecostais. Incentivadas por um mercado mais amplo de “pedagogias da prosperidade” (Teixeira, 2012), busquei identificar os modos como o ideal de self virtuoso (Mahmood, 2005) produzem possibilidades de transformação para a centralidade histórica da autoria masculina nas experiências pentecostais, bem como para a ampliação da agência feminina nesse contexto. Assim, apresento também elementos envolvidos na relação entre pesquisadora e interlocutoras que convergem para análises sobre a ampliação de debates éticos, políticos e metodológicos no interior das teorias feministas, considerando afetos e agências que não se incluem nos ideais ocidentais de autonomia e liberdade.

“FAZENDO TUDO CERTINHO”: GÊNERO, RELIGIOSIDADE E IMAGINÁRIO NO NOIVADO BRASILEIRO

Breno Alencar

(Instituto Federal do Pará) – Brasil

O noivado é o rito pré-nupcial predominante no Brasil. Intercala-se entre o namoro, quando a conveniência e a oportunidade favorecem um pedido de casamento seguido de consentimento, e a coabitação, podendo esta ser ou não solenizada por uma cerimônia de casamento civil ou religiosa. Trata-se, assim, de um estado liminar em que o casal torna público e notório, seja por meio exibição pública do anel, seja adotando comportamentos característicos, a intenção de estabelecer ente si uma relação conjugal socialmente reconhecida. Esta comunicação tem o objetivo de problematizar esta definição articulando as implicações que as relações de gênero e a noção sagrado desempenham na experiência de ritualização do noivado em camadas médias. Para tal aborda os resultados obtidos através de entrevistas a casais de noivos e pesquisa de campo realizada junto a Encontros de Preparação para a Vida Matrimonial (“Cursos de Noivos”) da Igreja Católica em três cidades brasileiras: Belém, Teresina e Brasília. Em diálogo com as contribuições teóricas e etnográficas de Azevedo (1986), bem como discutindo os conceitos de relacionamento (Miller, 2007), rito de instituição (Bourdieu, 2008) e imaginário (Le Gross, 2014) procuro demonstrar que o ritual do noivado é uma experiência de socialização negociada em que os sujeitos recorrem a modelos de gênero extraídos do campo religioso para reproduzir e reforçar a divisão de papéis na expectativa de restaurar a família e o relacionamento conjugal contrapondo-a ao que se institucionalizou nestes cursos como sendo “a família no mundo de hoje”. Para isso analisamos o emprego das noções de “sonho”, “bênção” e “moradia” como marcadores da divisão sexual do imaginário conjugal bem como o papel da igreja católica na configuração das performances que orientam as práticas e valores dos noivos.

**SEXUALITY AND EMOTIONS:
FEMININITIES, MASCULINITIES,
TRANSSEXUALITY AND RELIGIOUS SPEECH**

**A RELIGIÃO COMO UMA TREMPÉ: RELIGIOSIDADES INDÍGENAS
TABAJARAS EM PIRIPIRI – PIAUÍ**

Hélder Ferreira de Sousa

(Universidade Federal do Piauí) – Brasil

O Piauí e o Rio Grande do Norte no Nordeste do Brasil, além do distrito federal de Brasília, no Centro-oeste, são as últimas unidades político-administrativas do país a reconhecer a existência de povos indígenas em seus territórios. O presente artigo tem como finalidade examinar, de maneira breve, a partir de minha participação como indígena e antropólogo, junto a uma organização indígena formada em Piripiri – Piauí e dentro do quadro das emergências étnicas, o surgimento de uma reivindicação de base étnica, assistida por antropólogo indígena, que não apresenta similaridade em outras reivindicações deste tipo na região. A observação sistemática dos fenômenos, sugere que a liderança religiosa do pajé, busca articular suas práticas e discursos com a reidentificação recente. A fala religiosa, que une práticas de religião afroindígena, catolicismo e conhecimento tradicional torna-se instrumento para construção desta etnicidade.

RELIGIÕES AFRO-BRASILEIRAS NO PIAUÍ

Francisca Verônica Cavalcante

(Universidade Federal do Piauí) – Brasil

Joanice Conceição

(Universidade Federal Fluminense) – Brasil

The objective is to reflect the gender / sexual relations and emotions, the feelings of the religious establishing a dialogue from Afro-Brazilian religious discourses that questions the approval by the National Congress in Brazil of the National Plan of Education, valid until 2024, as a step backwards with regard to combating gender discrimination and homophobia that has been dubbed “gender ideology.” The question of morality and the family tradition reproduced from the heterosexual couple, from the man-woman binomial reproduced as a religious argument, especially Christian, disregards the socio-anthropological vision that affirms that the identities of gender are social, historical and cultural constructs. The theoretical reference: Émile Durkheim, Marcel Mauss, Judith Butler, Michel Foucault, Georg Simmel, Mundicarmo Ferretti, Reginaldo Prandi, among others. The methodology is qualitative and uses methods and techniques of sociology and ethnography. The observations point to ethno-historical relations Piauí-Maranhão and also that the Afro-Brazilian religious spaces of Piauí present themselves as a place of affirmation of policies of the different gender identities.

THE SEESAW OF LOVE: PARADOXES AND SINGULARITIES IN WOMEN'S NARRATIVES AT MADA INSTITUTION (WOMEN WHO LOVE TOO MUCH)

Juliana Ben

(Universidade Federal de Santa Catarina) – Brasil

This presentation is the result of the fieldwork carried out in the therapeutic institution MADA (Women Who Love too much) and proposes to reflect on the paradoxes and singularities of women's narratives in this institution. The speeches of the members of the institution lead us to the experiences of suffering and overcoming experienced by these women and also inform us about the treatment dynamics of MADA. The gender perspective of MADA and its therapeutic potential are problematized in order to understand how, on the one hand, institutional discourse with its regimes of truth produces subjects who love too much, and the other hand, open space for the emergence of other discourses, which express the singularities of these subjects.

OP 158 – SKILLS AND MOBILITY: PERSPECTIVES FROM CULTURAL ANTHROPOLOGY

High-skilled mobility has become a widely researched topic in academia over the past two decades. However, few researchers have adopted a critical perspective to approach the category of “highly skilled migrants”. In anthropology, “highly skilled migrants” have received little attention. A large part of the research on migration focuses on minorities with low social status and on the strategies developed by underprivileged actors to resist different forms of exclusion. This situation has led several authors to criticize the fact that migrants are too often represented in the literature as ethnic units that challenge nation-states, thus maintaining a static conceptualization of culture where migrants appear as problematic “others”. The category of “highly skilled migrants”, however, is also problematic. Its definition raises important issues regarding the value given to different forms of knowledge, which is itself connected to issues of geographical and social distribution of power. Moreover, several researchers have highlighted the discriminatory nature of policies aimed at skilled immigrants, as well as the gendered dimension of skills’ valuation.

This panel offers the possibility to discuss relationships between skills and mobility from an anthropological perspective: How can we conceptually deal with skills? What does research on skills and mobility bring to anthropology? And what does anthropology bring to research on skills and mobility?

Convenor:

Laure Sandoz

(University of Basel) – Switzerland

Metka Hercog

(University of Illinois Urbana-Champaign) – USA

Katrin Sontag

(Universität Basel) – Switzerland

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English; French

Keywords: Skills; Mobility; Migration; Cultural Anthropology

Thematic lines: 25. Migration and Displacements/Migração e Pessoas Nômades

SKILLS AND MOBILITY: PERSPECTIVES FROM CULTURAL ANTHROPOLOGY

Session chair:

Laure Sandoz

INTERMEDIARIES, CHANNELS AND PRIVILEGES: A JOURNEY INTO THE MOBILITY OF THE “HIGHLY SKILLED” TOWARDS SWITZERLAND

Laure Sandoz

(University of Basel) – Switzerland

Why are white people expats when the rest of us are immigrants? This question published in 2015 by the social activist Mawuna Remarque Koutonin in the Guardian highlights one of the problems involved in the way we categorise mobile people. While “classical immigrants” are typically represented as poor, ethnically marked low skilled people, we usually imagine “expats” to be white, wealthy highly skilled people who easily travel from one country to another according to their job. However, we rarely reflect on the origins and limits of such representations. My contribution focuses on the mobility of the “Highly Skilled” towards Switzerland. By means of an ethnographic study in the Basel and Geneva Lake areas, I analyse the way public and private sector institutions try to attract, select and retain individuals that they perceive as valuable. My goal is to understand how their practices contribute to defining categories of “wanted migrants” with privileged access to the Swiss territory and labour market. Beyond consideration of professional qualifications, my main argument is that the ways decision makers perceive candidates within specific social, economic and political contexts are crucial for constructing them as skilled or unskilled, wanted or unwanted, welcome or unwelcome.

MIGRATION TRAJECTORIES OF HIGHLY SKILLED COLOMBIANS IN SPAIN: CAREER PATHS, TRANSNATIONAL TIES AND SOCIAL BOUNDARIES

Rita Sobczyk

(Universidad del Norte), Andrés Caballero Calvo

Over the last decades we have witnessed the global increase of the mobility of the highly skilled individuals. This research analyses the specific case of Colombia. It is estimated that one out of ten of its university educated citizens resides abroad. Multiple measures implemented by Colombian authorities to strengthen the links with this population demonstrate the importance attributed to their mobility.

This paper, based on a study of migration trajectories of highly skilled Colombians in Spain, focuses on the process of their professional insertion and their involvement in transnational social networks. The findings contribute to the debate which problematizes the concept of “skilled migration”. There is strong evidence that many migrants are frequently affected by downward occupational mobility. The paper analyses structural and agency-driven factors which influence Colombians’ labour market insertion. The research shows that, although on the personal level skilled migrants frequently maintain strong ties with the origin, the professional involvement in Colombia is rather scarce. This also applies to the case of migrants who have managed to navigate their way around economic barriers and find employment which corresponds with their qualifications. The findings show that many Colombians, even if they overcome obstacles for their labour market insertion, are profoundly affected by social boundaries linked to their national and linguistic background.

NEW WAYS OF OF LIVING THE “CALLING” FOR EVANGELICAL MISSIONARY WORK: HIGHLY SKILLED PROFESSIONAL AS MISSIONARIES

Mariana Reinisch Picolotto

(Universidade Federal do Rio Grande do Sul) – Brazil

The aim of this paper is to discuss how evangelical missions can be carried out in other countries through highly qualified workers and to understand culture shock, strategies and motivations of church member to cross border. The BRASA Batista church, a Brazilian Pentecostal church, in Porto Alegre city, has carried out a missionary work since its beginning. The missionary work of this church was initially focused on members who have had a calling to live in an specific country. However, in the past years the church has been investing through courses and annual events for the whole congregation in a new missionary type: the highly qualified missionary. The leaders have encouraged young members to enter in the university to become qualified for a job and seek jobs out of the country with the purpose of mission. As well, it has encouraged highly qualified workers members to do mission in other countries through their jobs.

Instead of opening churches, temples, or forming partnerships with other churches, qualified professionals approach people through their work. In an event I attended last year, five professionals were invited to talk to the church members about how to do missionary work from work. The professionals were: a fashion design who works in the United States; a financial manager who works in Argentina; a physical education teacher who works in India; a professional footballer who has worked in several European countries and; an NGO manager who works in Serbia.

DIASPORA AND MOBILITY: THE AFRICAN STUDENTS IN THE BRAZILIAN UNIVERSITY

Juliana Okawati

(Universidade Federal de Santa Catarina) – Brazil

The PEC-G (Programa Estudante Convênio – Graduação) has enabled the academic carrier of students from various countries, with which it has international cooperation, in higher education institutions of Brazil. Through this cooperative agreement, the present work deals with the relations between Brazil and Africa, particularly as regards to the experiences of youth African students that cross the Atlantic in a diasporic movement by starting an intense course, which is not restricted to university life, but also the social life of the host town, in the case Florianópolis. In constant contrast with other groups belonging to different cultures and localities, the cultural interaction appears as a means of promoting interculturalism through horizontal dialogue between them.

Although, in this scenario, African students find cultural and identity boundaries, at times, that generates conflicts and intolerance. During this period of studies in Brazil, we analyzed how the African students interact, express and identify during this course of training. Therefore, we recognize the ties (re)created with Africa here in Brazil, and the context in which the relationships are established here. For understanding of student mobility process and transfiguration under this identity, we reflect over the this intercultural experience found by African students during this academic journey until the expected return to their “Africas”.

OP 159 – SOCIO-DIGITAL NETWORKS: ENCRYPTING SOCIAL MATTERS

The literature about socio-digital networks lead us to different social phenomena such as technological appropriation, the digital gap, exclusion and access to ICTs and sociocultural practices present in those digital environments. Their scope is extremely flexible, making use of a number of distinct platforms (digital radios, Whatsapp, Facebook, Twitter, YouTube channels, blogs). Notably, rather than seen as exclusivist digital approaches to the social world, these are often intersected, allowing information to reach new publics. As an emerging arena of political and cultural mobilization, and an insinuating source of information to ‘conventional’ ethnographies, our panel is interested in reviewing two related aspects of these networks.

1. More than new venues for communication, social-digital networks are spaces in which new sociocultural practices are taking place. We ask therefore about: a) agency and the creation of digital publics; b) the content and character of information transmitted through digital arenas; and c) the mediatory role and the kind of relationships they produce between people.

2. As valuable sources to ‘conventional’ ethnographies, we also ponder about its methodological challenges: a) possible approaches to varied digital data sources (audio, video, copied statements, memes) and the necessity to define this new context; b) the role of the researcher within the digital public; and c) the challenge to transform this non-conventional data into knowledge.

Convenor:

Elena Nava Morales

(Universidad Nacional Autónoma de México) – Mexico

Josué Tomasini Castro

(Universidade de Campinas) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, Spanish, English

Keywords: Socio-digital networks; social engagement; research methodologies

Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

— Session —

POWER, CONTROL AND TECHNICITY IN ONLINE SOCIAL NETWORKS: CONCEPTUAL AND METHODOLOGICAL ASPECTS

Pedro P. Ferreira

(Universidade Estadual de Campinas) – Brazil

Online social networks have gained great social relevance in this second decade of the 21st century, raising fundamental research questions for all social sciences. On the one hand, they are positively seen as empowering tools, since they afford almost costless and very powerful mediation for communication and information diffusion. On the other hand, they are negatively seen as an increasing threat to privacy and freedom rights of users, demanding attention to ethical issues, since data produced by the sociocultural practices they mediate are generally accessible to hackers, corporations and government agencies for their own interests (profit and/or control). Furthermore, data generated by interaction in online social networks is increasingly being used by researchers of the natural and social sciences in the interpretation and modelization of human subjective and social behavior, thus scientifically legitimating, in academic journals and the general media, one very specific (neoliberal) image of human social life: a collection of individual entities, the individual “nodes”; and their objectively defined and quantifiable interactions, the specific “edges”. In order to address the specificities of digitally mediated sociocultural practices and their implications for research methodology, this paper will contrast a political notion of “network technicity” with more technical notions of “network power”, probing their different effects on description and interpretation.

"ONLINE REMEMBRANCE COMMUNITY"

Noa Vana

(Tel Aviv University) – Israel

I challenge the assumption that people with advanced stages of dementia are sequestered from public sphere; rendering them socially dead.

Social death is commonly described as the end of people's social existence; mostly due to others' physical, emotional, and communicative withdrawal from them, prior to their biological death. Nonetheless, some authors highlight the possibility that social death transpires only when a person is forgotten, prior or post the biological death.

My research is based on an analysis of data gathered from Facebook groups, mainly comprised of family members caring for people suffering from advanced stages of dementia. A social group that is most susceptible to a "social death treatment."

My findings suggest a paradoxical process. Family members describe in these groups ample strategies and techniques designed to eliminate the subjectivity of dementia victims; alienating and forgetting them while they are biologically alive. However, and even on the same threads, they also actively engage in an ongoing odyssey to commemorate those who have already died from this disease. They aim to enable the dementia victims' immortality, in Bauman's terms, through tiny tales written regarding them on the internet.

Based on these findings I contend that utilizing Facebook's platform, a new form of community is created – an "online remembrance community;" an assembly of a mourning group as Durkheim described it; designated to worship an immortal "totem," online.

— Session —

MEMES, TROLLS AND HUMOUR IN INDIAN 'LOLITICS': A DIGITAL ETHNOGRAPHY

Neelabh Gupta

The political technology of social media is dynamically altering the pattern of information distribution with various facets to exert influence being available, which are altering the actual political space in India. The paper is an examination of the role of humour and 'offensive' content, generated through multimedia memes and trolls in driving the political conversations media in Indian politics. On the ever growing online social media platforms in India, memes are examined as a creative instrument of digital political technology being employed to skew the political imagination of digital citizenry. The paper focuses on: A). Understanding political memes as channelization of political information, which has begun to outpace traditional media. B). Usage of memetic discourse to engage more audience in political conversations. C). Contextually situating the production of memes as a digital 'ritual', as a part of recursive reaction to any political event. D). Understanding the impact of this memetic culture on actual political space in India.

Centred around political objects and events, memes reiterate a similar discourse, guised under commoditised humour, throughout the day, in various medial which contributed to furthering of extreme views. More prone to being influenced are digitally naive users. The research is based on over one year long ethnographic data on Facebook, combined with big data analysis extracted from various sources for statistically relevant findings.

A RÁDIO XIBÉ E A TECEDURA DE REDES COMO DESCOLONIZAÇÃO

Guilherme Gitahy de Figueiredo

(Universidade do Estado do Amazonas) – Brasil

A rádio Xibé é uma rádio livre que iniciou as suas transmissões em 2006 no município de Tefé (AM). O objetivo da rádio é prover a liberdade de expressão, mas tem se deparado com três formas de colonialismo que marginalizam a voz dos povos da região. A primeira é o “coronelismo eletrônico”, que apoia-se em uma legislação para rádios comunitárias autoritária, e que tem garantido o controle por parte das oligarquias sobre a maior parte das rádios de baixa potência.

A segunda é a exotização da população do Norte do Brasil, sobretudo aquela que não vive nas capitais. Finalmente, a terceira é a ideia de que o rádio seria um meio ultrapassado de comunicação, e que tem por base a aplicação de princípios evolucionistas e mercadológicos à tecnologia. Como mostra Spivak, os estereótipos dominantes impedem a expressão dos subalternos, na medida em que eclipsam ou impõem molduras às suas falas. Para superar essas barreiras, uma das táticas mais eficazes do coletivo da rádio Xibé tem sido a tecedura de redes de comunicação que articulam dispositivos que estão dentro e fora da internet, até porque a maior parte dos seus participantes têm um acesso muito restrito ao mundo on line.

'INSPIRATION FAMILY': YOUTHFUL THINKING AND PRAXIS IN THE DIGITAL SPHERE. A CASE FROM NAMIBIA

Josué Tomasini Castro

(Universidade de Campinas) – Brasil

The communication explores the dynamics of 'Inspiration Family' (IF), a Whatsapp group in Namibia. Counting more than 200 members, the group is part of and powered by HANO, a youth organization whose main objective is to give opportunities for the youth, enhancing their development through (meaningful) networking, while keeping them socially active in their communities. IF serves these purposes, offering a unique platform for self-help, sharing, mutual encouragement and youth empowerment in a country with very little opportunities for the youth. The communication focus, thus, in two aspects. First, it presents a general overview of the group's organization and membership. Secondly, it reveals the articulation of the group's discussions with central aspects of Namibian 'post-colony'. Particularly, I focus on youthful thinking regarding race, gender, ethnicity and politics. An attempt is also made to link this digital praxis with current discussions on social media in African contexts.

INDIGENOUS PEOPLES AND SOCIO-DIGITAL NETWORKS APPROPRIATION

Elena Nava Morales

(Universidad Nacional Autónoma de México) – Mexico

In this proposal I am interested to show indigenous appropriations of socio-digital networks. Beyond the problems generated by the digital gap at the local level, I am going to explain how within these appropriations there are processes of cultural and political action and indigenous agency.

The research was carried out in the state of Oaxaca (Mexico) and I am going to support my work in one case in which the appropriation takes place in an intense way and the creation of contents emerge from within.

— Sessão 3 —

O PAPEL DAS REDES SOCIAIS NO MOVIMENTO DE CONTESTAÇÃO DA PÍLULA ANTICONCEPCIONAL

Ananda Cerqueira

(Universidade de São Paulo) – Brasil

Cristiane da Silva Cabral

(Faculdade de Saúde Pública – Universidade de São Paulo) – Brasil

O computador trouxe, mais do que uma revolução tecnológica, uma revolução antropológica, visto que seus atributos técnicos suscitaram novas relações entre as pessoas e o ambiente. A cibercultura é uma forma sociocultural que aflora da relação entre três elementos: a sociedade, a cultura e as novas tecnologias. É neste contexto que assistimos a expansão do grupo de Facebook “Adeus, hormônios: contraceção não-hormonal”, composto por mulheres contestando o uso da pílula anticoncepcional e demais métodos contraceptivos hormonais, devido aos malefícios que seu uso pode acarretar à saúde, e buscando métodos contraceptivos não hormonais. O grupo conta com mais de 130 mil membros, e as redes sociais são a base responsável pela expansão desse movimento. A correlação entre práticas de saúde, a difusão de conhecimento através das redes sociais e o questionamento da medicina tradicional remete ao surgimento do “paciente expert”: aquele que busca informações sobre diversos fatores ligados a atividade médica pela internet, incitando o posicionamento mais ativo e menos passivo do paciente em relação ao saber médico. Esta pesquisa se propõe a relativizar a suposta originalidade deste movimento de suspensão de métodos contraceptivos hormonais, questionando se o caráter de novidade não residiria na publicização e alcance do assunto proporcionada pelas redes sociais, que dão luz a fenômenos a princípio “isolados” e conectam pessoas inicialmente apartadas.

ENTRE “LIKES” E “DISLIKES”: RETÓRICAS E ENGAJAMENTO DE GÊNERO NO INSTAGRAM

Marcelo Alves Lima

Criado em 2010, o Instagram é uma rede social voltada para o compartilhamento de imagens e vídeos. Com 800 milhões de usuários, tem se destacado por seu rápido crescimento, capacidade de gerar visibilidade e uso cotidiano. Os objetivos deste paper são: (1) discutir, a partir da circulação de temas da agenda feminista nesta rede, como atores individuais e coletivos procuram se apropriar das possibilidades abertas pela militância on-line, enquanto esta e outras redes sociais se apropriam de seu engajamento político, (2) discutir as dificuldades inerentes ao uso de práticas etnográficas em “ambientes digitais”, entendidos como meios de interação cotidiana e (3) argumentar pela necessidade de compreender melhor as formas retóricas ali gestadas e seu alcance. Tal abordagem implica descrever como tais retóricas são condicionadas pela busca de likes, pela tendência ao encapsulamento em “bolhas de sentido”, pelo acirramento das discussões de temas morais e políticos e pelo enquadramento das possibilidades de expressão à limites predefinidos (imagem, vídeo, stories) ou convencionais. Nas publicações do Instagram, imagem e texto são articulados para por em relevo – a partir de histórias pessoais, fatos em evidência ou situações corriqueiras – expressões de desigualdade de gênero. Privilegiando ironias e oximoros, representações caricatas do cotidiano são acionadas definindo um valor especial para as interações “virtuais”, enquanto interlocutores e opositores são instigados a interagir.

IMPLICAÇÕES DAS TECNOLOGIAS DIGITAIS E ONLINE PARA O FAZER ETNOGRÁFICO: UMA PESQUISA COM E NOS MOVIMENTOS “#FORAMICARLA”, “#REVOLTADOBUSÃO” E “#FORADILMA” EM NATAL-RN-BRASIL

Raquel Souza

(Universidade Federal Fluminense) – Brasil

A discussão aqui proposta parte do trabalho etnográfico de observação participante desenvolvido durante sete anos com movimentos sociais localizados em Natal-RN-Brasil que autodeclaram-se como “movimentos sociais da internet” ou movimentos “ciberativistas”, sendo: o “#ForaMicarla” (2010-2012) que reivindicava a saída da prefeita Micarla de Sousa da gestão da cidade; a “#RevoltadoBusão” (2012-), movimento contra o aumento da tarifa da passagem de ônibus; e o “#ForaDilma” (2014-2016), o qual tinha como proposta o “impeachment” da presidenta Dilma Rousseff. Estes movimentos foram objetos de estudo do mestrado e da tese de doutorado defendida em dezembro de 2017. As pesquisas colocam em centralidade as tecnologias digitais como “novos desafios” ao processo metodológico e teórico para a “Antropologia”, uma vez que cada plataforma digital de comunicação que emerge influencia não apenas nos pensamentos e ações dos sujeitos políticos, mas, assim como, no fazer etnográfico. Para este debate, então, será apresentado um relato sobre as tecnologias as quais surgem nos últimos sete anos e os desafios metodológicos para realização de uma etnografia de observação-participante; a relação entre a pesquisa etnográfica e o “Big Data”; e a estruturação das plataformas como elemento de análise e espaço de observação na constituição de uma pesquisa multi-situada entre o on e off.

OP 160 – SECURING SPACES: SECURITY AS AN ETHNOGRAPHIC OBJECT

OP

Security has certainly become one of the most salient topics in today's world. There is now an enormous interest in this topic in anthropology. The topic of security has followed a theoretical trajectory from understanding it as a necessary basis for everyday life to a series of formulations that include violence and warfare, an infrastructure of governance, a realm of secrets and a set of new assemblages. Those writing about security in terms of historical surveillance, state violence or assemblages often make use of spatial metaphors and images in their conceptualizations. It is clear, however, that many studies of securitization, assemblages and infrastructures have left the spatial and temporal dimensions of security in the background. This panel foregrounds spaces of security, tracing out the production of security spaces while attending to how they are socially constructed by multiple actors, discourses, practices and temporalities.

Further, around the world, experts, organizations and governments are managing insecure places in the name of security. Numerous commentators are writing about surveillance, state violence and new technologies. However, we do not know enough about the spatial dimensions of security, especially in different cultural contexts, much less how they impact what are perceived as insecure places. This panel addresses this significant gap in knowledge.

Convenor:

Carmen Rial

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Setha Low

(Graduate Center CUNY) – USA

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, English, French

Keywords: Spaces of Security; Insecure Places; contemporary anthropology

Thematic lines: 18. Global Anthropology/Antropologia Global

— Sessão 1 —

BUSCANDO SEGURANÇA NO BAIRRO DE VILA KOSMOS(RJ – BRASIL): O “FECHAMENTO” DE RUAS COMO UMA “SAÍDA” PARA A INSEGURANÇA

Fabio Costa Peixoto

(Universidade do Estado do Rio de Janeiro) – Brasil

A temática envolvendo a relação segurança/insegurança se tornou uma questão norteadora na dinâmica das grandes metrópoles. Desta maneira, as táticas utilizadas para a obtenção da segurança receberam uma atenção especial, com destaque para aquela ocorrida em meados do ano de 2017, como uma nova forma de obtenção da segurança: um “fechamento” de 13 ruas no bairro de Vila Kosmos na região metropolitana do Rio de Janeiro. Nesta direção, a reflexão deste artigo se coaduna com a proposta deste OP, dedicada a pensar a criação de espaços seguros em ambiente pautados pela insegurança, justificando sua inclusão, constituindo-se em um lugar com menor risco e mais segurança do que em seu entorno. O emprego do termo “fechamento” consiste em um controle da circulação de pessoas e de veículos. A inovação neste caso se encontra em dois pontos: a chancela da Prefeitura do Município do Rio de Janeiro e o controle da circulação de pessoas e de veículos. Também se destaca o afastamento da figura institucional do Estado, indicando para a necessidade de se encontrar uma “saída”, ou seja, uma tática para escapar da violência nestas ruas. Para dar conta deste conjunto de questões, selecionou-se as contribuições teóricas de Boltanski e Thevenot(1991) e Ogien e Queré(2005), para compreender a análise realizada pelos moradores sobre momentos críticos e situações, em sua tarefa de evitamento da violência e de Foucault(2008) ao analisar o controle da circulação para obter segurança.

CITIES OF GATEHOUSES

Soares Durão

(UNICAMP – IFCH – Dept. Antropologia) – Brazil

It is estimated that private security reached three times the number of public security forces employees in Brazil. São Paulo leads the corporate process and labor development in the area. One of the major engines of this industry are the local socio-technological control systems, in residential, commercial and industrial sectors. I argue that in the last thirty years the cities of São Paulo passed from cities of walls (Caldeira, 2001) to cities of gatehouses. This means that security and insecurity must be studied not only through a geographical and urban lens but also as anthropological and dynamic dimensions of social life and urban space. In this vein, ethnographical methods may well be appropriated to observe and describe the socio-technical transformations in urban space.

Based on field research, developed in the context of the “Policing and Urban Imaginaries: New Security Formats in Southern Cities” project, I intend to demonstrate how the daily modes of security performed by doormen and “vigilantes” (security guards) are supported by what may be named cordial security, combining social and economic inequalities, violent sympathies and warmongering imagery. Those are key ingredients of the contemporary private security ethos in Sao Paulo that advocates the widespread sale and dissemination of the so-called “sense of security.” I defend that private security is a privileged way to understand contemporary urban Brazil.

ESTADO DE GUERRA E DOMESTICAÇÃO NUMA FRONTEIRA AMAZÔNICA: ETNOGRAFIA DOS MILITARES EM SÃO GABRIEL DA CACHOEIRA (BRASIL)

Piero Leirner

(Universidade Federal de São Carlos) – Brasil

Este paper pretende tratar de certas imagens do Estado pensadas a partir de uma etnografia realizada com militares em uma zona de fronteira brasileira, na região de São Gabriel da Cachoeira (Amazonas, Brasil). O problema central reside sobretudo nas figuras da “ausência de Estado” e do “vazio de fronteira”, constantemente mobilizadas para definir as relações regionais do ponto de vista estatal. Junto com elas, são tomadas como práticas centrais para o Exército a captura de espécies selvagens e o recrutamento de populações indígenas, práticas estas que mobilizam noções nativas de “domesticação” e de “guerra”, que, de acordo com o que estou propondo aqui, fazem parte de mecanismos logicamente anteriores às noções de “público” e de “política” tal qual aparecem em cosmologias da fundação dos estados nacionais. A partir disso, busca-se aqui entender como se produziu uma imagem artificial da política como sinônimo de estado, bem como uma tautologia que associa ambos à ideia de “centro”. / This paper intends to deal with certain images of the State thought from an ethnography carried out with military personnel in a Brazilian frontier zone, in the region of São Gabriel da Cachoeira (Amazonas, Brazil). The central problem lies above all in the figures of the “absence of State” and the “border vacuum”, constantly mobilized to define regional relations from the state point of view. Together with them, the capture of wild species and the recruitment of indigenous populations, practices that mobilize native notions of “domestication” and “war”, are taken as central practices for the Army, which, according to what I am proposing here, are part of mechanisms logically prior to the notions of “public” and “politics” as they appear in cosmologies of the founding of national states. From this, it is sought to understand how an artificial image of politics has been produced as a synonym of state, as well as a tautology that associates both with the idea of “center”.

GUARDING THE BODY: HOSPITALITY SECURITY IN RIO DE JANEIRO

Erika Larkins

(San Diego State University) – USA Guarding the Body: Hospitality Security in Rio de Janeiro

Drawing on 12 months of ethnographic fieldwork in the private security industry in Rio de Janeiro, this presentation will examine the centrality of the body and embodied experience to guards' work. Techniques of body management are taught to guards at security schools as part of their basic training, but these differ according to the urban context in which their future security work will take place. In what I call "hospitality security" settings, guards are required to perform respectability in order to do their jobs protecting private property. They must demonstrate to the elite patrons of upscale establishments that they themselves are not threats. Guards also learn how to subdue the bodies of others, including those of elites, who represent a constant challenge to guards' authority. Through this fine-grained ethnographic study, I argue for the relevance of an understanding of the body and its significations to private security work and connect the body to larger questions of scale.

— Sessão 2 —

IMAGES OF CRISES IN EVERYDAY LIFE IN THE CITY: ETHNOGRAPHIES IN PORTO ALEGRE, BRAZIL

Cornelia Eckert

(Universidade Federal do Rio Grande do Sul) – Brasil

The metropolitan city is a privileged context in which social dramas emerge. Faced with a fragile state, the exacerbation of the power of security institutions expresses social determinations that generate daily crises in the lives of individuals aggravated by class conflicts, discrimination, racism, markers of inequality and segregation.

Successive situations and experiences experienced or apprehended come to be systematically evaluated as social decadence due to the chaos constituted by urban crime.

The insecurity is therefore a relevant sociocultural process in the context of contemporary cities and, in our study, in Porto Alegre (Brasil), not only seized by the dynamics of statistical probabilities of occurrence, but also as a choice of organization of ways of acting of the actors in their daily lives.

These conflicts imply more complex forms of self-recognition in the processes of interpretation of modern social life and focus on recognizing collective fears today, as Jean Delumeau suggests, by pursuing his questioning of “what do people actually fear?” (Delumeau, 1989).

INSECURITY IMAGINARIES: EVERYDAY LIFE AND NEW FORMS OF SOCIABILITY IN THE CITIES

Alejandro Maldonado Fermín

(Universidade Federal do Rio Grande do Sul) – Brazil

This paper aims to analyze the relationship between insecurity imaginaries and transformations of everyday life and the urban landscape in the cities of Pelotas and Rio Grande – RS. Using a qualitative approach that fits the so-called case study design, combining several ethnographic perspective's strategies and techniques of data collection, i.a systematic observation, questionnaire and unstructured interviews, this research focuses on the re-significances of social imaginaries that come from the culture of fear and surveillance to account, on the one hand, the changes in daily life and, consequently, in the sociability in those cities; and, on the other hand, of the incorporation of securitization dispositives into the urban landscape. These transformations take place within the scope of private security that reflects, at the same time as it structures the meanings that make up the imaginaries, based on the valuations and moralities that accompany the consumption dynamics of these dispositives, as a strategy that individuals use to protect them and take care. Finally, it offers considerations on how about the insecurity imaginaries' symbolic and material expressions observed in the cities of Pelotas and Rio Grande, serve to theorize and leave open questions about the issue of insecurity and contemporary society.

SURVEILLANCE, CONTROL AND POWER DEVICES: THE SYNOPTIC DEVICES IN A PUBLIC EDUCATIONAL INSTITUTION

Fernando Gonçalves Bitencourt

(Instituto Federal de Santa Catarina – Câmpus São José) – Brasil

Foucault, in reflecting on the two spheres of biopower, discipline and biopolitics, proposes as a problem the processes of subjectivation that allow power to be exercised. In *Vigiar and Punir*, it points to panoptic surveillance as a force capable of producing the incorporation effect of the power system. Panopticum, as a mechanism of power that allows one to see without being seen, would exert a force capable of producing in subjectivities self-vigilance: the towers would impose, by their architecture and physical presence, a power of control over individuals. Technological development allows new devices to be used in the control and regulation of populations, while at the same time raising concerns about the modes of subjectivation proposed by such devices. Bauman, in a reflection that extends Foucault's concern, will argue that surveillance today is no longer exercised from a center, a power nucleus structured in an architecture, but extends to the social agents in a synoptic modality: the eyes are everywhere. Thus, in addition to the incorporation of surveillance that imposes self-control, there is the dispersion of the surveillance itself through the technologically connected individuals: as in the states of exception, now all are watched. In this work, from the analysis of the technological devices of power in a public educational institution – spreadsheets, protocols, calendars, forms, etc. – reflection on the dispersion of vigilance and control in society and its consequences for the life in common. I suggest that, as in the Camus novel describing the closure of the city of Oran by virtue of the plague, state surveillance and sanitary population control efforts extend to people who, under epidemic risk, watch over, denounce and / or persecute fellow citizens.

THE BIOPOWER IN THE MEDIA SPEECH AND THE PUBLIC ROUTINE

Jeferson Bertolini

(Universidade Federal de Santa Catarina) – Brasil

This research shows that (1) the discourse of the Brazilian media about health and well-being is compatible with biopower (power technique that seeks to produce economically active bodies) and (2) the routine of the public (here understood as heterogenous set of individuals of a population) contemplates elements of this media discourse. This study uses content analysis of television program and participant observation in supermarket and gym (where the public takes care of the body, for food and for physical activity). The text indicates that the media amplifies biopower and takes the politics of life to the general public. The result is the formation of a controlled population group, encouraged to care for the body to live longer, to work harder and to consume more, as befits the capitalist world. The work adopts interdisciplinary technique to articulate themes of Philosophy, Sociology, Anthropology and Psychology to Social Communication. It concludes that biopower causes a rationalization of life, which results in disenchantment on the part of the public; causes a malaise in the person, because it opposes what one wants with what one is encouraged to do; and creates a bodily norm leading to a kind of racism.

OP 161 – SPATIALIZING REFUGE

This panel aims to discuss the relationship between refugees (and populations in similar conditions) and the cities they inhabit. The focus is on the processes to establish residency and/or the conflicts that arise. Given the multiplicity of situations in which contemporary refugees find themselves, this panel will concentrate on the realities outside of refugee camps and limit discussion to inside host countries. Our assumption is that urban geography is a fundamental part of identification processes and the production of differences among displaced populations. We thus ask the following: how have refugees faced the difficulties of inserting themselves in distinct urban contexts? Ethnographies that analyze and reflect on diverse populations in urban and national contexts are especially welcome.

Convenor:

Igor José de Renó Machado

(Universidade Federal de São Carlos) – Brazil

Derek Pardue

(Aarhus University) – Denmark

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, Spanish

Keywords: Refuge, migration, space, refugee

Thematic lines: 25. Migration and Displacements/Migração e Pessoas Nômades

— Session —

NAVIGATING GENDERED POLITICS OF CARE AND CONFINEMENT IN THE CONTEXT OF SOUTH-SOUTH MIGRATION TO BRAZIL

Heike Drotbohm

(Department of Anthropology and African Studies University of Mainz) – Germany

In many world areas, contemporary migration regimes create a large spectrum of ‘in-between’ legal statuses, which endow migrants with certain economic, political and social rights. Not only state-authorities, but also multiple civil-society-actors such as humanitarian NGOs, churches, civil initiatives as well as left-wing activists provide support and short-term relief, while simultaneously reproducing mechanisms for surveillance and control. Drawing from ethnographic fieldwork in Brazil, a country surrounded by borders that can be crossed relatively easy, this article explores the boundary work taking place between those providing and those receiving care in different, but complementary solidarity movements: humanitarian aid and public shelters offered to refugees, programs for the integration of migrants into the labor market and the local housing movement which also hosts migrant newcomers and integrates them into their political acts. Along these solidarity encounters, gender plays a crucial role when the boundary between ‘us’ and ‘them’ is reconfirmed by means of classifying, segregating and homogenizing female migrants into the position of the ‘worthy victim’, ‘deserving poor’ or supposedly ‘liberated woman’.

MIGRATION AND PROSTITUTION OF VENEZUELAN WOMEN IN THE URBAN SPACE ON THE BRAZIL / VENEZUELA

Amanda K M Lima

(Universidade Federal de Roraima) – Brasil

Francisco Alves Gomes

(Universidade Federal de Roraima e Universidade Federal de Pernambuco) – Brasil

This work refers to the contemporary narratives of Venezuelan women's circulation and prostitution practice on the Brazil / Venezuela border. The interest in this study starts from the relevance of all this problematic around a threefold question: migration, frontier and prostitution, focusing on the paradoxical conceptions that mark this conflicting debate towards the moral judgments that stigmatize the commerce of the body and evidence social implications that arise as a result of this commercialization. The objective is to develop a study about the ethnicity experienced by these women in urban space, analyzing the process of the invention of the "other" from the "naturalization" of ethnic relations, gender and nationality, as well as the identification of how these women, immigrants and prostitutes, experience "heterodesignations" as "outsiders". Therefore, this study begins with the analysis of data obtained from the bibliographic research and analysis of institutional documents. Then the dialogue between the accumulated literature and the information obtained through participant observation, through field work, is promoted. In view of the above, it is premature to understand the motivations that lead to the practice of prostitution beyond the border, however, it is clear the perception of the non-place that these women are inserted, in undesirable categories, to the margin of what is considered the social remnant.

— Session —

NEGOTIATING SPACE: TRACES OF SOCIAL INTEGRATION

Tathabrata Bhattacharya

(CLTS Foundation) – Kolkata, India

The aim of the paper is to provide an understanding of real-life negotiations made across various systems (residents, housing board, or municipality) to accommodate the newcomers' cultural needs, its influence on their use of space, and how this impacts the level of attachment to their surroundings. Once newcomers are granted residency in a new society, a challenge for them is adapting the surrounding space according to their cultural needs. For urban practitioners, a problem is including the diverse cultural needs when configuring the use of spaces. This paper examines how different actors partner to negotiate the use of space via a case study approach in Saupstad-Kolstad. This neighborhood is located in the southwestern part of Trondheim and houses the highest percentage of immigrant residents in the city, representing the most culturally diverse area. In order to carry out the study, a social constructionist approach has been adopted since it is best used in scenarios where there are no single “realities” but many versions and perceptions of it. To acquire the multiple perspectives, the methods used by the researchers are secondary data review, observations, interviews and triangulation of information.

COMPARISONS BETWEEN REFUGEE AND IMMIGRANT SPATIALITIES IN BRAZIL

Igor José de Renó Machado

(Universidade Federal de São Carlos) – Brazil

This article intends to explore the relations between displacements and space from different contexts of research and reflection. Comparing two sets of researches developed in the Laboratory of Migration Studies of UFSCar, I intend to produce some comparisons on the perception of space between groups of recent displacement and groups of descendants of migrants of the early twentieth century. I deal with a set of ethnographies about descendants of Japanese in Brazil and another set of ethnographies about refugees in Brazil. All field works end up touching at some point on the issue of space, since it is obviously connected with any movement. Any displacement implies spatial questions: what kind of effect does it cause on everyday perceptions of space (and time), what kind of phenomena does it trigger, what changes does it propose to the realities of the subjects. The paper identifies large differences in the production of spatialities in both groups, indicating how difficult is the insertion of refugees in Brazilian cities, which leads them to constant movements within the country. The case of Japanese descendants indicates a spatiality that moves toward the body, a mark of difference in Brazilian society. The comparison between the two groups indicates interesting analytical possibilities for thinking about displacement and the construction of spatialities in contemporary Brazil.

BETWEEN POLICING AND POLITIZATION: CITIES AS SPACES OF CONTROL AND TRANSFORMATION

André Zuzarte
(PUC-RIO)

The growing concern with the urban in the field of refugee studies reflects the growth in the number of applicants and refugees living in large cities.

According to UNHCR, half of the world's refugees now live in cities. This reality requires a broader focus of studies in the area beyond the relationship between national borders and refugee flows. This paper advances a preliminary mapping of two recurring readings of the question of urban refugees, notably related to themes of protection, bordering practices and strategies of resistance. On one hand, we discuss how these control apparatuses are appropriated and re-signified in the local contexts to create spaces of marginalization and exclusion. On the other, we highlight narratives of the junction of the urban and of refugee populations as spaces of transformation and experiences of subjective affirmation of freedom, framed as practices of politicization. Based on examples, the paper wants to deepen the reflection on the relationship between the city and the refuge – still very incipient – and to illuminate the spaces of possibilities present in the urban life of the big cities.

ENTRE FRONTEIRAS E NEGOCIAÇÕES: A TERRITORIALIDADE DA ATENÇÃO PRIMÁRIA EM SAÚDE NO ATENDIMENTO À POPULAÇÃO REFUGIADA NO MUNICÍPIO DO RIO DE JANEIRO

Ana Carolina Maia

(Instituto de Medicina Social) – Brasil

Rogério Lopes Azize

(Universidade do Estado do Rio de Janeiro) – Brasil

A presente comunicação tem como objetivo apresentar os resultados de minha pesquisa de mestrado. Nela, analisei a construção de um fluxo para o atendimento de refugiadas congoleesas no âmbito da Atenção Primária em Saúde (APS) no município do Rio de Janeiro. Para tal, parto do discurso dos operadores da saúde do município que lidam, direta ou indiretamente, com essa população.

Entendo que meus sujeitos de pesquisa operam numa intersecção de dois regimes normativos: o regime da saúde e o regime do refúgio. O fluxo de atendimento à população refugiada que acessa a Unidade de Saúde Básica (UBS) que foi lócus de minha pesquisa de campo é organizado a partir de alguns marcos normativos que desenham a política de saúde no âmbito da APS. O espaço territorial – o distrito sanitário – que é o lócus operacional das ações das equipes de saúde é delimitado de acordo com um perfil homogêneo de condição socioeconômica de sua população, que define o seu grau de riscos à saúde.

Dessa forma, as fronteiras emergidas no campo – simbólicas e/ou administrativas – organizam a relação entre usuárias e serviços de saúde. Como se dá a incorporação das refugiadas à saúde pública de um território que outrora não se via confrontado com uma nova população migrante e que, a todo momento, confronta essa população com outras territorialidades?

Nesse trabalho específico, verso sobre a relação tensionada de Agentes Comunitárias de Saúde (ACS) e refugiadas congoleesas em um território adscrito a uma UBS em um bairro periférico do município do Rio de Janeiro. É sui generis à organização mesma da Atenção Primária a presença de uma agente comunitária que tem como requisito para ocupar a profissão ser moradora da região: o mesmo requisito para que as refugiadas sejam cadastradas como usuárias da clínica.

Cria-se, então, uma dinâmica de alteridade em que a noção de território é parte central do que confere poder ou não a um grupo: na medida em que moram no território há gerações e possuem maior coesão grupal, as ACS podem se organizar em posições de poder e estigmatizar esse Outro recém-chegado ao território. Parte do meu esforço de pesquisa é tentar entender como se trava uma relação de uma categoria profissional que, a despeito de seu descontentamento com a chegada de um grupo inicialmente percebido como anômico – as refugiadas -, se vê como parte de um serviço de saúde cujas diretrizes preconizam o acolhimento e assistência a essas pessoas?

A pesquisa contribui para a construção de um campo de estudos migratórios na Saúde Coletiva, já que a experiência migratória influencia os processos de saúde e doença dessa população.

OP 162 – SPIRITUALITY AND HEALTH: EPISTEMOLOGIES OF HEALING AND THE ETHNOGRAPHIC ENCOUNTER

Therapeutic itineraries often unfold across different approaches to wellbeing posing new challenges to patients, healers and medical professionals. This panel explores the entanglements of spirituality and biomedicine in people's experiences of healing, specifically asking: how do people make sense of and use different epistemologies of illness and healing in their therapeutic itinerary? How do they either draw, shift, or cross the boundaries between spiritual and medical approaches? How do they understand and apply notions of 'efficacy' and 'evidence' in their therapeutic experiences? How they deal with the power relations between the different approaches? How do they consider the relationships of negotiation and processes of decision implicated?

Researching these experiences, contexts and itineraries, demands that also ethnographers address particular methodological challenges. How could ethnographic knowledge approach the tension between different epistemologies of healing coexisting in people's experiences? What kinds of methodological and ethical challenges arise in the ethnographic encounter with people in, or moving between, the fields of spirituality and biomedicine?

We invite papers discussing ethnographic research in groups practising spiritual healing, among patients following both biomedical and spiritual therapeutic itineraries, and health professionals using conventional and non-conventional therapeutic approaches to healing.

Convenor:

Emily Pierini

(University of Wales Trinity Saint David) – United Kingdom

Alberto Groisman

(Universidade Federal de Santa Catarina) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, Spanish

Keywords: spirituality; health; wellbeing; healing; therapeutic itineraries

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

— Session 1 —

BETWEEN GOD AND BIOMEDICINE: GENETIC DISEASES IN A RURAL AREA OF NORTHEAST OF BRAZIL

Gabriele Grossi

(Universidade Federal do Recôncavo da Bahia) – Brazil

In a remote and poor area of Bahia have been recently discovered some communities with an unusual high number of genetic diseases, more specifically Mucopolysaccharidosis Type VI (MPS VI) and Phenylketonuria (PKU). The frequency of MPS VI in Brazil is 1: 1.298.469 but in the Monte Santo is much higher 1:6.000; the same occurs with the distribution of frequency of PKU, 1:20. 000 in Brazil, and 1:5000 in Monte Santo.

This concentration of genetic disorders is probably associated with funder effect and endogamous marriage. This community lived for long time relatively isolated and developed their own therapeutic practices based on Catholic beliefs and they resorts to spiritual healers, the rezadeiras. The peculiarities of this genetic diseases, however, aroused perplexity in the communities.

In this paper, we aim to investigate how the traditional conception about this kind of diseases has undergone a transformation when a groups of geneticist reach the community. The traditional approaches, based on the beliefs that everything that happens has its origins in the God's will, were challenged. We want focus on the entanglement of religious and biomedical causality in the explanation of the diseases, and how the use of the word “gene” and “genetic”, that required intensive schooling, were translated or made meaningful in a religious cosmovision.

SICKNESS “PROVOKED”: NARRATIVES AND PRACTICES IN THERAPEUTIC ITINERARIES IN BIOMEDICAL HOSPITALS AND NEO PENTECOSTAL CHURCHES IN SOUTHERN BENIN

Ran Muratsu

(Graduate School of Asian and African Area Studies Kyoto University) – Japan

This paper examines how “provoked sickness” is actualized in the therapeutic itineraries between biomedical hospitals and Neo Pentecostal Christian churches, focusing on patients’ and medical professionals’ experiences in Southern Benin. Seeking for healing is one of the main factors to join the Neo Pentecostal churches which, in the last decades, have rapidly become more influential in Benin. Though medical hospitals are separated from spiritual healing, they often function also as places for discernment of whether the illness is “provoked” by invisible forces such as witches, bad sprits or magic, or by “natural” causes. Finding no biological cause through medical analysis is a typical evidence that the illness is “provoked” by spiritual forces, which makes people turn to religious institutions. Yet, their itineraries are intricated, involving many religious bodies and hospitals at the same time, and vary in accordance to many factors, such as the type of illness and the patient’s background.

In this paper, I will present some illness narratives, focusing on micro level decision making and negotiations involving both hospitals and churches. In order to overcome the methodological issue that narratives are retroactive and, consequently, could have changed through the time, I will also present data gathered through participant observation of the patient-healer interactions and their sensory experiences, from which the illness’s (spiritual) cause eventually emerges.

ESPIRITUALIDADE, CURA E XAMANISMO: AS PRÁTICAS DE CURANDEIRISMO NA AMAZÔNIA ORIENTAL BRASILEIRA

Lucielma Lobato Silva

(Universidade Federal do Pará) – Brasil

Este trabalho tem por finalidade refletir acerca das práticas de cura executadas na casa de curandeiria de seu orivaldo, localizada em uma região insular do município de abaetetuba, cidade da amazônia oriental brasileira. nesse espaço são realizadas diversas curas de “ordem natural” e “não natural”, as quais são vistas pela população como formas de bem-estar, que se manifestam no corpo dos que se curam, causando nos envolvidos a crença no trabalho do curador, desenvolvendo assim, o que lévi-strauss (1989) denomina de eficácia simbólica. diante disso, este trabalho se propõem fazer uma etnografia sobre uma cura espiritual executada pelo curador orivaldo, morador da ilha paruru, demonstrando com isso, como um profissional espiritual e da saúde lida com as práticas de cura que se entrelaçam com a medicina ocidental e ao mesmo tempo com a “medicina da floresta”, além de apresentar a maneira como essas práticas de cura fazem sentido para um universo onde a medicina ocidental está geograficamente distante, ou seja, a população do rio paruru é desassistida quanto a médicos e a remédios da farmácia ocidental. segundo o antropólogo heraldo maués (1990), o curandeirismo é uma espécie de xamanismo que se encontra facilmente nas regiões rurais da amazônia. assim, pretendo aqui trazer a tona uma experiência terapêutica e de cura, realizada pelas mãos de um curador/xamã, que por meio de seus encantados realiza diversas curas, promovendo ações terapêuticas de forma convencional ou não convencional, no coração da amazônia brasileira.

PAIN AND MAGICAL THINKING: MEANS OF ALTERNATIVE PAIN MANAGEMENT IN ESTONIA

Reet Hiemäe

Handling pain has always been and still is an important part of vernacular medicine. My paper will give an overview of various ways and means of alternative pain management in contemporary Estonia and show their similarities and differences to the approaches of scientific medicine. In many cases the emphasis of vernacular healing attempts lies not in curing a diagnosed illness, but stopping pain; the primary reason why people visit family doctors in Estonia is also pain. Vernacular pain management can be seen as a complex system, consisting of methods of detecting the origin of pain, pain treatment, adjusting treatment in case that pain continues, and preventive strategies. Yet there are cases, when pain is not considered as a symptom of illness, but rather as a symptom of effective curing – as in MMS-users' testimonies. My paper will reflect on these testimonies as well as public debate about using MMS (Miracle Mineral Solution) that took place in Estonia in 2015-2017, involving rhetorics that combined alternative and scientific views and the switching of some scientists and medical doctors between both sides. Among other things, my paper will shed light on the role of the supernatural and ritualistic component in vernacular pain management. I conclude that subjective narrative meaning-making of pain often functions as subjective psychological self-defence.

— Session 2 —

MIGRATION, INSECURITY, AND THE STEAMING BODY: HEALING RITUALS IN JOHANNESBURG

Lorena Nunez Carrasco

(University of the Witwatersrand) – South Africa

Hidden away from the public gaze, women and men, most of them migrants and members of different Zionist churches, gather to participate in healing sessions using the steam-bathing hut they have erected next to a mining dumpsite in the south of Johannesburg. Steaming is common all over the world yet, in post-apartheid South Africa, the practice has become reinvigorated with the increase in immigration. It responds to a multiplicity of material, physical and metaphysical challenges that are linked to life in the city. In its current fashion, steam bathing is done collectively and is used to address spiritual problems which require invoking the intervention of the Holy Spirit. This work takes into account the origins and contexts of steaming as a healing practice within African traditions, and examines how steam bathing is reframed within Christianity and how this practice does coexist with biomedical approaches. It departs from recognising the distinct genealogies of the steaming practice and divergent conceptions of the body. We inquire how these differently aligned conceptions and experiences of the body are integrated in healing practices such as steam bathing for spiritual healing. This paper is based on ethnographic work conducted by the authors who were witnesses and participants in steaming and its associated healing rituals at the Wemmer Pan Park in southern Johannesburg. A series of interviews were conducted with the prophet leading the steaming practice, and with participants—all members of the Zionist church

REFLECTIONS ON THE RELATIONSHIP BETWEEN NOURISHMENT AND HEALTH IN CONTEMPORARY SPIRITUALITY

Caroline Brito

(Universidade do Estado do Rio de Janeiro) – Brasil

The growing diffusion in the West of practices that integrate health and spirituality and which are manifested through a holistic conception of human nature is notorious. This is the context the radical 21-day fasting known as Living on Light is situated. For people who engages this fasting, health is perceived as a natural condition of the being, and diseases would have their origins in overlaps imposed to the body, through consumption and the consequent intoxication of the organism. As the need to eat is also understood as unnatural and socially incorporated, this fasting is configured as a process of purification of the body in relation to culture, in the sense of attaining a state of self purity, meaning a process of symbolic deconstruction and construction of a free body, a body that needs nothing but can everything. The present work has an essayistic and exploratory proposal, constituting an initial study of a PHD research in progress that investigates the practice of Living on Light in two specialized retreats in Brazil. The work focuses on an interview conducted in the field with the administrator of one of these spaces and on materials such as the books “Living on Light” and “Ambassadors of Light”, by Jasmuheen, an Australian who spread the practice in the West in 1993; and reports available in an online group dedicated to the Living on Light process. The work aims to understand, in the context of modernity, how a new way of experimenting contemporary spirituality is crossed by a very dedicated attention to consumption, food and health.

THE PRANA PRASAKTI: IN THE TANGLES OF AN ETHNOGRAPHY OF NOURISHMENT

Laryssa Owsiany

(Universidade Federal Rural do Rio de Janeiro) – Brasil

Visions of a hungerless world, pranic nourishment, expansion of consciousness, breatharianism, power of self regeneration, akashic records, interdimensional portals, inedia, perfect health and media controversies, are some of the themes that cross the imaginary of my dissertation. The present paper gathers information obtained during approximately two years of ethnography realized on Portal Parvati, an alternative community in the south of Minas Gerais that has been “living on light” since 2001. This place receives people from all over the world seeking emotional, physical, mental and spiritual healing. Fans of this lifestyle believe that the fasting ritual in the first stage without the ingestion of water for 21 days has the power to change the genetic information that every human being has born with, as long as the person can change his system of beliefs. The ritual aims solely and exclusively at human organic detoxification and an internal reconnection with a “higher self”, that is capable of raising the planetary vibratory pattern by promoting an organic reprogramming where the digestive system will be partially deactivated as the endocrine system is activated. In its description, the rite is “a table of surgery of the nature that operates without scalpel” and its final objective is to make that the person finds the balance of their four bodies becoming able to live of the capture of the cosmic energy instead of live from the ingestion of solid elements (food).

► OP 162 – THURSDAY JULY 19, 2018 8:30 A.M. – 10:00 A.M.

► OP 162 – THURSDAY JULY 19, 2018 10:30 AM – 12:00

— Session 3 —

ATAS DO ESPÍRITO ORGANIZAÇÃO MUNDIAL DA SAÚDE E SUAS FORMAS DE INSTITUIR ESPIRITUALIDADE

Rodrigo Toniol
(Unicamp)

Presença da noção de espiritualidade nos documentos da Organização Mundial de Saúde é tão duradoura quanto pouco explorada, seja pelos estudiosos identificados com o campo da antropologia da saúde quanto pelos pesquisadores das ciências sociais da religião. Este paper é uma tentativa de cobrir parcialmente essa lacuna. Para tanto, recorro às atas, memorandos, transcrições de discursos, resoluções oficiais e relatórios, que me permitem acessar o modo pelo qual a ideia de espiritualidade foi acionada ao longo do tempo na instituição e, principalmente, como ela foi articulada com outras noções, como as de cultura, religião, direitos e bem estar. Diante desse material realizo dois movimentos. Primeiro, explico algumas das questões que envolvem a análise do tema da “espiritualidade” nas ciências sociais da religião e justifico as razões pelas quais este texto pode contribuir para tal debate. Segundo, detenho-me nos documentos analisados, apresentando-os a partir de dois eixos de variação: a espiritualidade dos Outros e a espiritualidade de Todos. Explicitarei como esses dois eixos não somente se diferem, mas principalmente se articulam. Encerro as reflexões delineando um conjunto de consequências empíricas associadas a “oficialização da espiritualidade” na OMS e aponto para direções que novos investimentos analíticos sobre o tema podem seguir.

ON ECTOPLASMS AND PARA-SURGERYS: THERAPEUTIC ASSISTANCE INVOLVING SPIRITS AND SCIENTISTS

Gustavo Ruiz Chiesa

(Universidade Federal do Pampa) – Brasil

The purpose of this communication is to present the activities developed at Ectolab, an institution created by a group of physicians, psychologists, engineers, biologists and neuroscientists interested in practicing and investigating so-called “spiritual surgeries” or “para-surgery” and their relation to a semi-material substance called “ectoplasm”. The purpose of the institution is to understand, measure and identify, through a scientific methodology, the ectoplasm and the effects that it causes in living organisms and in the environment. For this, the institution currently has three physical spaces that have different practical purposes. The first space is the research laboratory where investigations are carried out around the supposed givers of ectoplasm or “ectoplasts”. The second space is a large hall where there is a dynamic focused on therapeutic care to “intrapysical consciousnesses” (living beings) and “extraphysical” (dead beings) who suffer from some illness or physical, emotional, mental and/or energetic disorder. Finally, the third space will consist of a place of research and analysis of the perceptions recorded in all the dynamics, comparing them with each other and also with requests for para-surgery received daily through the Ectolab website. I intend to briefly present these places and activities, seeking to understand the connection that they establish between science and therapeutics, health and spirituality.

LIGHTS, COLORS AND PRESENCES: SENSING THE SPIRITUAL IN A PSYCHIATRIC DAYCLINIC IN SOUTHERN BRAZIL

Fernando José Ciello

(Universidade Federal de Santa Catarina) – Brasil

This presentation discusses my fieldwork in a psychiatric day clinic in southern Brazil. It examines how religious and psychotherapeutic interpretations of the self and healing are constantly being evoked and interwoven into therapeutic conceptions and practices. What I take as religious interpretations are not discrete or static conceptions but, in fact, heterogeneous statements that refer to spirits, lights, energies, colors, seeing and talking to other entities. When I talk about psychotherapeutic interpretations, I call attention to a diversity of psychological and therapeutic schools that are practiced within the day clinic program, including psychoanalysis, transpersonal psychology, and psychodrama. Both groups of practices/discourses should not be seen as opposed or contradictory but, rather, as crucial in shaping important psychiatric artifacts in that context. Mental health, here, is experienced from the perspective of a world populated with different entities – that include the powers of biomedicine and medication, but also deal with the unknown, the energetic and the spiritual. As a result, instead of describing the clinical practices as expressing a discrete and well-defined conceptual orientation – either that of the religious or mental health perspective – I choose to think about both realms as intertwined. This presentation contributes to the understanding of mental health field – in one of the many faces that it has – and to the unfolding of the relations between biomedicine and other perspectives in clinical settings.

— Session 4 —

DECOLONISING ANTHROPOLOGY: RESEARCHING WESTERN FOLLOWERS OF THE BRAZILIAN FAITH HEALER JOHN OF GOD

Cristina Rocha

(Western Sydney University) – Australia

There has been a growing body of anthropological literature which endeavours to take seriously other peoples' beliefs, religious practices and cosmology, and by doing so decolonise anthropology. Many researchers have documented the efficacy of rituals, sacred words, and incantations they encountered (and sometimes learned) in the field. Here I follow the insights of experiential anthropology and anthropology of consciousness to deal with the methodological challenges of researching faith healing in the 21st century. I do so by discussing my fieldwork research with Western followers of John of God, a Brazilian Spiritist healer who has become famous worldwide by performing physical surgeries without asepsis or anaesthetics. I argue that we need to move beyond the positivist Cartesian dichotomies of supernatural/natural, unreal/real, and the West/the Rest, which have constituted our discipline. Rather than explaining faith healing through our Western Enlightenment heritage, a truly decolonising anthropology recognises that all human knowledge is culturally and socially shaped, and that includes biomedicine. By provincializing the biomedical understanding of what illness and healing are, we can take seriously other ways of conceptualising them, particularly faith healing.

DISOBSESSIVE HEALING AND MEDIUMISTIC DEVELOPMENT IN THE VALE DO AMANHECER

Emily Pierini

(University of Wales Trinity Saint David) – United Kingdom

The temples of the Vale do Amanhecer (Valley of the Dawn) in Brazil and abroad are intended as 'spiritual emergency units' where mediums and their spirit guides provide patients with free spiritual assistance for health, relational, and material matters concerning the person's wellbeing. The Vale do Amanhecer's therapeutic practice is called 'disobsessive healing' and involves the release of causal spiritual agents considered to be affecting the person's wellbeing. This paper discusses the Vale do Amanhecer's etiology of illness and how mediums understand disobsessive healing as a complementary epistemology of healing, discerning between spiritual and pathological experiences. Then, it examines how patients may draw their therapeutic trajectories across biomedical and spiritual contexts, sometimes developing mediumship as part of their therapeutic process. I argue that approaching these therapeutic practices from the standpoint of affect and bodily experience may undermine the prominence of 'belief' in the study of non-biomedical approaches to healing, shedding light upon the relational, embodied, and lived-through dimensions of the notions involved in the therapeutic process.

MYSTERIOUS MATTER: HYBRID MANIFESTATIONS OF “ILLNESS” IN UMBANDA

Diana Espirito Santo

(Pontificia Universidad Católica de Chile) – Chile

The ubiquity of illness in Umbanda mediumship narratives points to the fundamental notion that the body is a spiritualized, malleable, and mysterious kind of matter, imminently affected by the spirit world. In Umbanda, physical and mental hardship, as well as doubt, is frequently linked to the lives and religious paths of charismatic leaders and their redemption and embrace of their calling, and these illness narratives provide a model for the healing path of others. But Paula Montero (1981) thinks that anthropologists should refrain from comparing popular religions with health alternatives or therapeutics because they are not understood as such by practitioners. Rather, Umbanda orders the disorder that people feel at a variety of levels, which is not reducible to the simply physical on one hand, or the psychological and emotional on the other. In this paper I begin with a personal anecdote about my own bodily distresses and symptoms when in the presence of certain spirits, and go on to analyze mediums narratives that show us that, once attuned to Umbanda spirit entities, bodies defy our ontological expectations – both as “containers” of illnesses in the biomedical sense, and as “possessors” of spirits. Rather, both medical anthropology and the anthropology of religion become “weak” in their explanations: we need a different set of concepts.

MEDIAÇÕES EM ITINERÁRIOS TERAPÊUTICOS ENTRE AS RELIGIÕES AFRO-BRASILEIRAS E A BIOMEDICINA NA BUSCA DA SAÚDE NO RIO DE JANEIRO-BRASIL

Márcio L Mello

(Fiocruz – Instituto Oswaldo Cruz) – Brasil

Este trabalho teve como objetivo dar visibilidade à compreensão da saúde, doença e práticas de cura inscritas no campo afro-religioso brasileiro e sua relação com a biomedicina nas experiências de cura das pessoas. A partir de um estudo etnográfico e de histórias de vida, identificou-se os conceitos de saúde/doença e práticas terapêuticas de terreiros na região metropolitana do Rio de Janeiro. A religião atua como suporte para enfrentamento de dificuldades do cotidiano, mobilizando recursos individuais e coletivos para expressão das emoções, modificando o entendimento das experiências. As pessoas atribuem diferentes sentidos para suas doenças e curas em seus itinerários terapêuticos, Muitas das vezes alternando entre os limites das abordagens médicas e espirituais.

Reconhecer o caráter misterioso da vida e destituir o lugar de onipresença da biomedicina pode assegurar diversas outras possibilidades, pois práticas não-convencionais podem ser complementares à biomedicina e contribuir para o enfrentamento dos desafios a uma atenção à saúde na perspectiva de sua integralidade. Apontamos para a importância de que sejam consideradas as práticas terapêuticas afro-brasileiras como tema de discussão na agenda das políticas públicas.

MIXING RITUALS, AND PERSONS IN THE MAKING: ON THE INTEGRATION OF UMBANDA RELIGION AMONG A THERAPEUTIC GROUP FOR PERSONAL DEVELOPMENT IN GERMANY

Marcello Múscari

(Universidade de Sao Paulo/Universität zu Köln) – Brazil/Germany

Since ten years, in the German region of North-Rhine-Westphalia, a self-help group for „personal development” integrated practices from an Afro-Brazilian Umbandist religious community into their ritual repertoire, after some leading group members returned from a visit to Sao Paulo, Brazil. Ever since, the group at Sansorio – Casa Saint Michal: Haus des reinen Wasser has been combining ritual techniques they learned in Brazil with practices taken from „family constellation“, „systemic therapy“ and „Shaamanism“, producing their own new assembly of ritual practices and symbolic references. On this presentation I will explore ritual analyze as a methodology for understanding how different therapeutic traditions and religious rituals might be joined and putted for work together, in the search for personal development, as stated by this afro-Brazilian religious community in Germany. Along this effort I will address questions as: how are they integrating rituals coming from different traditions in what we could call a ritual system? What categories might be at work among them in order to support their unexpected mixings? And how along their weekly meetings they are working on blurring the limits between therapeutic technics, religion, and other procedures for what they take for “personal development”?

THERAPEUTIC USE OF AYAHUASCA IN THE TREATMENT OF ADDICTIONS IN URUGUAY

Juan Scuro

Are there cases of recovery of addictions through the use of ayahuasca in Uruguay?

How are the experiences that patients go through with the use of ayahuasca?

How do religious beliefs, psychological structures, biochemical aspects and life trajectories influence the healing process?

What comes into play in the cure of addictions with the use of ayahuasca?

What should be its use to be effective?

In Uruguay, the uses of ayahuasca arrive in the 1990s. Since then, the modalities of use have not stopped growing and transforming. The literature shows the presence in Uruguay of various groups that use ayahuasca in a therapeutic ritual, even as a tool in the treatment of addictions to alcohol, cocaine, marijuana and cocaine base paste. These are centers where psychologists specialize in problematic drug use are performing ayahuasca ceremonies as a tool in psychotherapeutic work. In the current context of implementation and development of national policies on drugs framed in the paradigm of risk and harm reduction and the regulation of the markets of different substances, this research is an unprecedented contribution in our country, with broad potentials for future developments. The therapeutic uses of ayahuasca are becoming a tool that is part of the treatment of problematic drug use in Uruguay and we want to show how it's working in the different levels, starting with the native explanations and the observation of therapeutic trajectories.

WHERE THE “EAST” MEETS THE “WEST”: THE INTERACTION OF BUDDHISM AND PSYCHOTHERAPEUTICS IN CHINA’S “PSYCHO-BOOM”

Mengqing Shang

(Boston University) – United States

Since the early 2000s, psychological ideas, practices, and institutions have gained popularity in urban China. Anthropologists have named this phenomenon the “psycho-boom” or the “psy-fever”. One important aspect of this “psycho-boom” has been the emergence of therapeutic ideologies and practices that draw upon indigenous psychological resources, “Chinese” and “eastern” cultural traditions, and western psychological techniques with the aim for achieving heart-soul growth (xinling chengzhang) or soul cultivation (lingxiu). My research will investigate a nascent movement of incorporating philosophies and practices of Buddhism into psychotherapeutic practices and trainings in China’s current “psycho-boom”. I seek to answer the following overarching questions: What does the interaction of Buddhism and western psychotherapeutics and the emerging new therapeutic modalities that integrate the two tell us about the changing forms of subjectivity among Chinese people? In what ways are new forms of subjective experience valued in China today? More specifically, in this nascent phenomenon, how is Buddhism manipulated and reconfigured in different spheres? How is Buddhism incorporated into various fusion therapeutic techniques? What are those fusion therapeutic techniques and how are they created? Finally, how is the “psycho-boom” changing Buddhism in China and how is the reconfiguration of Buddhism changing the “psycho-boom”? This research will be conducted at multiple sites, including religious, quasi-religious and secular spheres. The population that I will primarily focus on include (1) famous psychologists who innovate new approaches that integrate Buddhism and psychotherapy; (2) therapists who incorporate Buddhism into their practice; (3) course participants who are interested specifically in the integration of Buddhism and psychotherapy, and (4) clients who seek counseling from therapists who claim to integrate Buddhism and psychotherapy. To study the self ethnographically, I will pay close attention to individuals’ “practices” of creating and experimenting with the new therapeutic modalities at different spheres.

This research seeks to add to the literature on China’s “psycho-boom” and advance the field of psychological anthropology by contributing to theories on the changing forms of subjectivity and the theorization of self-making.

MARXIST QIGONG: BETWEEN SPIRITUAL AND POLITICAL EFFICACIES IN A CHINESE SELF-HEALING PRACTICE

Fabian Winiger

(Hong Kong Institute of Humanities and Social Science, University of Hong Kong)

The present paper traces the emergence and transnational circulation and transformation of “Zhineng Qigong” (“Intelligent Qigong”), a neo-socialist grassroots movement that in the first two decades of the post-Mao era aimed to synthesise Marxism, modern science and traditional Chinese self-healing practices into a revolutionary “science of life”. Following the terminally ill patients, Communist Party activists and spiritual seekers who dedicated themselves to Zhineng Qigong, it traces an attempt to propagate this science, hoped to precipitate society’s leap into the “realm of freedom” – a spiritual-political utopia that combined the communist ideal with China’s ancient dream of the “Great Commonwealth”, when humanity will live in perfect accord with the laws of the cosmos.

It shows how, between the late 1980s and 1990s, the movement gained several million followers; operated a large “medicine-less hospital” that treated terminally ill patients using qigong only; created a nation-wide network of qigong-scientists, and a socialist commune intended to model a new way of life based on qigong science. It further draws on four years of participant observation with a group of 650 non-Chinese practitioners to explore how, following the government’s crack-down on the Chinese qigong movement in 1999, Zhineng Qigong was circulated and rearticulated outside the People’s Republic, carrying into the world a subtle, embodied critique of global capitalism.

OP 163 – SPORT AND GLOBALIZATION: ECONOMIC, POLITICAL AND CULTURAL ASPECTS

The field of study of Sports Anthropology has grown considerably in recent years. In Brazil, since the last two editions of the Brazilian Meeting of Anthropology, there are two working groups in function of the great demand of submitted researches that approached studies in this area. Sports activities, as a social function, comprise much more than a bodily practice. They approach political, economic and cultural aspects ranging from the circulation of athletes and large sums of money, to the transposition of conflicts between nations being transferred to sports arenas. These characteristics connect sport directly to the process of globalization, which has been intensified in recent decades. This panel has the objective of holding debates that approach sports and globalization, from the point of view of different researchers in the area. From this perspective, it is intended to hold three sessions covering the themes: gender, sexuality and body; careers and consumption; transnational circulation, nations and identities.

Convenor:

Mariane Pisani

(Universidade de São Paulo) – Brasil

Caroline Soares de Almeida

(Universidade Federal de Santa Catarina) – Brasil

Julia Hass

(Freie Universität Berlin) – Deutschland

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English; Portuguese; Spanish and French

Keywords: Gender; Sport; Globalization

Thematic lines: 32. Sport/Antropologia do Esporte

CAREERS AND CONSUMPTION

Session chair:

Juliano Oliveira Pizarro

ALIENATING FROM NEOLIBERALISM, CAPTURING ALTERNATIVE BIOGRAPHY: WHITE COLLARS' BRAZILIAN JIU-JITSU IN POLAND

Karol Górski

(Institute of Ethnology and Cultural Anthropology) – University of Warsaw

From the anthropological perspective, the (global) physical activity may cross the territorial border and gain some new local cultural meanings. Brazilian jiu-jitsu, years after worldwide exposition, became one of the most popular martial arts in Poland. In the Polish club where I'm conducting my ethnographic research, majority of those who practice bjj are representatives of the middle class (so called white collars). The main goal of my paper will be to provide an analysis of how bjj is implemented into their lives. For some of them, bjj, because of its intensity, creates a space for removing professional worries through the body practices. As such, becomes a tool for temporary alienating from the inconveniences of neoliberal capitalism (which flourished in Poland). For others, bjj creates a possibility of gaining personal achievements outside the field of professional activity and balance between being a professional athlete and someone who trains recreationally. As a result, it is a tool that opens up an alternative life-trajectory for the one. For those people, what defines the attractiveness of bjj is not the combat effectiveness but rather the fact, that it is a sport not causing serious injuries and not leaving facial marks: so that the professional image (the Goffman's face) of the one is untouched and health capital could be secured. In my paper I will elaborate on the mentioned issues, referring to the ethnographic material (participant observations, in-depth interviews, and pieces of autoethnography) I have gathered during one year research in one of the top Polish bjj clubs.

E-SPORTS SÃO ESPORTES? UMA ABORDAGEM ANTROPOLÓGICA SOBRE A IMPORTÂNCIA DO RECONHECIMENTO DESTA CATEGORIA

Tony Bela Alves

(Universidade Federal Fluminense) – Brasil

This article comes from the construction of master's thesis, on which I observe the different social, political and economical questions of online gaming, in special the game League of Legends (LoL). This research is being made through on-location field work, in which I am visiting and being a part of different events, meetings and competitions, and a digital ethnography, in the sense i am active in the different digital platforms on which the game is practiced and discussed.

Therefore, I intend to make a dense description of the online games, focusing on how this market has been articulating itself towards including E-Sport (online gaming competitions) in the Sport category. According to field observations, this is one of the main claims of amateur players, professional players and groups that are in some way connected to E-Sports in Brazil. Recognition and inclusion of E-sport by the government is a reality in several countries, like China, South Korea and Finland, among others. In Brazil, this claims resulted in a Project of Law (PL 387/2017) that is to be voted on the senate, where it is stated that just as any traditional sport, E-Sports also create means of socialization, fun and learning for those that practice it, also having intense training regimens for the professionals, and having a number of competitions that are enormous events, filling stadiums with eighty thousand people In different parts of the world, and reaching the number of three hundred and seventy million viewers in the 2017 world finals.

This Work has as its proposal to show the different types of discourse and motivations that are part of the claim for E-sports to become a Sport in Brazil. And also, to try and understand the possible influence this legitimacy, if confirmed, could bring to the electronic gaming competitions market, in the view of it's participants.

THE DIGITALLY FIT MARKET: SPORTS, WEARABLE DEVICES, AND THE EMERGENCE OF SELF-TRACKING TECHNOLOGIES AND PRACTICES

Alexandra Oanca

(Universidade do Vale do Taquari Univates) – Brasil

Recently sitting and lack of movement have become causes of concern configured around particular forms of expert-knowledge systems, self-tracking digital cultures, and quantified and entrepreneurial subjectivities. Sitting is now ‘the new smoking’ and increasingly medicalized and moralized as dangerous and unhealthy. It is part of health education and health promotion initiatives meant to reduce healthcare costs for companies and states, and to place them on the individual: the quantified self as a discourse of responsibility and accountability becomes a way to individualize risks. At the same time, individuals turn to digital wearable devices and their desired and/or enforced movement patterns as a way of controlling and disciplining their bodies, as everyday forms of adaptation and resistance against a hostile world. It is within this context that digital wearable devices have become increasingly popular in recent years as consumers are using them to self-track minute details about their lives, such as number of steps, floors climbed, heart rate, calories consumed, calories expended, sleep, mood, etc. With these technologies and practices as entry points, we can better understand sports, the human body and its movements as a site where the biological, material and socio-cultural intersect. This presentation deals with the social construction of the transnational market for digital wearable devices and of what I call the ‘digitally fit market’, and with the way class, gender and race/ethnicity structure this market. It seeks to understand the expectations and meanings that individuals attach to these digital materialities, to self-tracking technologies and practices, and to the movements and sports mobilities they entail.

FAMOUS AND NOT-SO-FAMOUS FOOTBALLERS CAREERS: FROM THE WORKERS TO THE LITTLE-KNOWN

Luciano Jahnecka

(Universidad de la República) – Uruguay

In this article I intend to discuss about the constitution of some footballers in the current moment, focusing on those who were part of an ethnographic study with which I was able to perform interviews, attending their homes and at the same time accompanying them through imagetical sources. It means to conceive the “soccer player” as a symbol that does not hold an a priori meaning, but which acquires meanings and therefore is produced from them. Through the ambiguity of the profession while recognizing a category, I use the legal references of the Bosman and Pelé laws that reconfigured the relationship between “players” and clubs. Such ambiguity also by the category self-referenced by the interlocutors, which do not consider as a work, therefore, in their perspective, the work can not be “play” football. I emphasize the importance of cross-linking between social class and gender differences to a kind of “family bet” when it comes to realize a career in football.

SPECTACULARIZATION OF TOP-LEVEL SPORT

Session chair:

Leonardo Turchi Pacheco

FORMATION AND SOCIABILITY OF A TORCIDA ORGANIZADA – A STUDY ON SPORTMANIA

Detmering

(Universidade Federal da Paraíba) – Brazil

This work is part of a research developed in the Master Degree in Anthropology of the Federal University of Paraíba (UFPB), and discusses the formation and sociability of a Torcida Organizada (T.O) of the Sport Club do Recife. To do so, the research was based on the participant observation of the T.O SPORTMANIA, in order to study the reasons that led a group of fans to found the T.O and, mainly, the motivation to bring it back ten years after its extinction. The study also aims at investigating the presence of women in the soccer environment, which has been propagated as masculine and masculinizing. The reflections are based on Simmel's (1950) theorizations about sociability and conflict, on Magnani's (2002) in relation to the circuit and spaces of sociability of the fans, and on Stahlberg's (2009) on the performance of the female figure in soccer environment and in a T.O, among other studies. It is important to present these ethnographic reflections to clarify the phenomenon of (re) emergence of the SPORTMANIA, whose members attest the desire to cheer for the team, to meet the red-black fans and to socialize. The ethnographic field comprised the Ilha do Retiro stadium and other dependencies of the club, and the residences and living areas of some fans who participated / participate in the two times of the SPORTMANIA. The data from the participant observation were recorded in a field diary, and contradict the idea that violence is inherent to groups of organized supporters.

DÁDIVA E ASSOCIATIVISMO NA CRIAÇÃO DA ASSOCIAÇÃO NACIONAL DE TORCIDAS ORGANIZADAS NO BRASIL: SOLIDARIEDADES, NEGOCIAÇÕES E DILEMAS DE UM MOVIMENTO COLETIVO

Rosana da Câmara

(Universidade Federal Fluminense) – Brasil

O associativismo torcedor no Brasil vem passando por profundas e importantes transformações. A criação da Associação Nacional das Torcidas Organizadas (ANATORG) em 2014 representa de modo emblemático esse processo de mobilização deflagrado pela realização dos megaeventos no país (Copa do Mundo 2014 e Jogos Olímpicos 2016), pelas medidas repressivas adotadas do poder público para o controle da violência e pela crescente criminalização deste estilo de torcer. Por outro lado, as trocas culturais entre torcedores brasileiros e alemães no contexto de uma viagem de intercâmbio à Alemanha e o contato com os projetos sociopedagógicos desenvolvidos com torcidas de futebol (Fanprojekte) desempenharam papel central na organização do movimento inspirando propostas, ações e alternativas de prevenção da violência. Como foi possível criar o pacto social em um universo marcado por hostilidades recíprocas para lutar por direitos? Que dispositivos simbólicos e institucionais têm sido utilizados em busca do reconhecimento social na arena pública? Esta comunicação pretende discutir estas questões, assim como, desafios deste movimento coletivo à luz do princípio da dádiva do antropólogo Marcel Mauss. Esta pesquisa tem como fundamentos metodológicos a observação participante, o acompanhamento e o registro etnográfico das ações desta entidade representativa no espaço público no período compreendido entre 2014 e 2016.

OTHERS WALLS OF CITY: BUILDING URBAN EXPERIENCE THROUGH SUBVERSION – THE CASE OF ASSOCIATION OF FOOTBALL (SOCCER) FANS IN RECIFE/BRAZIL

Francisco Sá Barreto

(Universidade Federal de Pernambuco) – Brasil

Izabella Medeiros

(Universidade Federal de Pernambuco) – Brasil

The idea that contemporary strategies for political agency means, in a deep way, the production of another urban experience (HUYSSSEN) is increasingly consensual. Nowadays, it's possible to clearly perceive this debate through the relationship between social movements and the demands for better urban conditions in terms of collective life and consumption. It makes clear how city is an important reference to think political strategies in the contemporary world. This relevance is evident by means of the debate around the idea of “the right to the city”, that seems to confer limits to a specific political public sphere through the discursive management of spaces based in the idea of “legal” city. Groups and their tactics that are recurrently presented as criminals and, supposedly, results of a voluntary marginalization have been kept out of this scenery of a legal city. The main result of this understanding is, in some of important global cities, a materialization of the ghetto (Wacquant) or Brazilian slums, or others variations for cities excluded zones. However, we are interested in observe this kind of polices when they are materialized on populations, and not necessarily on territories. As a paradigm, this is the case of associations football (soccer) fans (Torcidas Organizadas, in Brazilian Portuguese), which we analyze taking the city of Recife as reference in this paper. We want to understand, in this way, why does the State produce to TOs (Association football fans) a criminalization logic? At the same time, we want to study the tactics, from this groups, for new ways of political inclusion in contemporary cities.

GENDER, SEXUALITY AND BODY

Session chair:

Luciano Jahnecka

JORNALISTAS ESPORTIVAS E O FUTEBOL EM BELO HORIZONTE: NOTAS SOBRE EMOÇÕES, SILÊNCIOS E SEGREDOS

Leonardo Turchi Pacheco

(Universidade Federal de Alfenas) – Brasil

Esse trabalho é um desdobramento da pesquisa intitulada “Gênero, Futebol e Mídia: um estudo sobre as mulheres no jornalismo esportivo” que foi desenvolvida na EFFTO/PPGIEL/UFMG durante o ano de 2017 e teve por objetivo compreender a dinâmica de gênero no campo do jornalismo esportivo.

Durante esse período foram entrevistadas 38 profissionais do campo do jornalismo esportivo que estavam trabalhando ou haviam trabalhado com futebol em Belo Horizonte. Paralelamente, durante 7 meses foi realizada observações em campo com uma fotografa d em jogos do campeonato mineiro de 2017 e com uma estagiaria da Radio Inconfidência, no Centro de Treinamento Lanna Drummond, que cobria como setorista a equipe do América no Campeonato Brasileiro da série B. Respalhada nas entrevistas semiestruturadas e nas notas do diário de campo, essa apresentação tem por objetivo realizar uma reflexão sobre as relações que constroem as jornalistas que trabalham com futebol a não revelar publicamente o time do coração e a sua paixão clubista em uma cidade conhecida pela rivalidade entre duas equipes – Atlético e Cruzeiro. Nesse sentido, através da interpretação das narrativas coletadas, foram encontrados três eixos explicativos que revelam os motivos do entrelaçamento entre os silêncios, os segredos e as emoções. O primeiro e o segundo eixo estão diretamente ligados às relações com os torcedores. No primeiro eixo explicativo as narrativas apontam que o medo, o perigo de agressão e a violência fazem com que as jornalistas se silenciem e não expressem a paixão clubista. O segundo eixo explicativo se refere a credibilidade da jornalista frente ao torcedor. A neutralidade e a imparcialidade estariam necessariamente associadas a manutenção do segredo sobre a paixão clubista. Em ambos os eixos explicativos observa-se a tensão entre os sentimentos de equilíbrio, razão, frieza do jornalista contrapostos a paixão, loucura, desequilíbrio dos torcedores que marca as percepções divergentes quanto a leitura da partida e justifica o silêncio, o segredo e o medo da violência. O terceiro eixo explicativo se refere a relação com o mercado de trabalho.

As narrativas apontam para as limitações e dificuldades de oferta de emprego e patrocínio de empresas na cidade de Belo Horizonte se a paixão clubista for revelada. Essa questão faz do silêncio uma estratégia da jornalista para se colocar no mercado de trabalho de maneira mais ampla e não raro faz parte das normas das empresas pelas quais elas são contratadas.

MALE DOMINANCE UNDER THREAT: MACHOISM CONFRONTS FEMALE DEFIANCE IN ISRAELI GYMS

Esther Hertzog

(Zefat Academic Academic College) – Israel

In my presentation I shall discuss macho culture in Israeli gyms and describe male trainees' efforts to preserve their dominance, facing female trainees' threat to undermine it. Examples of means, such as military icons, physical battles and vocal expressions, used to convey male dominance at the gym, will be elaborated.

The presentation will be based on three years study by a male anthropologist and sport therapist, in two gyms in the metropolis of Tel Aviv and on a one year study by a female anthropologist (myself), carried out in a suburban gym. Being researchers and trainees of opposite genders offered us a unique opportunity of carrying out participant observations and being exposed differently to gender power relations at the gym. The different socio-geographic backgrounds of the studied gyms offered a refreshing understanding of the impact of specific circumstances on gender dominance at the gym.

The analysis suggests that males' hegemony can be threatened by potential women's dominance, as the ethnography on the suburban gym reveals. Moreover, although men are struggling forcefully to preserve their dominance over 'males' territory' at the Tel Aviv gyms, women's gradual penetration into the perceived masculine space destabilizes it.

REFLEXIVITY ABOUT GENDER PERFORMANCE IN SELF-IMAGES OF GAY SOCCER TEAMS FROM BELO HORIZONTE (BRAZIL)

Vanrochris Helbert Vieira

(Universidade Federal de Santa Catarina) – Brasil

In 2017, Belo Horizonte (MG) had the formation of its first team of gay soccer, the Bharbixas. In the same year, it took place the first Champions Ligay, national championship of gay soccer teams. After the championship, the team went through a division, and part of the members left to form the Manotauros.

This research is based in interviews with members of these two teams, using the ethnographic method and techniques of ‘follow conflict’, ‘follow metaphor’ and ‘follow biography’, proposed by the American anthropologist George Marcus. We investigate how self-images of these two teams are permeated by reflexivity of their members around their gender performances. We can observe that Bharbixas aimed socialization, unlike Manotauros, that tries to be competitive. This difference is the main justification pointed out by members of Manotauros for split of the teams, in a recent past. However, members of Bharbixas argue that the major cause was the dissatisfaction of some dissidents with the effeminacy of the rest of the team. The image Bharbixas makes of itself is a team of effeminates who are proud of their effeminacy. On the other hand, members of Manotauros seek consciously to emphasize indexes of masculinity, through which they would like to be seen. Therefore, it is possible to point out that the way the members see themselves and would like or believe that they are seen from their gender performances are important elements in the constitution of the teams.

TRANSNATIONAL CIRCULATION, NATIONS AND IDENTITIES

Session chair:

Martin Curi

ARE NATIONAL FOOTBALL PLAYERS STILL NATIONAL HEROES? NEW DEMANDS ON THE CAREERS OF BRAZILIAN FOOTBALLERS

Simoni Lahud Guedes

(Universidade Federal Fluminense) – Brazil

Since the 1970s, I have been working with issues related to the Brazilian national identity as it is periodically rebuilt through the Football World Cups. Like other international sporting competitions that, in the course of the 20th century, became arenas for the elaboration of identities, the World Cups assumed a privileged place in the Brazilian case. Thus, until 1998, it was possible to perceive that the Brazilian selection was simultaneously understood as a metaphor and metonymy of the “Brazilian people”, allowing innumerable affirmations, positive and negative about the Brazilian being. However, significant changes can be noticed since the 1998 World Cup in France. Argument that, due to this change, new requirements are made to the professional players that work in the Brazilian soccer team.

In this presentation, I seek to discuss and contextualize these changes, considering the enormous global economic growth of football in the last decades of the twentieth century. I also discuss the new requirements presented to the players of the national team.

And I ask: in this new context, it is possible to diagnose a fracture in the potential of representation of the Brazilian football team? Will the national players be interpreted as national heroes or villains?

FOOTBALL AND INTERNATIONAL POLITICAL ECONOMY: REPRODUCTION OF COLONIALITY FROM THE PERSPECTIVE OF THE MODERN WORLD-SYSTEM AT THE FIFA CLUB WORLD CUP (2005- 2017)

Juliano Oliveira Pizarro

(Universidade Federal de Santa Catarina) – Brazil

Carmen Rial

(Universidade Federal de Santa Catarina) – Brasil

From the Theory of Political Economy of World Systems, in a brief dialogue with postcolonial and decolonial theories, the research aims to identify how does the concentration of capital in football, analyzing the dynamics of the world-system and the transformation of player in merchandise, especially the players transfer of the peripheral countries to the global center countries, following the colonial logic. Thus, the study aims to contribute to the understanding of globalization in football, addressing contemporary aspects to understand the spatial distribution of the phenomenon around the world, based on the theory of the modern world-system, observing the flow of athletes in the FIFA Club World Cup men's in the years 2005-2017.

MAPPING MEANINGS ABOUT SPORT IN ARGENTINA TODAY

Alejo Levoratti

(Universidad Nacional de La Plata) – Argentina

In recent years in the Autonomous City of Buenos Aires, Argentina, the realization of various corporal practices have gained visibility in both public and private spaces which are presented in dialogue and tension with “traditional” sports. In these webs of disputes we notice transnational elements, which act as elements of differentiation of practice, with local appropriations. In addition, there are “alternative sports” that are presented as “native” or “native” as opposed to Europeans. These practices serve as distinctive of particular social groups, at the same time that their realization is perceived by the actors as constitutive of their individuality. Faced with this phenomenon, in this work we will deepen in the processes of appropriation and resignification of a group of practices considered as “alternative sports” linking it with the transnational processes of circulation and commercialization of sports, the construction of social identities and the processes of subjectivation that they are given from it. It will also seek to produce a series of reflections on the implications of the sporting phenomenon in Argentina in today’s society.

MODERN RITUALS IN LATIN AMERICA. THE CASE OF ARGENTINA AND AN IDENTITY BASED ON FOOTBALL

Valeska Navea Castro

(Leipzig University) – Germany

At what point did the sacred/profane rituals end in a football stadium? Football, hegemonic as sport since the globalization, has generated its own sacred community, together with its own sacred celebrations and rites. Our interest is in local peculiarities of this phenomenon in terms of politics, history and culture that follow a tradition, which is governed in many cases by the neighborhood and/or family history, that is, thanks to micro-processes of belonging.

This proposal is part of a doctoral project whose purpose is analyze the cultural relations between the mass society and the new modern community spaces that have been sanctified in the cities by the modernization and the cultural industry, observing similar behaviors among the religious rites (masses, devotion of images, among others) and non-ecclesiastical rites (football) in the technique and mass-media era in Argentina. In particular, an analysis of how football, taking into account the previous budget, in the global era, is considered a key factor in the creation of an Argentine identity, proposing that this has been transformed into an emulation of the conformation processes of a nation.

OP 164 – STATELESSNESS AND THE TRANSFORMATIONS OF THE STATE

With over 10 million stateless people according to the UNHCR, statelessness has assumed heightened urgency with the intensified flows of refugees in recent years. Parties to the 1954 and 1961 Conventions on Statelessness are concentrated in only certain regions of the world and conspicuously absent in Asia. As exemplified by policies in such states as Myanmar, contemporary state actions are exacerbating rather than mitigating the global dilemmas of statelessness.

This panel evaluates how anthropology as a discipline and anthropologists as engaged actors can contribute to analyzing and ameliorating the condition of statelessness. The panel invites contributions that address any of the contemporary and historical dimensions of statelessness from anthropological perspectives.

These might include consideration of such aspects as the drivers – economic, political, legal, social, cultural – causing statelessness, experiences of statelessness and the agency of the stateless in coping strategies, impacts upon livelihood possibilities, case studies of interventions that can reduce vulnerability, and others. We are particularly interested in analyses that relate statelessness to the transformations of the state and their implications for anthropological theories of the state. This panel is co-sponsored by the World Council of Anthropological Associations as part of its initiative focusing upon Mobilities and Immobilities and by the IUAES Commission on Theoretical Anthropology.

Convenor:

Greg Acciaoli

(The University of Western Australia) – Australia

Petr Skalnik

(University of Hradec Králové) – Czech Republic

Comissão/Comission: Co-sponsored by the World Council of Anthropological Associations (WCAA) and by the IUAES Commission on Theoretical Anthropology

Languages accepted for paper presentations: All languages accepted

Keywords: Statelessness, human rights; refugees; mobilities; anthropology of the state

Thematic lines: 20. Anthropology of Human Rights/Antropologia e Direitos Humanos

STATELESSNESS AND THE TRANSFORMATIONS OF THE STATE

Session chair:

To be determined

STATELESSNESS AND UNRECOGNIZED STATES: EXPLAINING THE CLASHING DYNAMICS OF ATAVISTIC NATIONALISM AND GLOBALIZATION, AND THEIR ROLE IN PROMOTING STATELESSNESS

Hilmi Ulas

(American University of Cyprus) – Cyprus

Do borders – metaphorical or physical – become less or more prominent in a globalizing world, and why? This is one of the most central questions underlying the rising phenomenon of statelessness around the globe. Indeed, with civil wars such as in Syria and modern genocides such as in Myanmar, capturing the dynamic relationship between the simultaneously rising phenomena of globalization – purported to promote plurality of social identities – and atavistic nationalism – which aims to impose cultural homogeneity and ethno/religio-nationalist unity – has become an immediate need. However, as extreme forms of modern nationalism have only come into prominence in the more developed regions of the world since the latter half of the 2000s, there is insufficient data to properly analyze and explain the phenomenon. Furthermore, nationalism is a narrative process that develops over a long term, which requires a longitudinal study. Therefore, to produce an explanatory study, scholars have to analyze cases where atavistic nationalism has long held reign – potentially for decades.

In this paper, I focus on the socio-political evolution of unrecognized states, where atavistic nationalism has acted as both a force for these de facto entities' (i.e. a type of 'stateless' state) founding and a factor that sustains them to date. This article's aim is to capture the complex dynamics of atavistic nationalism, explaining it as a function of systemic political and economic shocks, and to identify the manners in which these dynamics have played a role in causing, perpetuating, and entrenching statelessness. For this purpose, I study the evolutions of North Cyprus, Somaliland, and Taiwan through a comparative historical analysis. These cases will not only help explain the underlying drivers of the secessionist type of statelessness, but also provide ways for addressing the problem of statelessness in a constructive manner.

STATELESS CITIZENS OF A FUNCTIONING STATE: SOMALILANDERS HELD HOSTAGE BY GLOBAL INTERESTS

Diane O'Rourke

(Victoria University of Wellington) – New Zealand

Somalilanders present an anomalous case of statelessness. They live in a de facto democratic state unrecognized by the world. They do not carry a passport that will gain them entry into any country. Yet they have the option to be citizens of a recognized state: by crossing the borders of the old British Somaliland Protectorate that were set aside 6 days after Somaliland was granted independence in 1960 to unite with the former Italian colony, then reestablished in 1991 when the Republic of Somaliland unilaterally declared its separation from Somalia; or by persuading the Somaliland government to bow to pressure to accept federation with Somalia. That this latter remains unacceptable to Somalilanders is evidenced by the position shared by all 3 parties contesting the presidential election in 2017.

Lack of recognition creates hardships for Somalilanders: difficulty in travelling or studying abroad, economic hardship due to the difficulty of attracting investment to develop industry and create employment opportunities and lack of direct aid from all but a few countries, and the indignity of being recognized on the world stage as belonging to a failed state rife with terrorism. Reunion with Somalia presents its own dangers: inability to maintain its current record of combatting terrorism as the only state in the Horn of Africa with attacks since 2008; likelihood that the interests of the region dependent largely on pastoralism would again be subordinated to those of the majority population in Somalia; and the indignity of being led by a president who, while mass graves were being excavated at Hargeisa, was writing a master's thesis denying the atrocities committed in 1988.

This case illuminates the meaning and practice of statehood today.

STATELESS MEANS RIGHTLESS AND „FREE“ TO DIE

Petr Skalnik

(University of Hradec Králové) – Czech Republic

Currently happening genocide and expulsion of stateless Moslem Rohingyas by Buddhist-run state of Myanmar reminds one of National Socialist racist Nuremberg laws that deprived German citizens of Jewish descent their German citizenship and made them „free“ to be exterminated in the Nazi camps of Auschwitz and other. „Gypsies“ of different types, now called Roma, as well as Africans were not necessarily deprived their citizenship but were nevertheless treated as rightless people. The paper discusses these historical parallels and points out that statelessness, racism, religious intolerance and rightlessness combine into one complex of deadly machinery of inhumanity.

EXCLUSION, IRREGULARITY, AND INVISIBILITY OF STATELESS BAJAU LAUT AND OTHER SOUTHEAST ASIAN MOBILE MARINE POPULATIONS

Greg Acciaioli

(The University of Western Australia) – Australia

This paper explores impacts of national and regional policies upon the Bajau Laut who occupy the maritime border region shared by Malaysia, the Philippines, and Indonesia. After treating their awkward positioning with regard to concepts of Indigeneity, it considers how maritime movements, ethnogenesis, visions for economic development and commercial interaction have evolved in the region. These processes, combined with contemporary nationalism, border securitization and conservation initiatives, render the Bajau Laut, many of whom are stateless, both prominent as a target of repressive governmental action and invisible in terms of provision of social services and implementation of conservation initiatives. These facets complicate issues of political belonging within the state of Sabah, the nation-state of Malaysia and the ASEAN region not only for the Bajau Laut, but also for other marine nomadic populations.

OP 165 – TEACHING AND RESEARCH PROGRAMS IN AUDIOVISUAL ANTHROPOLOGY. EXPERIENCES AND CHALLENGES

Programas de enseñanza e investigación en antropología audiovisual. Experiencias y desafíos. This panel aims to: discuss teaching and research experiences in visual anthropology. In it, the role of visual anthropology as a methodology in the field of anthropological science will be discussed; new approaches in the practice of visual anthropology; creation and consolidation of visual anthropology networks, and alternatives for a greater institutionalization of the area in the academy. The relevance of audiovisual anthropology in ethnographic practice will be discussed at sociocultural development; in the theoretical debate; in intercultural education; in action research participatory as a tool for the production and application of anthropological knowledge.

Este painel tem como objetivo: discutir experiências de ensino e pesquisa em antropologia visual. Nele, será discutido o papel da antropologia visual como metodologia no campo da ciência antropológica; novas abordagens na prática da antropologia visual; criação e consolidação de redes de antropologia visual e alternativas para uma maior institucionalização da área na academia. A relevância da antropologia audiovisual na prática etnográfica será discutida no desenvolvimento sociocultural; no debate teórico; na educação intercultural; na pesquisa-ação participativa como ferramenta para a produção e aplicação do conhecimento antropológico.

Convenor:

Mariano Báez Landa

(Centro de Investigaciones y Estudios Superiores en Antropología Social) – México

Gabriel O Alvarez

(Programa de Pós-Graduação em Antropologia Social, Universidade Federal de Goiás) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese, Spanish, English

Keywords: visual anthropology, ethnographic visual media, education

Thematic lines: 36. Visual Anthropology/Antropologia Visual

ANTROPOLOGÍA VISUAL PARA QUÉ? EXPERIÊNCIAS DE PESQUISA E INTERVENÇÃO

Session chair:

Mariano Báez Landa

Catalina Cortes Severino

ETHNOGRAPHIC FILM: FIELD RECORD, AGREEMENTS AND EDITED PRODUCTION OF THE OBJECT

Marcelo Oliveira

(Universidade Federal de Viçosa) – Brasil

We intend to put into debate the experience of teaching and research in the disciplinary training in anthropology. This is the approach in visual anthropology for graduation in social sciences, in order to deepen the understanding about the character and properties of the universe researched when using audiovisual resources for recording the field: tape recorder, film and photographic camera, editing program images. In this case, we refer to the relationship and performance of the Congado ritual cycle traditionally practiced (prayed, sung and danced) by a Quilombola community located in the Zona da Mata Mineira.

The strategies necessary for the use of the audiovisual resource lead us to agreements with the “natives” about the possible recording and production of the scene itself for the final editing of a short documentary on religion, memory and afro-descent, of a body that prays Catholic and tribal dance, while ritually dramatizing in performance, his belief and his struggle as “soldiers” of faith in Nossa Senhora do Rosário. The dialogue established for the presence of our team in the field for various places and moments during the ritual cycle, the blatant and agreements for recording the scenes and interviews, and the return of the pre-edition of the film for appreciation of the social actors involved, in the leads to ethical and theoretical methodological reconsiderations about ethnography and the apprehension / production of the research object.

VISUAL ANTHROPOLOGY AND ENVIRONMENTAL EDUCATION IN THE CAMPOS BASIN, RJ: DESCRIPTION AND ANALYSIS OF THE TRAINING OF ARTISANAL FISHERMEN IN “AUDIOVISUAL PRODUCTION FOR COMMUNITY COMMUNICATION” PESCARTE

Lilian Sagio Cezar

(Universidade Estadual do Norte Fluminense Darcy Ribeiro) – Brasil

This paper aims to describe and analyze the training process in “Audiovisual Production for Community Communication” and the videos developed by fishermen and artisanal fishers of the Gestor Group elected from the Environmental Education Project PESCARTE, in the Campos Basin, RJ. For this we will approach the assumptions of Visual Anthropology, especially the analysis of the “Videos nas Aldeias Project” as a theoretical-practical framework for training of traditional societies that communicate primarily from orality. Based on this critique, we describe the construction of the socio-educational proposal for communities of artisanal fishermen. We will focus on the construction and publication of the handout for the course, whose objective is to make accessible the production and use of images for artisanal fishermen, promoting educational processes that allow the production, appropriation and manipulation of their images according to their political and cultural projects. The preservation of significant images for collective memory acquires new meanings when placed at the disposal of their communities in a way that these subjects aim at and become protagonists of their future. Next, we describe the process of training fishermen in the 7 municipalities and analyze each of the videos resulting from the courses conducted between December 2017 and February 2018.

CINEMA AND MIGRATION: THE AUDIOVISUAL AS A POLITICAL AND SUBJECTIVE TOOL IN THE REFUGE EXPERIENCE

Luciana Arraes

(Universidade Federal Fluminense) – Brasil

Refugees have multiplied and diversified in terms of areas and countries of origin – whether because armed or ethnic conflicts, religion, controversial politics or economic factors. From this fact – and by believing that cinema, more than an art and technology, is a way of seeing and thinking the world (MIGLIORIN, 2015) – this paper sees the cinema as an agent among the refugees and the many elements with which they relate in the refuge experience – the city, the memory, the “other”.

The abstract seeks to present and discuss the experiences of the homonymous masters project that through film teaching, places the refugees in the position of filmmakers, follows their cinematographic experiences and observe how it relates to the bodies, performances, subjectivities, affections and processes of integration, memory, fabulation, in the dynamics that permeate the universe of the refuge situation – which leads the work to approach, in a certain way, questions related to an experimental autoethnographic cinema, in which personal experience and sociocultural context constantly merge.

The question is in the subjective processes present in the filmmaking, in the images that arise and in everything that happens in the off-field – here the off-field is not only what we do not see on the screen, on the contrary, it is a fundamental part of the experience. The research is interested in both: the images created and the processes that led to their existence.

ARCHIVO PÚBLICO DIGITAL DE GEOPOLÍTICA EN MESOAMÉRICA

Patricia Legarreta

(Benemérita Universidad Autónoma de Puebla/ Centro de Investigaciones y Estudios Sociales en Antropología Social) – México

La ponencia presenta el Archivo Público Digital de Geopolítica Mesoamericana, que busca ser un modelo para la publicación de fuentes consultadas para una investigación que permita a otros investigadores corroborar, corregir, matizar los resultados de una investigación, como ejercicio de transparencia. Esto es posible dadas las facilidades que ofrece el mundo digital y que en tiempos de la imprenta no era posible desarrollar. Es frecuente que en el ejercicio de levantamiento de información se recopilen muchos más datos y testimonios de los que podría abarcar el análisis. Por ello, un destino mucho más acorde con la vocación pública de la antropología mexicana y la creciente tradición de acceso abiertas latinoamericana es que los volúmenes de información recopilados se vuelvan públicos. Es también una invitación a reflexionar sobre la creciente tendencia a privatizar el conocimiento por medio de archivos privados de los investigadores que se consideran dueños de la información que consultan en archivos o del material que desarrollan a partir de sus experiencias en campo, pese a que la investigación está mayoritariamente financiada con recursos públicos. El internet provee un formato privilegiado para ampliar las formas de colaboración entre investigadores que está siendo ampliamente subutilizado. Es preciso poner más énfasis en el uso de herramientas digitales para compartir y colaborar que para publicitar. Mientras que en Estados Unidos y Europa crece la tendencia de cerrar acceso a información por muy diversas vías, una de ellas a través de pagar por consultar artículos académicos, en contraste, en América Latina se mantiene una línea que hace honor a la tradición de las universidades públicas y gratuitas en el continente. Dar continuidad y expandir este proceso implica hacer públicos los archivos digitales particulares de investigadores de instituciones públicas (desde luego no limitado a ellas). Una tarea fundamental es que el sitio no sea meramente la publicación de un archivo sino un modelo educativo, un modelo de publicación de documentación y que pueda ser ampliado para ser un sitio vivo para la publicación de material de primera mano, privilegiando documentos inéditos y previamente desconocidos para su utilización en trabajos de investigación.

ANTROPOLOGÍA VISUAL, EXPERIÊNCIAS DE ENSINO E DESAFÍOS PARA O CONHECIMENTO ANTROPOLÓGICO/ 1

Session chair:

Mariano Báez Landa

REFLEXIONES Y APUNTES SOBRE LA ANTROPOLOGÍA Y “LO VISUAL”

Ca

(Universidad Nacional de Colombia) – Colombia

Esta ponencia tiene como objetivo reflexionar sobre la articulación entre la antropología y “lo visual” a partir de mi experiencia pedagógica durante los años que he dictado cursos y desarrollado proyectos de investigación-creación relacionados con dicho tema. Mis aproximaciones a la relación entre la antropología y “lo visual” han resultado de un constante diálogo entre el análisis sociocultural y los lenguajes estéticos. En este contexto, sitúo las prácticas visuales y etnográficas como formas de crítica cultural en las cuales lo visual es concebido como un proceso sensorial incorporado y situado culturalmente (Espinosa y Schlenker 2009). Desde esta perspectiva, quiero realizar una reflexión sobre la necesidad de aproximarnos a otras epistemología(s) y posibilidades de producción de conocimiento desde otros lenguajes y gramáticas de sentido mediante metodologías críticas. Paralelamente, enfatizo los cuestionamientos, resultado de la aproximación teórica, metodológica, ética y política, acerca de lo que implica el uso de estos medios en la investigación antropológica, al igual que en la producción de significados culturales a partir de la visualidad.

ENSINO, PESQUISA, CÂMERA, AÇÃO!

Oswaldo Giovannini Junior

(Universidade Federal da Paraíba)

Este texto trata da busca pelo conhecimento técnico, estético e epistemológico em disciplinas de introdução à Antropologia visual em uma graduação em Antropologia. Entre o ensino e a pesquisa realizamos breves etnografias visuais. Pequenas experiências de campo junto com alunos de graduação, realizando vivências, pesquisas em comunidades tendo como instrumento primordial a pesquisa filmica (France, 1998). A partir de olhares para cineastas/ antropólogos clássicos e contemporâneos propomos a realização de filmes de 5 minutos, tendo como tema motivador a cultura popular regional. Em quatro semestres, desenvolvemos 23 microdocumentários sobre a cultura regional. São exercícios de aprendizado etnográfico e visual e contribuem para formar um acervo com esboços da cultura popular, confeccionando uma videocartografia da cultura popular da Paraíba. Para além de uma coleção, os filmes trazem experiências etnográficas que fazem emergir questões antropológicas relevantes que reforçam o aprendizado técnico, estético, ético e etnográfico. Tais exercícios têm se transformado em pesquisas diversas nas quais tem feito emergir as perguntas: como filmar as festas tradicionais populares? Como construir uma pesquisa e um filme em que as discussões sejam compartilhadas com as comunidades (Rouch, 1979) e possamos explorar as várias falas (os discursos, as performances, os corpos, as polifonias) presentes no evento (Bakhtin, 2010)?

CHRONICLES: NOTES OF A TEACHING EXPERIENCIES IN EX-COLONIES

João Braga Mendonça

(Universidade Federal da Paraíba) – Brasil

Caio Nobre Lisboa

(Universidade Federal da Paraíba) – Brasil

This paper aims to discuss the visual anthropology teaching in countries colonized throughout last centuries. The challenges of teaching practices in these cases lead us to think visual anthropology alongside the people that once were filmed as a research objects of anglo-european researchers. The possibilities of sharing these experiences through the world wide web could be a future guideline to organizing international researching projects between these countries.

But how can we teach visual anthropology without the historical images that formed this discipline? We adopt as one of our filmic references Chronicle of a summer (Jean Rouch and Edgar Morin). Claudine de France's notion of exploratory method was one of the major guidelines to film people. So, experiences of teaching undergraduate visual anthropology classes in the northeast of Brazil, at the Federal University of Paraíba, were the startpoint to edit a short movie with images taken by the students, which could be called Rio Tinto Chronicles. Through it I'll focus issues on ethics, mise en scene, ethnic differences, subjective voices, polyphony arrangements, reflexivity, analysis as editing and teaching under post-colonial conditions. [1st option panel: OP 165; 2nd panel option: OP 192]

ANTROPOLOGÍA VISUAL, EXPERIÊNCIAS DE ENSINO E DESAFÍOS PARA O CONHECIMENTO ANTROPOLÓGICO/ 2

Session chair:

Mariano Báez Landa

Marcelo José Oliveira

COMPARING TRAINING EXPERIENCES IN VISUAL ANTHROPOLOGY/ COMPARANDO EXPERIÊNCIAS DE FORMAÇÃO EM ANTROPOLOGIA VISUAL

Ana Lucia Ferraz

Apresento reflexões sobre a formação de pesquisadores em Antropologia Visual, a partir da sistematização de dados e experiências junto aos distintos grupos, Laboratórios e Programas de Pós-Graduação na América Latina, detendo-me especificamente na cartografia dos grupos e laboratórios brasileiros e no Mestrado de Antropologia Visual da FLACSO-Ecuador. Descrevo a estrutura curricular deste curso, e comparo com outros casos como o da Universidade Livre de Berlim e o da Universidade de Trömso na Noruega. Depois desse breve panorama sobre a formação de pesquisadores na área, penso os dilemas postos aos processos de formação visual de antropólogos, nesses diferentes contextos sociais. Discuto ainda o momento que desafia a vida acadêmica nas Universidades nos mais diferentes contextos.

I present reflections on the training of researchers in Visual Anthropology, based on the systematization of data and experiences with the different groups, laboratories and Postgraduate Programs in Latin America, focusing specifically on the cartography of Brazilian groups and laboratories and the Master of Science in Visual Anthropology at FLACSO-Ecuador. I describe the curricular structure of this course, and compare it with other cases such as the Freie University of Berlin and the University of Trömso in Norway. After this brief overview of the training of researchers in the field, I think the dilemmas put on the processes of visual training of anthropologists, in these different social contexts. I also discuss the moment that challenges academic life in universities in different contexts.

PERSPECTIVAS Y RETOS DE LA MAESTRÍA EN ANTROPOLOGÍA VISUAL, FACULTAD LATINOAMERICANA DE CIENCIAS SOCIALES ECUADOR

Patricia Bermúdez Arboleda

(Facultad Latinoamericana de Ciencias Sociales sede Ecuador) – Ecuador

El objetivo de la ponencia es presentar las diferentes perspectivas y retos de la Maestría de Investigación en Antropología Visual de la FLACSO Ecuador que nace en el 2008, y que busca revisar de manera crítica los principales debates sobre las representaciones visuales dentro de la teoría y la práctica antropológica, y reflexionar sobre las condiciones materiales de producción audiovisual y las relaciones de poder que circunscriben la producción, circulación y consumo de imágenes. Al relacionar los debates de la Antropología y de la Antropología Visual con la realidad de los Andes y América Latina, el programa intenta aportar a debates por entender y representar la diferencia y diversidad social y cultural, las relaciones de poder y la construcción visual del “otro”.

Bajo esta perspectiva, la maestría busca formar profesionales para la investigación, docencia y producción audiovisual que diseñen proyectos de intervención social respetuosos de la diversidad y abiertos a las necesidades del país y de la gente. Esto supone una serie de retos teóricos, metodológicos y epistémicos para familiarizar a los y las estudiantes con los usos que la Antropología hace de las tecnologías visuales, principalmente de la fotografía, el cine y el video como métodos de conocimiento etnográfico y como instrumentos epistémicos de reflexión. Entender el funcionamiento de las imágenes en la sociedad contemporánea constituye uno de los elementos centrales en la construcción de proyectos nacionales que conjuguen la gobernanza estatal y de la sociedad con la percepción de las identidades diversas, la plurinacionalidad, la interculturalidad, el género, la diversidad cultural, la justicia, los derechos de la naturaleza, los derechos humanos, etc.

ANTHROPOLOGY WITH IMAGES

Cornelia Eckert

(Universidade Federal do Rio Grande do Sul) – Brasil

Ana Luiza Carvalho da Rocha

(Universidade FEEVALE) – Rio Grande do Sul

We report on the experiences of the teaching of visual anthropology and image in the course of Social Sciences and in the Graduate Program in Social Anthropology at the Federal University of Rio Grande do Sul and anthropology research with images. These researches are developed in the Center of Visual Anthropology (NAVISUAL) and in the Bank of Images and Visual Effects (BIEV), projects coordinated by Professors Cornelia Eckert and Ana Luiza Carvalho da Rocha.

LATIN AMERICAN SCHOOL OF VISUAL ANTHROPOLOGY. AN INSTITUTIONALIZATION PROJECT / ESCOLA LATINO-AMERICANA DE ANTROPOLOGIA VISUAL. UM PROJETO DE INSTITUCIONALIZAÇÃO

Gabriel O Alvarez

(Programa de Pós-Graduação em Antropologia Social, Universidade Federal de Goiás) – Brasil

This work presents a proposal for the creation of a Latin American School of Visual Anthropology based on: a brief balance of masters in Visual Anthropology existing in Latin America and Europe; the analysis of the institutionalization of the field in Brazil; and a series of events in which the project was discussed. The Latin American School of Visual Anthropology would be based on the creation of Master's degrees, articulated in a network, with a compatible grid, and the attendance in person or by videoconference of teachers and students. The work presents the advances in this project from the articulation of the groups of the UFG (BR), CIESAS (Mx), BUAP (Mx). It is hoped that the presentation of the proposal will allow us to work on the common grid and in the construction of new partnerships.

Este trabalho apresenta proposta de criação de uma Escola Latino-americana de Antropologia Visual a partir de: um breve balanço de mestrias em Antropologia Visual existentes na América Latina e na Europa; da análise da institucionalização do campo no Brasil; e de uma serie de eventos nos quais se discutiu o projeto. A mesma teria como base a criação de cursos de Mestrado, articulados em rede, com uma grade compatível, e a participação presencial ou por videoconferência de docentes e discentes. O trabalho apresenta os avanços neste projeto a partir da articulação dos núcleos da UFG (BR), CIESAS (Mx), BUAP (Mx). Se espera que a apresentação da proposta permita trabalhar na grade comum e na construção de novas parcerias.

OP 166 – TERRITORIAL MULTIPLICITIES, CIRCULATIONS AND MANAGEMENT CHALLENGES. FOR A COMPARATIVE APPROACH OF DEFINITIONS AND PRACTICES

The anthropological research aimed at studying human collectives and their relations with the environment is inevitably inscribed in a territoriality, whether geographically circumscribed or reticular, or a physical or virtual space. The territorialities, defined as singular conceptions and practices of space in interaction with the beings that compose it, are perpetually constituted and reconfigured in a reciprocal way with the constitution of the collectives that inhabit and cross them.

In the current context, characterized by an increasingly intense movement of people, goods and knowledge, these living borders are unceasingly redefined by those who transcend them. The socio-environmental transformations caused by climate change and development projects are one of the major causes of these (re) configurations, but projects and initiatives of territorial management also take place in this dynamic. Based on anthropological approaches and diverse ethnographic data, this panel intends to compare the research methods, the theoretical frameworks mobilized and the modes of analysis of the data in the territoriality studies, according to the countries of study and the knowledge producing countries, in function of their history (colonial, for example) and of their respective legislations concerning human and non-human territories and collectives that, today more than ever, raise political and social controversies.

Convenor:

Aline Fonseca Iubel

(Universidade Estadual de Campinas) – Brasil

Stéphanie Tselouiko

(Ecole des Hautes Etudes en Sciences Sociales/Laboratoire d'Anthropologie Sociale – Universidade Federal de São Carlos) – France

Domminique Tilkin Gallois

(Universidade de São Paulo) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, French, Spanish

Keywords: territorialities; circulation; governance; development projects; comparison.

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

TERRITÓRIOS EM TRANSFORMAÇÃO: DIREITOS, LIMITES E RESSIGNIFICAÇÕES TERRITORIAIS

PEOPLE ON THE GROUND: THE CONTROVERSY OVER LAND RIGHTS IN SURINAME

Rogério Brittes W. Pires

The Indigenous and Maroon peoples of Suriname have been involved in a struggle for the legal recognition of the collective ownership of their lands by the Suriname state since the mid-1990s. The struggle is related to a change in Suriname's insertion in the global economy, since the end of the civil war in 1991, when multinational logging and mining companies started encroaching on the Amazon jungle on the Guiana Shield, one of the remaining biological and cultural diversity refuges on the planet. As the Surinamese state became heavily dependent on such companies, a legal controversy ignited over Maroon and Indigenous territories. Basically, what is at stake is 1) what it means to be a Surinamese citizen, and whether member of autochthonous or "traditional" groups could or should be considered a special kind of citizen; 2) what defines a territory and who gets to claim ownership over it.

These two points will be the focus of my presentation, based on anthropological research among the Saamaka Maroons and on the methodological framework of the cartography of controversies. After contextualizing, I will compare the ways the Surinamese state and the Maroons construct the relationship between persons/citizens and land/territory. In short, the main difference is between the perspective of territory as resource and citizens as ideally undifferentiated; and the idea of land as an agent that links generations of matrilineally defined groupings – including living and dead people. This difference turns on distinct approaches to historically constructed pasts and desired futures – the Surinamese trope of a potentially rich, but underdeveloped country, and the Saamaka predicament between tradition and progress.

ESCENARIOS TERRITORIALES. APORTES DESDE EL SUR

Francisco Ther Rios

(Universidad de Los Lagos) – Chile

Los “escenarios territoriales” son lugares relativamente delimitados, dinámicos y estratégicos, de encuentro y desencuentro de actores territoriales, dónde se despliegan prácticas, surgen conflictos y negociaciones, y emergen imaginarios. Se trata de espacios entretejidos, con límites de tiempo y lugares precisos. Al mismo tiempo, los “escenarios territoriales” son modelizaciones de espacios-en-movimiento. Una lectura desde el Sur de estas modelizaciones de espacios-en-movimiento implica situar los territorios desde sus condiciones culturales de producción de sentido. Condiciones culturales que, para el caso de Latinoamérica, son múltiples y diversas, históricamente profundas e intensas en el despliegue de concepciones, costumbres, valores y creencias. Así, la ponencia considera “escenarios territoriales” en distintos contextos latinoamericanos, poniendo especial énfasis en contextos isleños del sur. Estimamos que con la proyección de “escenarios territoriales” es dable evidenciar posibilidades de desarrollo territorial para contextos urbanos, rurales y costeros.

Esta ponencia es resultado del Proyecto FONDECYT 1171827 “Coastal Behaviors Settings: Por una Antropología de la Recomposición Territorial en el Archipiélago de Chiloé”.

THE LIMITS OF THE LAND: THE CASE OF BATEDEIRA'S VILLAGE AND THE TREMEMBÉ PEOPLE FROM ALMOFALA

Janaína Fernandes

(Universidade de Brasília) – Brasil

The paper is about a case study made in the Indigenous Land of Almofala, inhabited by the Tremembé people, in Ceará, Northeast of Brazil. The land is called by the indigenous as “the saint’s land”, referring to the story of a golden saint founded by three indigenous in a mythic time, and sent to “Portugal’s Queen”, who, in return, sent to Almofala the stones for marking the territory limits of the Tremembé people. These stones can be seen in some of the villages of Almofala, but is necessary to say that the populations of the different villages passed and are still passing by distinct occupations and experiences in the land. The case of Batedeira’ village is meaningful for a lot os reasons. First of all, it is localized in one of the land’s borders, and the demarcation stones can be seen there. Besides that, other marcations on the land can be seen too, being updated by the indigenous, especially in the dry season, when the water’s level is reduced, and some parts of land are shown. Futhermore, others agents have been acted in Batedeira’s landscape: a mobile dune that is covering the vegetation, the roads and the lagoons, and the presence of DuCoco S/A, a coconut processing company, that got great part of the indigenous land – and against whom the Tremembé people are in conflict in the brazilian justice since the 80’s -, practicing a coconut monoculture and redefining limits and passage spaces.

WHEN DETERRITORIALIZATION COMES FROM THE RIVER: THE POLLUTION OF THE GRAMAME RIVER IN THE QUILOMBOLA COMMUNITY OF MITUAÇU, PB

Patrícia dos Santos Pinheiro

(Universidade Federal da Paraíba) – Brasil

Aline Maria Pinto da Paixão

In the disquieting frequency of environmental tragedies that have occurred in Brazil, a great leak of caustic soda on the Gramame river, state of Paraíba, is added to this scenario already worrying. The Gramame River Basin is one of the main sources for the public water supply in the Joao Pessoa's metropolitan region and also where many ribeirinhos and quilombolas earn their livelihood. This contamination has led to the high mortality of animals, aggravating the situation of the river, which already receives industrial, agricultural and urban pollutants for at least three decades and interrupting the artisanal fishing. One of the affected territories is the Quilombola Community of Mituaçu, in the rural area of the municipality of Conde. With fertile land and surrounded by rivers, especially the Gramame, this watercourse is mentioned as having «raised» several families in Mituaçu: it protects the community from the advances of the city; it is there that they took a river bath; where they learned to swim, to fish, to ride a canoe; because of the river, they did not go hungry or thirst.

Thus, this work seeks to bring some elements to analyze the re-significances and adaptations of this territory, before (and despite) the scenario associated in particular with the pollution of this river. In this way, we try to describe, between creative practices and memories, the conformation of complex systems of traditional knowledge that reinvent themselves before the changes that they have experienced.

TERRITORIALIDADES INDÍGENAS: SOBRE MODOS DE OCUPAR E HABITAR

MORFOLÓGICAS: UM ESTUDO COMPARATIVO SOBRE A PRODUÇÃO DE TERRITÓRIOS ENTRE OS KAINGANG (JÊ) E MBYA (TUPI-GUARANI)

Paulo Roberto Homem de Góes

(Instituto Federal do Paraná) – Brasil

O objetivo desta comunicação é contrastar, a partir de dados etnográficos, as lógicas de produção territorial Kaingang da bacia do Tibagi (Jê) e Mbya do Litoral Sul (Tupi-Guarani). A premissa é que os processos de produção territorial, por serem passíveis de abordagem na longa duração, são estratégicos para identificar como se constitui a morfologia social de cada grupo étnico. Analiso aqui, deste modo, como os Kaingang e Mbya, cujos territórios na bacia do rio Paraná são limítrofes há alguns milhares de anos, produzem espaços e ambientes ao produzirem suas diversas escalas sociopolíticas. Este esforço pretende iluminar contrastes mais gerais observáveis entre povos Jê e Tupi-Guarani. As territorialidades Kaingang e Mbya são abordadas a partir de algumas estratégias analíticas, dentre elas: (I) mapeamento de relações intra e interaldeãs, (II) identificação das distintas escalas de sociabilidade, (III) organização política, (IV) dados arqueológicos e (V) contraste com os dados etnográficos sobre outros povos ‘aparentados’ linguisticamente, Jê e Tupi-Guarani, naturalmente. Os resultados desta análise apontam para diferenças significativas entre os Kaingang e Mbya relativas à demografia das aldeias, aos processos de constituição das lideranças morais e políticas, aos padrões de relação interaldeãos e à diferenciação linguística. Por fim, mobilizo metáforas da Botânica para ilustrar a territorialização destas formas sociais, onde o Rizoma Mbya contrasta com os Bulbos Kaingang.

REFLEXÕES SOBRE UMA TERRITORIALIDADE XAMÂNICA TIKM / MAXAKALI

Ana Carolina Estrela da Costa
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Os Tikm /Maxakali recusam radicalmente limites e padrões impostos pelo violento processo de colonização da região. Falam seu idioma, manejam remédios e venenos dos brancos, gastam seu dinheiro com fogos de artifício, cachaça e rituais quase diários, endividando-se em estabelecimentos comerciais que os exploram criminosamente. Mantém um corpus mítico-sonoro com dezenas de rituais e milhares de cantos que celebram e atualizam relações com seres encantados-cantores da Mata Atlântica – yãm y –, e descrevem, em experiências xamânicas dias e noites a fio, com exuberância de detalhes, animais, plantas, lugares e eventos que dão vida a seus territórios hoje contaminados e devastados por pastagens. As cidades e fazendas em torno – muitas delas antigas aldeias, onde os pajés ainda escutam cantos ressoando, indicando a presença de yãm&#y ancestrais – são hoje território de relações hostis e abusivas com comerciantes e fazendeiros. O desejo de estabelecer e alimentar alianças com esse aspecto à princípio invisível da alteridade, que se compõe com o costume de caminhar até locais antigos e novos, (re)encontrar parentes de outras etnias, aliados xamânicos – e seus cantos e saberes –, os próprios brancos – e a cachaça, o forró, o açúcar –, frequentemente faz com que grupos de Tikm saiam das aldeias e caminhem, por dias ou semanas, sob chuva ou sol, avançando por cercas e estradas, percorrendo seu território. Ao fim das viagens, como ao fim dos rituais, cantam lamentando de saudades.

SOBRE OUTROS MODOS DE OCUPAR: O TEMPO DOS SONHOS E O TEKOKHA SONHADO TUPI GUARANI

Lígia Rodrigues de Almeida

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O intuito dessa comunicação é realizar uma reflexão a respeito da diferença apresentada por famílias tupi guarani, que vivem no município de Barão de Antonina, sudoeste do Estado de São Paulo, entre a noção de se instalar em um território, ou seja, construir uma infraestrutura (casas, escolas, etc.), e a noção de ocupar um território, que diz respeito às suas vivências e suas relações em/com uma dada localidade. Conforme explicam, mesmo nos momentos em que foram retiradas de seus territórios e impossibilitadas de retomá-los, nunca deixaram de ocupá-los, isso porque nunca deixaram de vivê-los, visitando-os e fortalecendo-os com frequência no mundo dos sonhos. Por essa razão, também pretendo, nessa comunicação, discutir acerca dos conceitos tempo dos sonhos e tekoha sonhado, mobilizados por essas famílias para se referir aos territórios que ocupam e aos movimentos que realizam no processo de fabricação e manutenção desses locais. Por fim, buscarei discorrer sobre a forma como a concepção tupi guarani de ocupação se opõe à tese do marco temporal acionada no contexto político/jurídico atual a fim de deslegitimar as ocupações e retomadas territoriais indígenas.

MOBILIDADE DE CORPOS E TERRITÓRIOS: TRILHAS E CAMINHOS

MOBILIDADE YANOMAMI NO MARAUIÁ: O CAMINHAR COMO 'ETHOS'

Maurice Seiji Tomioka Nilsson

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Esse capítulo relata e discute uma expedição na região do Marauíá, realizada com base nas pesquisas de mobilidade e as relações com habilidades de caça de seus habitantes. A preocupação central está em compreender as relações espaciais entre novas e velhas ocupações, entre relações históricas com o território e as circunstâncias da implantação do sistema de saúde, quando se estabelece de fato o contato permanente para além da Missão (restrito ao seu entorno) e do Baixo Marauíá (com acesso frequente à sede municipal de Santa Isabel do Rio Negro), estendendo-se à maioria das comunidades. Após a organização do sistema de saúde, por volta de 1996-2000, várias movimentações e novas cisões residenciais se verificaram, causando certa incompreensão, por parte das equipes de saúde, exigindo readequações nos planejamentos. O elemento principal a ser estudado e discutido aqui é uma tensão beira-centro, na linguagem regional aplicada à proximidade da calha dos rios navegáveis (beira) e os sítios remotos (centro).

Na maioria dos casos, os Yanomami habitavam locais afastados da calha navegável, tida, no passado, como uma barreira, tendo sido convencidos a se mudarem para próximo, onde poderiam ser atendidos pelas equipes de saúde. A nova configuração parecia, em 2000, ainda estável, mas foi novamente alterada por movimentações em grande parte de retomada de antigos sítios, fora do eixo navegável, no correr da primeira década do novo milênio.

Mantiveram sólida relação com a floresta, mesmo adquirindo novas tecnologias, acesso a embarcações de pequeno porte e armas de fogo, utilizam grande extensão florestal, alcançada mediante dias de caminhada, eventualmente. Desenvolvem estratégias de uso territorial ainda pouco descritas; uma dessas são os pousos secundários, ou segundas residências. Embora seja provavelmente anterior à instalação dos postos de saúde, parece ter sido adaptada frente às novas relações do contato, quando os Yanomami gostariam de obter os bens e serviços da sociedade nacional (utensílios matohipë, serviços de educação e saúde etc.), sem perder as vantagens que a mobilidade territorial lhes proporciona. Alguns desses movimentos retornam ao sopé da serra, território ancestral da maioria, levando a especular sua importância enquanto local histórico.

TERRITORIALIDADE, CORPO E MOVIMENTO: NOTAS COMPARATIVAS ENTRE PANKARARU E XUCURU-KARIRI

João Roberto Bort Júnior

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Arianne Rayis Lovo

(Universidade Estadual de Campinas) – Brasil

A proposta é expor uma análise comparativa de dois casos etnográficos que estão em estudo e que abordam questões acerca de territorialidade, corpo e fluxos entre humanos e não humanos. A primeira parte apresenta os “caminhos” de circulação das rezadeiras Pankararu nos deslocamentos entre “aldeia-cidade-caminhos”, buscando investigar modos de conhecimento na relação xamã/ambiente e a configuração de novas territorialidades do grupo. Nas aldeias de Pernambuco e São Paulo, bem como nos “caminhos”, essa mobilidade terapêutica coloca em relação diferentes agentes (indígenas, não indígenas, Estado) e agências (encantados, cura, plantas, memória etc.). Nesse sentido, o território fluído é pensado como uma territorialidade que em constante devir, sendo constituída a partir das práticas e das interações do grupo com seu ambiente.

Na segunda parte, acerca de famílias Xucuru-Kariri em Minas Gerais, pretendemos demonstrar como a noção nativa de “caminhada” expressa esse constante devir de um povo que procura recriar-se e recriar sua aldeia no tempo e espaço. Recriação que se efetua longe da terra originária em Alagoas. A “caminhada” não é deslocamento espacial apenas, é recriação no tempo, é esforço de recriação da morada. Em Caldas-MG, os indígenas colocam em relação a “cidade” e a “aldeia” ao mobilizarem pessoas e coisas e ao circularem entre espaços nessa busca pela construção do lugar de vida em que possam controlar a produção da pessoa Xucuru-Kariri.

THE TERRITORY AS A MARK OF LIFE PATHS ON ISLA PAULINO (BERISSO, ARGENTINA)

Marta Alicia Crivos

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Built on the premise that the territory is an unfinished process of production and reproduction of the life of its inhabitants, our research aims at analyzing the transformation of Isla Paulino, which integrates the hinterland of the port of La Plata, Argentina. Through a transdisciplinary approach, we will explore the life paths of the people living on the island in the search of references to activities and appropriately recognized events regarding the traces and indicators in physical space and its transformations over time. Different stages can be observed in the shaping of the territory, which results from the activities on the island, external interventions, and its natural dynamics. This approach from different disciplines (anthropology, geography, architecture, history) enabled to establish suggestive correlations between the information provided by the residents of the island and the one obtained from physical sources and documentaries now available.

WORKING WORLDS: THE YUHUPDEH WAYS

Henrique

(Universidade Federal do Vale do São Francisco) – Brazil

The purpose of this paper is to give a brief reflection on the process of mapping the sacred places of origin of a people of recent contact, called Yuhupdeh (Maku, Alto Rio Negro / Noroeste Amazônico), located along Igarapé Ira, a tributary of the Tiquié River-AM, a component of the Uaupes-AM river basin.

Such places are referred to in the Yuhupdeh clans origin narratives, part of the mythological cycle of the anaconda ancestral canoe journey, which originated peoples of the region (Eastern Tukano, Aruak and Maku) and plays a founding role in the processes of sociocosmological differentiation that guide the configuration of the *altorionegrino* system. The updating of such processes takes place in the rituals of exchange (*dabucuris*) and initiation (*juruparis*) and in other aspects of local culture that have been the targets of revaluation actions in the context of the indigenous movement since the 1980s. publication of a series of narratives of origin (Series “Black River Indigenous Narrators”) and mythical cartography projects undertaken by the indigenous movement through its Federation (FOIRN) in association with the indigenist NGOs (ISA/ GAIA) within the Tukano peoples Oriental and Aruak. These actions are also part of the patrimonialisation of the region’s cultural assets, the development of school education projects and the production of safeguards in an area that is the object of greed for economic projects, mainly in the mining sector. The patrimonialisation of the Iauareté Cachoeira in the Uaupes-AM river (IPHAN 7 Dossier) and the binational MAPEO (FOIRN / ISA / GAIA) project of mythic cartography of the region (Brazil / Colombia) are part of this scenario. It is intended to discuss the insertion of the Maku peoples in this process, in the face of questions that he has raised for the ethnology of the region in the scope 1) of the socio-political relations with the Tukano Indians and non-indigenous actors, 2) the production and systematization of knowledge through education and 3) the processes of patrimonialization of intangible culture and production of safeguards. The ethnographic material on which it will be reflected is the result of a mapping expedition carried out by the ethnologist in September 2015 in the company of Yuhupdeh connoisseurs, an activity that was also part of the Territorial and Environmental Management Plan-PGTA (FOIRN / FUNAI / ISA) of the Yuhupdeh people.

TERRITÓRIOS EM TRANSFORMAÇÃO II: CONHECIMENTOS, DIREITOS E COSTUMES

ABOUT “TREASURES”, “GOLDS”, “POTS” AND OTHERS BURIED: NOTES ON HISTORY, TERRITORY AND QUILOMBOLA RIGHTS

Rafael Buti

(Universidade da Integração Internacional da Lusofonia Afro-Brasileira) – Brasil

The existence of “treasures”, “golds”, “pots” and other variations of buried takes part of the cosmography and historical narratives of a large number of quilombola communities in Brazil. This paper intent to describe its local meanings, and to discuss history, territory and quilombola rights taking as reference two ethnographic experiences of anthropological research in context of land regularization with the public policy of the Brazilian State. In one case, we have the history of an ancestral slave who lived in the countryside of Rio Grande do Sul State. There, when he finds a treasure on a slab of stone at the “tiger’s house”, the ancestral remains poor for exchange it for lard with his owner. The other case is about an ancestral black matriarch who lived on the coast of Santa Catarina State. She left a treasure buried under a “Jambolão” tree, to be kept for her grandchildren and great-grandchildren. In both situations occurs a link between these treasures with spiritual and others non-human agencies. I intend to show how the situations involving these treasures imbricate the history of the group to their landscapes and environments of living, serving as a good references to think processes of territorialization, regimes of historicity, cultural codes of the present time and the legitimacy of the quilombola rights.

PROJECTS, GENDER AND KNOWLEDGE AMONG THE TUKANOAN, NORTHWEST AMAZON

Melissa Oliveira

(Universidade Federal de São Carlos) – UFSCar/Brasil

In this paper I intend to make some considerations about how key concepts to the anthropological literature on the Eastern Tukanoan, such as patrilinearity, linguistic exogamy, differentiation and complementarity of gender, reverberate in projects of environmental management, cultural valorization and indigenous school education developed by these people in partnership with NGOs. Queries I have been addressing in my post- doc research on gender and knowledge among the Tukanoan, here will be directed to this brief analysis: how male and female knowledge are produced, transmitted and circulate in these projects? It will be important to review the type of categorization that proposes the equation: Male: Vertical: Public:: Female: Horizontal: Domestic. To what extent distinctions (hierarchical or not) between male and female knowledgeable and knowledge define the place of such knowledge in these projects?

“BREAKING WITH TRADITIONAL SOCIAL CUSTOM”: CURRENT CHANGES IN TERRITORY USE, APPROPRIATION AND MANAGEMENT BETWEEN INTANGIBLE BEINGS AND KATUKINA INDIGENOUS PEOPLE (RIO BIÁ INDIGENOUS TERRITORY, AMAZONAS, BRAZIL)

Myrian Sa Leitao Barboza

(University of Florida) – USA

The Katukina adults from Rio Biá Indigenous Territory, especially from those villages where the Brazilian government has been implementing unplanned formal education and health benefit programs, complain that young Katukina have been breaking with the traditional social custom of territory use. Katukina consider that their territory is fully inhabited and owned by intangible beings. The intangible beings are perceived by the general Katukina population as animals, while shamans recognize them as a different people. Katukina social relationships are strongly interlaced with intangible beings and those entanglements are considered in questions of territory use and management. Based on Katukina adults' assertions, I argue that the incorporation of a non-indigenous production system is strongly contributing to changes in the contemporaneous dynamic of territory perception and use. Through this study, I seek to answer the following research questions: 1) What are the main current changes related to Katukina territory use? 2) How do changes differ among Katukina villages and among Katukina social groups? To explore these questions, I examined the historical relationship between the Katukina and territories, and how they establish regulations of using, owning and sharing these territories over time. Results of my research conducted between 2016 (October to December) and 2017 (June to August) show that Katukina villages maintain changing relationships with traditional social customs: while young and adult Katukina from middle and upper Biá river region still perform cultural taboos related with territory use, young Katukina from lower Biá river region are deviating from their traditional social custom.

OP 167 – THE “INDIGENOUS” IN COMPARATIVE PERSPECTIVE: THINKING ABOUT LATIN AMERICAN AND AFRICAN CONTEXTS

The panel aims to stimulate the construction of a comparative dimension around the “indigenous” category, based on studies in Latin American and African contexts. Compare processes and mechanisms of colonial domination and the conflicts generated by them, associated with contemporary processes of state formation, nation building and ethnic group formation. The panel

aims at deepening the understanding of the genesis of this category in different colonial contexts and its reappropriations in postcolonial scenarios, giving an account of the processes of territorialization articulated to it, of the different discursive regimes that it establishes, and of its uses as a vehicle for articulating actors at different social, geographical and political scales. It seeks to identify both practices of government that order, classify and define populations and territories

within certain cognitive grids, as well as practices of politics, which include conflicting dimensions of social life, capable of generating questions, oppositions, refusals and resistances. We are interested in empirical cases of networks that include government agencies, multilateral and bilateral institutions, corporations and philanthropic funds, national and transnational agencies for the promotion and defense of rights, lay and religious NGOs, and the articulations of social actors that use the category “indigenous” as a form of political mobilization and claim.

Convenor:

Ricardo Verdum

(Universidade Federal do Rio Grande do Sul) – Brasil

Florencia Trentini

(Universidad Nacional de Quilmes / CONICET Instituto de Estudios sobre la ciencia y la tecnología) – Argentina

Maria Barroso

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Languages accepted for paper presentations: Português; Espanhol; Inglês

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Thematic lines: 29. Anthropology of the State/Antropologia do Estado

— Sessão 1 —

“TO BE INDIGENOUS” IN THE NAHUEL HUAPI NATIONAL PARK: THE PROBLEM OF TRADITIONAL KNOWLEDGE AND THE CONSERVATION OF NATURE

Florencia Trentini

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– Argentina

This paper aims to question historically the category of “indigenous” in the Nahuel Huapi National Park, a protected area that, up to a few years ago, did not recognize the existence of indigenous communities within its jurisdiction. This category should be considered related to the forms of recognition or non-recognition of indigenous peoples within the nation-state-territory of Argentina, the legal changes that provide rights to these peoples at a national and international level, and in accordance with what the Global environmentalism policies define as “indio verde” or “ecological noble savage”. Within this framework, this paper seeks to question the processes of construction of indigenous identities beyond the usual political approach, to place it in the relationships and frameworks that are built between humans and non-humans, seeking to account how non-human entities come to play at the moment of constructing and understanding the category of “indigenous” in the Nahuel Huapi National Park, and how this network constructs a type of particular indigenous identity crossed by a know-how that must participate in the conservation of nature.

POLÍTICA INDÍGENA E A GESTÃO TERRITORIAL E POPULACIONAL DO ESTADO NA AMAZÔNIA: PENSANDO OS CONTEXTOS DO BAIXO TAPAJÓS E ALTO SOLIMÕES

Katiane Silva

(Universidade Federal do Pará) – Brasil

Apartir da análise dos casos de violação dos direitos dos indígenas no Auati-Paraná/Alto Solimões (Processo nº 2005.32.00.007148-3) e do Baixo Tapajós/TI Maró (Processos 2010.39.02.000249-0 e 2091-80.2010.4.01.3902), procuro analisar as estratégias de luta e afirmação étnica dos indígenas nos estados do Amazonas e Pará, bem como os conflitos potencializados a partir da intervenção Estatal e de organismos não governamentais. Neste exercício, procuro analisar e confrontar os pontos de vista dos indígenas, de representantes das instituições gestoras e dos movimentos indígenas, ou seja, procuro evidenciar as narrativas oficiais e as micronarrativas sobre o processo de luta e resistência às modalidades de gestão territorial e populacional estatal, tendo em vista o avanço da chamada “ameaça ruralista” (que não é atual, mas faz parte de um longo processo histórico). Nesse sentido, apresento as narrativas oficiais sobre o “projeto colonizador” da Amazônia, constituído com base na violência, tanto física quanto simbólica, enquanto elementos constituintes da “domesticação” e exploração da região estudada. Tais processos passam por diversas instâncias classificatórias, corroborando com a proposta de Zambrano Escovar (2008) em sua etnografia sobre colonizadores espanhóis e indígenas colonizados, ao argumentar que a produção de saber, as classificações e sentidos produzidos sobre estes povos são inseparáveis das relações de poder.

THE “INDIGENOUS” DEVELOPMENT COOPERATION AND MODERNIZATION IN RURAL AREAS IN THE ANDEAN HIGHLANDS IN THE YEARS 1950-1960

Ricardo Verdum

(Universidade Federal do Rio Grande do Sul) – Brasil

In 1952, the UN Technical Assistance Board approved the implementation of a study on the situation of “misery” and “exploitation” in which a large part of the indigenous populations of the Andean highlands would live in Bolivia, Peru and Ecuador. The project was led by the International Labor Organization (ILO) in collaboration with the UN, UNESCO, WHO, OAA and UNICEF. The objective of the study was to “objectively diagnose” the social conditions of these populations with the instruments of applied social sciences and other specialties and, in addition, to support the elaboration of an “international technical assistance program” to be developed in partnership with the governments and, it is said, with the “natives.” The Andean Program was the first and most ambitious multilateral program within the framework of indigenous policy in the Andean Region. Its objectives, concepts and strategies were based on Convention 107 on “Indigenous and Tribal Populations” of the ILO (1957). It was also the first major “rural development” experiment with “indigenous peasants” in South America, being considered a predecessor of the Integrated Rural Development projects that, since the 1980s, became a paradigm for the development and modernization of areas in Latin America. In the communication we will discuss in a historical-situational way the “indigenous” category that emerges from this process and its relation with the practices of government and cooperation policies implemented.

— Session —

LÓGICAS DE ESPACIALIZAÇÃO MISSIONÁRIA NOS PROJETOS ECUMÊNICO E EVANGÉLICO NO PERÍODO DE 1960 A 1990

Fernanda C. Cassador Costa

(Programa de Pós-graduação em Sociologia e Antropologia da UFRJ)

Estudos sobre a implicação de atores religiosos em processos de formulação de políticas indigenistas, identidades indígenas e suas relações com o campo da política internacional e do desenvolvimento têm feito parte de uma agenda ampla de pesquisa do campo da antropologia política (Barroso Hoffmann, 2009; Brouwer 2011, Castelnuovo, 2014, entre outros). A partir do diálogo com esses estudos, nossa proposta investirá no mapeamento de lógicas de espacialização missionária (Barroso, 2015) de dois grandes projetos localizados no universo protestante: ecumênico e evangélico. Nossa exposição se deterá em identificar mecanismos, gramáticas e sentidos missionários em ambos projetos para atuação junto a grupos étnicos formulados em congressos mundiais e continentais sobre evangelização e missão entre as décadas de 1960 a 1990, período identificado por estudos do campo missionário protestante (Longuini Neto, 2002) como privilegiado para apreender a formulação de perspectivas e entendimentos diferentes sobre o fazer missionário. Priorizaremos a exposição de gramáticas, categorias, sistemas de classificação e ordenamento em ambos projetos para a formulação de uma atuação junto a grupos étnicos – inclusive indígenas. Esses conjuntos diferenciados de lógicas de espacialização missionária serão observados como práticas de governo e como parte dos mecanismos contemporâneos de formação do Estado e de gestão de territórios e populações (Barroso, 2015).

A CONSTITUIÇÃO DA CATEGORIA “INDÍGENA” E A COOPERAÇÃO INTERNACIONAL NORUEGUESA: ENTRE PRÁTICAS DE GOVERNO E PRÁTICAS DA POLÍTICA

Maria Barroso

(Universidade Federal do Rio de Janeiro) – Brasil

Este trabalho pretende contribuir para o estabelecimento de bases comparativas quanto aos usos contemporâneos da categoria “indígena”, partindo da análise da gênese e circulação dessa categoria na cooperação internacional norueguesa e tomando como base intervenções em contextos latino-americanos e africanos. Com isto, busca fornecer elementos para a localização das múltiplas tradições de conhecimento implicadas no aparato do desenvolvimento e dos processos de formação de comunidades políticas, nem sempre unívocos, que ela enseja. Centrando a análise na emergência do povo Sami como “indígena” na Escandinávia; na construção de novos repertórios interpretativos sobre os grupos étnicos por antropólogos noruegueses; na transformação da natureza em espaço de intervenção política por grupos ambientalistas; e nos debates sobre os limites da conversão religiosa como veículo de atuação missionária no universo da cooperação para o desenvolvimento, o trabalho deverá focar nos diferentes efeitos de Estado produzidos pela agência desses atores na conformação dos “indígenas” como sujeitos de direito na cena contemporânea bem como no estabelecimentos de mecanismos transnacionais de gestão de territórios e populações que desafiam formas tradicionais de tutela e intervenção dos Estados nacionais sobre grupos subalternizados.

MISSÕES RELIGIOSAS E DESENVOLVIMENTO: DISCURSOS E PRÁTICAS EDUCATIVAS DE MISSÕES ECUMÊNICAS PARA O TRABALHO COM INDÍGENAS

Helena Candido

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Ao longo do processo de compreensão do complexo universo das missões, foi possível perceber os movimentos missionários protestantes como uma rede transnacional que instaura uma comunidade imaginada apoiada em um arquivo de imagens compartilhado, bem como de mecanismos de reprodução material comuns. O caráter transnacional das missões funciona como unificador dos diferentes representantes e esferas das missões no mundo, permitindo que processos a nível local ou nacional estejam associados a processos maiores, transnacionais. A partir dessa reflexão, emerge o questionamento sobre os possíveis espaços em que essa comunidade imaginada missionária pode ser pensada e percebida, e é sobre um deles que versa esse trabalho: os cursos de formação de missionários para o trabalho junto aos índios, fonte estratégica também de concepções sobre os “indígenas”. Afinado com a divisão presente no campo missionário evangélico entre ecumênicos e fundamentalistas, no que se refere ao tipo de ação junto aos indígenas, este trabalho busca caracterizar a formação missionária ecumênica do Grupo de Trabalho Missionário Evangélico, financiado por agências de cooperação internacional vinculadas ao universo religioso, por meio de temas que foram recorrentes durante o levantamento dos cursos no arquivo dessa instituição, tomando como horizonte comparativo a formação oferecida pelo grupo Missões Novas Tribos do Brasil, de perfil fundamentalista, no Centro de Treinamento Missionário Shekinah.

— Sessão 3 —

CONFLICTOS Y PERSPECTIVAS DE LAS LUCHAS POR EL TERRITORIO DE LOS PUEBLOS INDÍGENAS DE LA AMAZONIA ECUATORIANA

Sofia Cevallos

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Se trata en esta comunicación, de avanzar la reflexión sobre los conflictos y las resistencias ocasionadas por la expansión de la frontera petrolera en el territorio de los pueblos Kichwa y Waorani del Parque Nacional Yasuní (nordeste de la Amazonía ecuatoriana). Desde el año 2008, estos dos pueblos se encuentran confrontados a una situación paradójica. Se trata, por un lado, de la inclusión de los derechos de los Pueblos Indígenas et de los derechos de la Naturaleza en la Constitución Política ecuatoriana; y, por otro lado, de la multiplicación de políticas favorables a la extracción petrolera en sus territorios. Esta intervención busca analizar las implicaciones de los proyectos pensados desde la óptica néo-colonial y neo-extractivista del Estado ecuatoriano, sobre la vida y los territorios de los pueblos indígenas amazónicos; y en particular, las respuestas contra-hegemónicas, colectivas y cotidianas que emergen en el seno de las comunidades Kichwa y Waorani, por la defensa de su territorio, de su autonomía y de su auto-determinación.

O “INDÍGENA” NA ADMINISTRAÇÃO COLONIAL PORTUGUESA: REFLEXÕES SOBRE O ESTADO A PARTIR DE NARRATIVAS E AGÊNCIAS DE CONTATO

Susana Abrantes

(Universidade da Integração Internacional da Lusofonia Afro-Brasileira) – Brazil

A presente comunicação toma o cenário do colonialismo português ligado à formação de administradores como espaço para refletir sobre os sentidos do “indígena” em discursos e agências que passaram a atuar em Angola no decorrer do século XX. As dinâmicas desses administradores e professores acessa (ou permite acessar) as “zonas de contato” do colonialismo, nas quais (e a partir das quais) se construíram certas categorias identitárias, como a de “indígena”, devedoras dos processos de formação de Estado. Além da prerrogativa da identidade, estes contextos coloniais – tomados sob a perspectiva do contato entre europeus e africanos – nos abrem a possibilidade de analisar a construção da diferença a partir de uma amplitude e variação desses processos estatais voltados para a centralização de poder. Assim, o Estado colonial ganhou formas próprias localmente e historicamente constituídas, a partir da dependência dos agentes, das agências e dos agrupamentos que se formaram em torno da classificação e do controle de populações. Assim, propõe-se uma discussão sobre o “indígena” associado às formas coloniais das agências de Estado, tomando Angola como um estudo de caso.

INDIGENISMO, TRABALHO E SISTEMA MUNDIAL: PODER TUTELAR E POVOS INDÍGENAS NAS RELAÇÕES DE PRODUÇÃO CAPITALISTA NO CAMPO

Andrey Cordeiro Ferreira

(Universidade Federal Rural do Rio de Janeiro) – Brazil

O objetivo deste artigo é examinar uma dimensão que tem sido secundarizada no estudo das relações interétnicas, a da importância estratégica do trabalho assalariado e inserção dos grupos étnicos na divisão internacional do trabalho. A etnicidade não pode ser apenas pensada sob a ótica da terra/território e da cosmologia/cultura, mas exige uma compreensão da ótica do trabalho e das relações de produção, visto que a força de trabalho indígena é essencial à constituição de cadeias mercantis globais e arranjos produtivos regionais, e por outro lado, estas são centrais na estruturação da organização social e cultura dos diferentes grupos étnicos. A tese ou argumento apresentado no texto é que existe em curso uma reestruturação do sistema mundial que produz uma dupla tendência, de intensificação da exploração do trabalho indígena (sob a forma dos fluxos organizados de trabalho e das reservas de mão-de-obra), e outra de desterritorialização e concentração de terras, estando as mesmas estruturalmente-relacionadas. O foco principal de nosso estudo será analisar o papel histórico do Estado, por meio do Indigenismo, na estruturação e gestão dos fluxos de trabalho indígena. Para isso iremos analisar a transformação do campo indigenista em função das dinâmicas do sistema mundial (das convenções internacionais, da emergência de temas como o trabalho escravo contemporâneo e a questão ambiental, a entrada de novos atores estatais atuando na gestão dos povos indígenas) que produziram um novo tipo de poder tutelar e atualizaram o que chamamos de paradoxo da tutela. Deste modo, pretendemos contribuir para o estudo das relações interétnicas e dos modos como povos indígenas e economias domésticas são integrados às estruturas sociais da economia capitalista, bem como para um exame crítico dos discursos e práticas de poder de Estado sobre os povos indígenas.

POLÍTICAS INDÍGENAS E A PLURINACIONALIZAÇÃO DO ESTADO BOLIVIANO

Renata Albuquerque

(Universidade de Brasília) – Brasil

Este trabalho discute o que vem a ser política indígena no contexto do Estado Plurinacional da Bolívia. Através de extenso estudo etnográfico na região amazônica boliviana construo uma análise do campo político boliviano e do fortalecimento do campo político indígena no país. O objetivo é discutir a plasticidade da ideia de política indígena naquele contexto e repensando o lugar da identidade diante de agendas por autonomia. Para realizar tal exercício o trabalho apresenta conflitos entre diferentes segmentos indígenas relacionados ao Território Indígena e Parque Nacional Isiboro Sécuré (TIPNIS). Vou apresentar como o TIPNIS foi construído como um artefato político e manipulado com destreza por diferentes lideranças indígenas (governistas e opositoristas) que rapidamente se posicionaram no campo político nacional. Quero demonstrar como a política indígena tem múltiplos objetivos na Bolívia, que de maneira recorrente são concorrentes e controversos entre si. Ao final apresento a noção de pluripolítica, construída a partir do trabalho de pesquisa realizado na Bolívia, e que busca oferecer um novo horizonte teórico e utópico para pensar a questão indígena diante do Estado.

— Sessão 4 —

(UN)ERASING THE HISTORY: MEMORY REGIME AND STRUGGLES FOR TERRITORY AND ETHNIC IDENTITIES IN AMAZONIA AND SOUTH BRAZIL

Edviges M Ioris

(Universidade Federal de Santa Catarina) – Brazil

The paper focuses on the processes for reconstructing ethnic identities and ensuring recognition of indigenous territories among peoples showing long contact with colonial society: in southern Brazil (Santa Catarina state); and in Amazonia (southwest Pará state). Although the differences in historical times and specific contexts, in both situations there are processes of mobilization of indigenous peoples in which they start to reaffirm belonging to ethnic nations that the historical literature and the official agencies declared no longer exist. Thus, they strive for re-elaborating their forms of identification and belonging to their ancient cultural traditions, taking up rituals, language, body paintings, as well as constructing forms of ethnic political organization and demanding recognition and demarcation of their territorial bases. Highlighting situations in the Amazonia and South of Brazil, the paper seeks to think about these processes of ethnic and territorial affirmation as constituting a new regime of memory, which confers to natives a counter-narrative to the modes the historiography and the instances of dominant power have, over time, not only omitted but also denied the permanence of ethnic and cultural alterity in these regions. Hence the indigenous enter in the twenty-first century producing a counter-narrative to the attempts of obliterating their existence, replacing their presence in the pages of history and empowering their demands in the negotiation tables

CATEGORIZING AND COUNTING: A STUDY OF DATA COLLECTION OF INDIGENOUS PEOPLES IN BRAZIL

Alessandra Traldi Simoni

(Universidade Estadual de Campinas) – Brasil

This paper seeks to present an overview on the uses of the category “indigenous peoples” throughout the twentieth century and its impact on indigenous population counts in Brazil. As an essential part of nation building processes population census and counts are key to understanding the relationship between the state and ethnic minorities within its territory. We will analyze the terminology used to describe indigenous peoples in data collections carried out by government agencies, such as institutions that worked with indigenous populations in Brazil (SPI and FUNAI), the Brazilian Institute of Geography and Statistics (IBGE) and by NGOs, such as CIMI and CEDI. It is important to note that the various categories used throughout the years were informed by anthropological definitions of indigenous peoples and ethnicity, which changed in the late seventies. These changes led to the perception that the indigenous population in Brazil was increasing and pushed the agenda for indigenous rights in the re-democratization period and the writing of the new Brazilian Constitution (1988).

DA CONSTRUÇÃO DA NAÇÃO À GLOBALIZAÇÃO DA LUTA: APONTAMENTOS SOBRE AS TRANSFORMAÇÕES DA CATEGORIA CAMPONÊS NO CONTEXTO MOÇAMBICANO

Vanessa Parreira Perin

(Universidade Federal do Rio de Janeiro) – Brasil

Proponho em minha comunicação retomar alguns caminhos pelos quais a categoria “camponês” é reestruturada como forma de resistência às políticas do Estado moçambicano. Para tanto aponto como outras classificações como “indígena” e “tribo” vão deixando de ser acionadas a partir do projeto de desenvolvimento que a FRELIMO implementa em oposição ao poder dos régulos e líderes tradicionais. Assim, discuto como ideal de construção de um governo centralizado pelo partido, com discursos como os de “matar a tribo para fazer nascer a nação” e de construção de um “homem novo”, contribuíram para que a categoria “indígena” deixasse de ser mobilizada, ao mesmo tempo em que se tentou incorporar os camponeses como o que seriam os proletários para a revolução socialista. Em um segundo momento, busco apontar as transformações da categoria “camponês” engendrada por movimentos sociais moçambicanos em finais dos anos 80 e o papel multifacetado da cooperação internacional neste processo. Tendo em conta que a reestruturação econômica pela qual passa o país coincide com a formação e internacionalização de seu movimento camponês. Descrevo por fim, através de uma perspectiva etnográfica, como na resistência ao programa de cooperação internacional ProSavana, um programa de desenvolvimento agrícola implementado pelos governos de Brasil Japão e Moçambique, se expressam referências à internacionalização do movimento camponês e o questionamento do uso do termo “pequeno produtor” pelos técnicos do programa como uma forma de desmobilização. Opondo-se a uma lógica produtivista de uso da terra, “camponês” torna-se a categoria política que vai permitir uma mobilização transnacional e a produção de uma cooperação dos povos que faça frente à cooperação técnica e governamental.

— Sessão 5 —

ENERGY SECTOR INDIGENIST POLICIES AND THEIR REPRESENTATION BY THE ENERGY SECTOR: THE WAIMIRI-ATROARI PROGRAMME CASE

Vinicius Rosenthal

(Ecole des Hautes Etudes en Sciences Sociales) – França

In this presentation, I shall analyze narratives about the Brazilian state energy company Eletronorte's indigenist policies with the Waimiri-Atroari indigenous peoples and their territory. In the 1980's, the World Bank conditioned a loan to finance Balbina Dam upon Eletronorte's consideration of the local indigenous people. In response, Eletronorte designed the Waimiri-Atroari Programme.

This Programme has been in place for more than 30 years now and has been the subject of texts by missionaries, anthropologists and energy sector representatives. I shall analyze this corpus considering more specifically the energy sector publications, in order to show how and why this is considered the example for a successful relationship between the energy sector and local indigenous peoples. That is, in what way it is perceived to exemplify and condense facts and values. As such, I will explore what facts are chosen and what values are expressed in the discursive regimes formulated about population demographic dynamics, territorial delimitation, memory about the pacification process, Eletronorte monopolization of the indigenist administration and tutelary/autonomy claims.

Indigenous people are one of the central topics in energy sector planning in Brazil, and therefore a central platform for both nationalist rhetoric and actual physical constructions. This presentation aims to explore symbolic representations as vehicles for articulating between actors at different social, geographical and political levels.

MULHER E “INDÍGENA” SOB O SALAZARISMO: ANOTAÇÕES EM TORNO DE UMA FOTOGRAFIA

Madalina Florescu

(Centro Brasileiro de Análise e Planejamento) – Brasil

Após a sua viagem em visita às colônias portuguesas entre 1951 e 1952, Gilberto Freyre escreveu, entre outras coisas, um ensaio sobre o “hibridismo” luso-africano na arte religiosa dos cemitérios de Moçâmedes. Neste livro Freyre defende que o termo “afrocristão” é preferível ao termo “indígena” usado pelos colonos e pelos funcionários do estado. “Afrocristão” para Freyre traduz no contexto do colonialismo português do século XX a ideia de miscigenação no contexto do Brasil Colônia, enquanto “indígena” não dava conta desta miscigenação que segundo Freyre era um *sine qua non* da colonização portuguesa. O que faz deste livro um documento histórico é o fato de ter sido produzido no contexto de uma consolidação do Estado Colonial salazarista com base numa distinção entre “portugueses” e “indígenas” (ou “nativos”). O que no livro conta como “história” não é o que Freyre escreve sobre os “afrocristãos”, mas a discrepância entre as fotografias que ilustram o livro e as legendas que as acompanham. Em modo particular chama a atenção a fotografia de uma mulher que a legenda descreve sumariamente como “uma serviçal” ao serviço de uma família luso-brasileira oriunda de Pernambuco. O contraste entre a presença fotográfica da mulher e o “vazio” que a legenda produz em sua volta provoca o espectador a fixar a sua atenção no olhar que a mulher dirige em direção a câmera do funcionário dos Serviços de Publicidade e Turismo de Angola que acompanhava Freyre nas suas peregrinações e a tentar resgatar a experiência de se sentir “preso” na engrenagem do estado colonial e suas categorias que tornavam o próprio nome e a própria vida irrelevantes. Resumindo, o ponto de partida para uma história do colonialismo como experiência e como lembrança desta experiência parte dos “vazios” que indicam a eliminação de presenças ou de vidas consideradas como sem importância para a história gerada pelo poder.

REDD+ E A GESTÃO TERRITORIAL INDÍGENA: UMA CONFLUÊNCIA PERVERSA

Vanessa Hacon

(Universidade Federal Rural do Rio de Janeiro) – Brazil

Partindo do ‘protagonismo’ adquirido pelos povos indígenas frente à problemática das mudanças climáticas, o presente trabalho tem por objetivo, primeiramente, demonstrar de que forma a política de REDD+ e sua implementação em territórios indígenas vem sendo atrelada a uma política de gestão territorial alicerçada sobre uma série de instrumentos, como, por exemplo, Planos de Vida, Etnozoneamentos, Plano de Negócio de Turismo etc. Segundo, busca apontar para a convergência entre uma das principais demandas dos povos indígenas dotados de territórios legalmente reconhecidos – ou seja, a gestão territorial e ambiental desses espaços – e os ‘benefícios adicionais’ prometidos pela política de REDD+, como, por exemplo, a melhoria da qualidade de vida das comunidades e o fortalecimento da sua cultura, conjugados à promoção da conservação de seus recursos naturais e biodiversidade. Em terceiro lugar, e a partir desses processos, visa explicitar a confluência perversa entre dois projetos políticos distintos, apoiados sobre processos históricos antagônicos, representados, de um lado, pela luta dos povos indígenas por direitos, incluindo ao território, à diferença cultural, à participação etc., e, de outro, pelo avanço de uma política de governança ambiental neoliberal, centrada no mercado como veículo para a ampliação dessa cidadania. Por fim, buscaremos explorar as contradições suscitadas por essa dinâmica, os regimes discursivos ativados e os múltiplos atores implicados.

NEW INDIGENOUS ELITES AND THEIR IMPACT ON NATIVE WORLDOUTLOOK. COMPARATIVE PERSPECTIVE OF FOUR ANDEAN CASES

Posern-Zielinski Aleksander

(University of Poznan) – Poland

The core element of indigenous activism is an ideology of emancipation used in struggle for native rights, defense of the ethnic territory, and protection of heritage. The inventors of these ideas are members of the emerging indigenous elite. It is very heterogeneous and composed both by the grass-roots leaders and intellectuals. Among them are ethnic activists, politicians, journalists, artists, writers, scientists, teachers, lawyers and other professionals. They develop new ideas shaping the syncretic world outlook as part of the new indigenous identity. The “indianistic” ideology disseminated by leaders is a creative combination of different traits. Among them four components are of special significance: a) ethnic ideas rooted in the native culture, b) invented traits, c) concepts borrowed from the global discourse, and d) ideas taken directly from contemporary Western thought. Many of these traits are present in the indigenous political symbolism, the vision of the past, the patterns of intercultural education, the native ecology, the revival of ancient religion, and the formation of identity. The reflections on the process, in which way all these different elements have been put together, and how such final product is used by different groups of indigenous peoples is the main topic of the paper, based on fieldworks and comparative studies carried out in four Andean countries. (Ecuador, Peru, Bolivia and Chile).

OP 168 – THE ANTHROPOLOGIST AND CURATOR: RETHINKING CONTENT AND FORM

The curator occupies a particular locus within the processuality of art and the production of knowledge. S/he stands at the intersection of starkly different practices: at once immersed in text while deeply embedded in aesthetics, a potential gatekeeper of resources, logistics and production, as much as an intellectual interlocutor and open social interstice. Traversing such terrain, parallels with anthropologists have come to the fore: Tim Ingold writes of anthropology as knowledge practice in movement, a making of the world in collaboration with others. However, concerning aesthetics, curatorial practice shuns anthropological notions of aesthetics as mere vehicle for content; rather, emphasis on form can create a gamut of content possibilities, leaving epistemological outcomes undefined, and new pathways to knowledge therefore latent.

This panel interrogates the intersection between anthropological and curatorial practice. We seek contributions that propose a deconstruction of the anthropologist and/as curator in terms of, but not limited to, translators of worlds, creators of narratives, and knowledge production agents. What does the history of curating tell us about its future? How can we rethink, or glimpse the role of the curator today, bearing in mind epistemologies of the global south and questions of decoloniality? How might the tension between content and form intersect with these questions and what might be the consequences for a contemporary anthropology today?

Convenor:

Alex Flynn

(University of Durham) – United Kingdom

Yudi Rafael

(Columbia University) – United States

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Inglês, Português, Francês, Espanhol

Keywords: Aesthetics; curatorial practice; knowledge production; decoloniality; contemporary art

Thematic lines: 10. Arts/Antropologia das Artes

— Session 1 —

CONCRETE MIRROR: AESTHETICS AS RESEARCH PRACTICE NOT OBJECT

Alex Flynn

(University of Durham) – United Kingdom

This paper draws on the experience of ‘Concrete Mirror’ a platform put forward by the author, in collaboration with the artist Noara Quintana, for the anthropological/artistic residency ‘L’Invention des formes’ based between the Cité Internationale des Arts and the École des hautes études en sciences sociales (EHESS) in Paris. The residency, articulated by Jean-Bernard Ouédraogo and Giulia Battaglia, sought to provoke an interdisciplinary and intergenerational exchange between research and art practices to interrogate conventional modes of knowledge production and challenge traditional methods and academic discourses. The paper outlines the work developed, the issues at stake, and focuses on the intentions of the residency’s creators as interstitial agents between anthropology and visual art.

MUSEU DO ACASO

Dayana Zdebsky de Cordova

(Universidade Federal de São Carlos)

Há quase três anos, no auge da operação Lava a Jato e em meio a articulação do impeachment de Dilma Roussef, um post em minha timeline (Facebook) saltou aos meus olhos: “Museu do acaso. Novas coleções públicas formadas com a curadoria aleatória da Polícia Federal”. O post se referia a primeira de uma série de lotes de obras de arte apreendidas pela Polícia Federal brasileira e colocadas sob a guarda do Museu Oscar Niemayer (MON), em Curitiba, um dos maiores museus do país. Uma vez com as obras sob sua guarda, o museu realizou mostras intituladas “Obras sob a guarda do MON”, sem uma curadoria específica. Tal atitude gerou uma série de debates e reflexões no campo da arte contemporânea sobre “o papel” de um museu de arte de interesse público e o processo curatorial na formação de coleções e exposições de obras de arte. Considerando esse caso específico, bem como a etnografia sobre colecionismo e o mercado brasileiro de arte contemporânea relativa ao meu doutorado, pretendo expor, através desta comunicação, parte desses debates e reflexões que versam sobre escolhas na composição de coleções, de construções e publicização de narrativas sobre a arte. Interessa, ainda, a partir dessa discussão, aproximar a produção antropológica (de etnografias) do processo (de escolhas) que levam à composição de uma exposição ou de uma coleção, tensionando, assim, um certo fazer antropológico.

PLACE-IMAGINARIES: PHOTOGRAPHY AND CURATORIAL APPROACHES TO PLACE MAKING

Rodrigo Hill

(University of Waikato) – New Zealand

The depth and layering of places impose an exciting challenge to anthropologists and artists whom are willing to creatively explore the multi-sensorial and spatial “reality” of places and the subsequent visual constructions of place makings. Curatorial approaches then become part of creative methodological systems used to identify and (re) present both indigenous (Waikato M ori) and European place imaginaries and the subsequent place making processes at Te Awa River Ride (my research locale in Aotearoa New Zealand).

My focus lies at the intersection of curatorial-based photographic approaches and place making processes in which photography plays the role of representing layered “place-imaginaries”. My on-going creative practice PhD research focus on the sensorial ways of knowing, experiencing and making places and consequently in the photographic technologies, practices and imagery that are part of these processes. My photographic practice and methodology unfolds through fragmentary image making followed by curatorial practices towards narrative based photographic installation sequences.

My presentation at the 18th IUAES World congress will aim to unpack the creative practice component of my current PhD research, highlighting the role of the curator/artist within anthropologically angled research approaches and environments. Moreover, I will demonstrate how I use my own creative photographic practice and the outputting of curatorial products as representational mediums for anthropological and broader academic knowledge.

THE CULTURAL PRODUCTION BETWEEN ART AND ANTHROPOLOGY: FROM A MATERIALISTIC ONTOLOGICAL POINT OF VIEW

Laure Garrabé

(Universidade Federal de Pernambuco) – Brazil

What anthropology diversely conceives as “cultural production” seems a priori very far from the real activities of cultural producers. Still, ethnographic data with candidates for what the civil society conceives as “cultural production” in Pernambuco (Brazil) – a recent professionalizing sector-, in the “Método Canavial” project, cultural production soon appears as something like a quasi-object, merging very different social, technological and epistemological discursivities and practices. First focused on the so-called “popular cultures”, the project is today extended to every cultural and artistic forms, elaborating the figure of the cultural producer as a kind of smuggler between the anthropologist (who needs to know the cultures in which s/he circulates), the curator (who needs to think and/or create the forms of its exhibition/performance) and above all, the political forces s/he encounters. This elaboration (as activity and the figure of it) puts at stake 3 notions in particular – perspective, form and milieu – that appears also in force in the “materialistic” tendency of the so-called “ontological turn”, which pertinence is in its ways of reconfiguring the anthropological apprehension of aesthetics. Analyzing these notions as intrinsic relations in this particular activity, I’ll try to show the “reality” of the “political reach” (questioned in the “idealistic” tendency of the ontological turn), thinking how the producer can help the anthropologist in its task.

— Session 2 —

A POESIA E OS FATOS: MUSEU DO LOUVRE PAU-BRAZYL

Guilherme Giufrida

(Universidade Estadual de Campinas) – Brasil

Jéssica Varrichio

(Museu do Louvre pau-brazyl) – Brasil

O projeto artístico-curatorial inaugurado em 2016 exercita a fabulação sobre uma franquia do Louvre em São Paulo, partindo do já existente Edifício Louvre, projetado por João Artacho Jurado nos anos 1950. A formação do projeto misturou métodos curatoriais e antropológicos a fim de entender esse espaço residencial e comercial, privado e público, dentro de uma discussão sobre os limites institucionais da arte, além de traçar uma pesquisa mais aprofundada sobre a figura controversa de Artacho em meio ao modernismo brasileiro.

Por ausência de documentos e teses sobre Jurado, numa tentativa de preencher essa lacuna sobre a história da arquitetura na cidade de São Paulo, foi realizada uma pesquisa a partir dos relatos de todos os familiares vivos da família do projetista. Através das memórias afetivas e fotos, plantas baixas e matérias de jornal, propõem-se reconstituir a história desse espaço que se transmuta em museu, passando a jogar com movimento da internacionalização dos museus e a figura dos stararchitects.

A relação dos artistas com o projeto foi alimentada pelas visitas guiadas no prédio (a que denominamos grand e petit tours). Gerou-se a vontade, de diferentes formas, das obras se constituírem a partir da pesquisa com personagens, materialidades e narrativas presentes dentro do edifício. Ao mesmo tempo, essas visitas foram revelando à curadoria alguns personagens do Louvre, em seus trabalhos cotidianos e apropriações estéticas já existentes no prédio – depois incorporadas no mapa da exposição.

Nesta apresentação, abriremos parte do processo de pesquisa do Museu do Louvre Pau-Brazyl a partir, principalmente, da elaboração dos trabalhos do Grupo Cinza, em “Reunião de Condomínio” e da artista Sandra Gamarra, em “Abertura” e “Saída”. Compartilharemos o trabalho de pesquisa sobre a arquitetura de Artacho Jurado e a metodologia construída, entre a pesquisa documental e entrevistas, entre a curadoria e a antropologia.

EL ANTROPÓLOGO VISUAL COMO CURADOR: TENSIONES Y POSIBILIDADES EN EL MUNDO DEL ARTE

Jorge Alfonso Juárez Li

(Pontificia Universidad Católica del Perú)

La galería de arte, museo o lugar de exhibición es para el antropólogo visual un espacio donde puede realizar trabajo de campo, colaborar con artistas y además el espacio en el que a través de la cultura material, las imágenes y la sonoridad exponer los resultados de sus investigaciones. Esta última posibilidad es cuando el antropólogo visual asume el rol de un curador. Respecto a ese rol y sus implicancias es que quiero reflexionar en esta ponencia.

Desde agosto hasta la primera semana de octubre de 2016 estuvo en exhibición la muestra llamada “Entre la calle y la galería: trayectoria del colectivo LimaFotoLibre (2006-2016)” en la que fui el curador y que tuvo como objetivo inicial exponer los resultados de mi tesis de maestría en antropología visual.

Sin embargo durante la elaboración del guión curatorial, la impresión, el diseño de piezas y el montaje, se generó una serie de mediaciones, negociaciones y tensiones entre los distintos actores vinculados al “mundo del arte” de Lima, las cuales influyeron en el resultado “final” de la muestra. Todo ese proceso en primera instancia me interpeló, para luego llevarme a reflexionar desde mi ser y quehacer antropológico sobre la problematización del espacio de exhibición y de los temas que lo subyace como la representación, la visualidad y el poder.

THE RECEPTION OF BRAZILIAN ART IN INTERNATIONAL EXHIBITIONS: A HISTORICAL PERSPECTIVE

Vinicius Pontes Spricigo

(Universidade Federal de São Paulo) – Brasil

Since the 1989 Paris exhibition *Magiciens de la terre*, art exhibitions have increasingly questioned the Western art historical canon and engage in an effort to reveal multiple modernities. Through large-scale contemporary art exhibitions and biennials, Brazil and the Latin American region assumed a prominent position in the “geography of contemporary art”, and Brazilian art received international attention. The new visibility of Brazilian art has extended to the academy: an expanding body of research on the subject is being conducted in Europe and the United States. It is, however, paramount to question the basis on which this historiographical revisionism took place. In order to do so, this research will analyse the reception of Brazilian art abroad and the cultural transfers between Brazil and nineteenth-century Europe. The emphasis on the study of contemporary Brazilian art in large-scale shows and biennials has frequently neglected its origins in the international exhibitions of the nineteenth-century universal expositions. Several researchers argue that the explosive increase of biennials around the world since 1989 can trace its origins back to the model of the universal exposition—though little has been said on the impact of the actual artworks exhibited back then. One hypothesis is that this focus on the *modus operandi* of universal expositions rather than on their content ends up eclipsing their role in the early internationalisation of Latin American art. It is thus crucial to expand the time frame and broaden the historical perspective, in order to build a comprehensive view on how Brazilian authorities have chosen to represent and display Brazilian culture since its first enterprises.

RESIDÊNCIA ARTÍSTICA CAMBRIDGE: NOTAS SOBRE UM PROCESSO PARTILHADO

Yudi Rafael

(Columbia University) – United States

Em março de 2016, um grupo de curadores, artistas, e um escritor, em parceria com o Movimento Sem Teto do Centro (MSTC), se instalou em espaços comuns da Ocupação Hotel Cambridge, localizada na região central de São Paulo, e passou a desenvolver ali, e a partir dali, o projeto Residência Artística Cambridge. Baseada em um conjunto de premissas e parâmetros de trabalho, tais como a ênfase em proposições de caráter colaborativo, a aposta na potência do encontro, e o interesse em questões concernentes à história e o cotidiano da ocupação e de seu entorno, a Residência Artística Cambridge assumiu um caráter processual e aberto, abrangendo, sob sua estrutura flexível, práticas, temas, colaborações, públicos e intervenções variadas.

Esta apresentação propõe delinear os contornos do projeto e discutir a metodologia e a atuação curatorial no contexto da ocupação: da concepção ao desenvolvimento de dinâmicas de interlocução e mediação, e seus re-desenhos na adoção de diferentes procedimentos de trabalho, ao longo das residências, nas transformações do edifício e no calendário de ações do movimento.

OP 169 – THE ANTHROPOLOGY IN SPORT AND OLYMPIC STUDIES: ACHIEVEMENTS AND CHALLENGES

Anthropology plays important roles in the field of sport studies. This association began in the late 19th century when sport in different social contexts were noticed, documented and analyzed by anthropologists in ethnographies as one aspect of studying local culture. Not limited to anthropology, scholars from other disciplines, such as education, physical development, sociology and social development have also applied anthropological theories and methodologies for investigating meaning and function of sport in different societies. In parallel, the revival of the modern Olympic Games reflected the desire to promote peace education, cross-cultural understanding, coexistence and well-being amongst people and nations.

Anthropological approaches are important for our understanding of the movements, impacts and challenges related to sport events (Besnier & Brownell, 2012), however, after almost one decade, further development in this field is not clear. With the purpose of reviewing and discussing anthropological knowledge applications and challenges in past, present, and potential sport events, including Olympic and Paralympic Games, this panel invites submissions from scholars who are concerned with or have used anthropological theories and methodologies for investigation of sport and sport events. It welcomes ethnographic case studies, theoretical research, and any form of anthropological investigations and applications, either within communities or in global contexts.

Convenor:

Xiaojie Tian

(University of Tsukuba) – Japan

Devena Haggis

(University of Tsukuba) – Japan

Ana Lucia Padrão dos Santos

(University of São Paulo) – Brazil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Sport and anthropology; Sport events; Olympic and Paralympic Games

Thematic lines: 32. Sport/Antropologia do Esporte

ANTHROPOLOGY IN SPORT AND OLYMPIC EDUCATION

THE SPORT ANTHROPOLOGY IN JAPAN AND ITS APPLICATION IN OLYMPIC EDUCATION

Xiaojie Tian

(University of Tsukuba) – Japan

In Japan, the sports anthropology, as a young academic field, has explored the sociocultural meanings of sport and its changes in different local contexts, especially in Asia. It has been strongly influenced by the early folklore studies, such as the ritual, traditional performing arts, histories, and the multidisciplinary studies of the play and traditional sports. In recent years, the sports anthropology has been gradually applied in the field of sport education in Japan in different levels. One example is the sports and Olympic education in primary schools and relevant programs in higher education since the first Tokyo Olympic Game in 1964. Many of these programs targeted the issue of improving the cross-culture understandings. Recent Olympic educational programs in Japan started to apply the anthropology methods, such as participant observation and ethnographic data collection through fieldwork, in graduate school education. These changes are believed could contribute to the better understanding of the sport, the Olympism, and their socio-cultural and institutional meanings in different local contexts.

This paper focuses on current applications of sport anthropology in Olympic education in Japan. First, it gives the historical development of this academic field in Japan with literature review. Second, it gives details of current applications of the sport anthropology in recent Olympic education programs in graduate levels, with further discussion of the outcomes and current challenges.

THE CONTRIBUTION OF OLYMPIC EDUCATION AND THE TOKYO 2020 OLYMPICS TOWARDS RESTORATION AFTER THE 2011 MEGA DISASTER IN JAPAN

Devena Haggis

(University of Tsukuba) – Japan

Mihoko Takahashi

(University of Tsukuba) – Japan

Yu-Chi Huang

(University of Tsukuba) – Japan

The Tokyo 2020 Olympic and Paralympic Games (referred as to Tokyo 2020) is known for its commitment to disaster recovery and reconstruction as a result of the 2011 East Japan Great Earthquake that caused 15,895 deaths and 2,539 missing. In contrast, however, victims and local cities have not felt this contribution to their restoration via Tokyo 2020, as evidenced by the questionnaire responses of residents to a local newspaper. To mitigate this the Tsukuba International Sport Academy (TIAS) at the University of Tsukuba has implemented the Olympic Value Education Programme in 2016 and 2017. The targets were 137 students of a local high school in the disaster-affected area. The participants expressed their ideas about how to use OVEP and the Olympic Games to facilitate their recovery from the 2011 disaster. At present Olympic Education and Education through Olympism are implemented throughout the world.

This research focuses on the results of the two OVEP programmes and examines their contribution to the disaster affected area and re-considers the scope for Tokyo 2020 to contribute towards restoration and recovery in the community.

SPORT WOMEN IN AFRICA AS THE RESOURCE FOR SOCIAL CHANGES: FROM THE SELF-ETHNOGRAPHY OF A FEMALE ATHLETE IN UGANDA

Dija

(Uganda Volleyball Federation) – Uganda

The issues of women's participation in sport are gradually received attentions in the field of anthropology in recent decades. Capturing the effects of sport participation to the life of women in different local contexts, these studies targeted the issues of gender inequality and the sociocultural integrations and transformation of women. Currently, a relatively new approach of constructing the ethnography with ones' own memories and professorial experiences has been found could contribute to a better understanding of the sport life of women in their sociocultural contexts. However, little has been done in terms of sport women in African context.

This presentation, as a self-ethnographic study of the life history of a female athlete in Uganda, it gives details of her professional sportexperience as an all-round athletein Uganda and sub-Saharan Africa, and her life experiences as a mother and lifelong coach of young elite athletes. Contextualizing these self-ethnographic descriptions in the social complexities in Uganda, this presentation further discusses the changes that women could make through sport in different social places in Uganda, and thechallenges that have been intertwined on her way of pursuing this sporting life.

ANTHROPOLOGY IN SPORT EVENTS AND DEVELOPMENT

USING VARIOUS ACTORS TO DESIGN AND IMPROVE LOGICAL MODEL OF A SPORT FOR DEVELOPMENT AND PEACE ORGANISATION: THE CASE OF P3P MONTREAL ORGANISATION

Tegwen Gadais

(Universidade de Quebec em Montreal) – Canada

? This study used a new methodology to improve the logical model of a canadian sport organisation (Pour 3 points) in the area of sport for development and peace (SDP). By using various actors opinions on the SDP project, we managed to reinforce each component of the logical model of the P3P training program (needs, objectives, input, output). The case study appears to be a promising research method to generate data on the SDP field and also in order to improve SDP projects in difficult and unaccessible contexts. More studies are need to confirm the tendencies of the results of the case study with P3P in Montreal.

CELEBRATE HUMANITY: EXPRESSIONS OF MEGA-EVENTS

Ana Lucia Padrão dos Santos

(University of São Paulo) – Brazil

The international Olympic Committee defends that sport promotes physical, mental and social well-being and has the potential to impact the people's lives positively. Olympism is manifested through actions, which link sport to culture and education, and the main values of IOC are excellence, friendship and respect. These premises are the core reasons to argue in favor of the sports mega-events. However, academic literature about the Olympic legacy highlights that the impact of games can be expressed as positive or negative, planned and unplanned, tangible and intangible characteristics. Studies also reveal there is a theoretical and methodological challenge to prove the premises assumed by the organizing committees of the games. Beyond the material legacies, in the individual level, there is a challenge to researchers to investigate how the sports mega-events impacts and is expressed through the life of those who are involved directly or indirectly in the sport environment. The objective of this study is to discuss how it is possible to identify how Olympic Games can transform the individuals within and around sport habitat. The study has the intention to explore the facts beyond the official narrative, anchored in human sciences and through critical lenses.

OP 170 – THE ANTHROPOLOGY OF AIDS: FOCUS ON KNOWLEDGE CREATION AND DISCRIMINATION

Since the inception of the AIDS pandemic in 1980s, anthropological research has focused on different aspects of the disease, including cultural beliefs and perceptions of its origins and causes, people's attitudes towards treatments available (traditional and modern ones), as well as the barriers to HIV health care in specific socio-cultural contexts.

As a result, a significant body of knowledge on HIV/AIDS was generated, which contributed to understanding the epidemic and was implemented in culture and gender-sensitive interventions, focusing both on prevention and treatment, as well as in the sensitization of health providers. Nevertheless, in spite of all the medical advances, HIV remains a problem, especially in sub-Saharan Africa, where yearly thousands are still infected by unprotected sex and vertical transmission of the virus. This is often related to people's unwillingness to testing and disclosure (especially women) due to fear of stigma and discrimination.

This panel will focus anthropological knowledge sharing on HIV and AIDS, addressing issues of stigma and discrimination world-wide and at different levels: by partners, family members and communities, as well as by health providers. In addition, as one of the objectives of this IUAES Commission, the panel will discuss a new roadmap for socio-cultural anthropological inquiries into HIV/AIDS.

Convenor:

Anita Nudelman

(Ben Gurion University) – Israel

Paul Nchoji Nkwi

(Catholic university of Cameroon) – Cameroon

Comissão/Comission: Anthropology and AIDS

Languages accepted for paper presentations: English, Spanish, French

Keywords: anthropology and HIV; stigma and discrimination; culture sensitivity; knowledge sharing

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

THE ANTHROPOLOGY OF AIDS: FOCUS ON KNOWLEDGE CREATION AND DISCRIMINATION (1)

Session chair:

Paul Nkwi

NEGOTIATING IDENTITIES AND INTERPELLATED PRACTICES. NARRATIVES AND MEDICAL DIALOGUES IN THE CONTROL OF HIV / AIDS AMONG THE AWAJÚN OF PERU

Julio

(Universidade Federal de Santa Catarina) – Brazil

Giannina Chávez Ackermann

(Pontificia Universidad Católica del Perú) – Perú

In Peru, HIV is a concentrated epidemic that presents the highest rates in the city of Lima and urban port centres in the Amazon, particularly among men who have sex with other men (1-4). However, figures are increasing (6) among other Indigenous communities and have developed into an Amazonian Indigenous problem for the Peruvian State. Due to the number of cases identified, the Awajún people have become the emblematic case and central focus of intervention initiatives from the country's Ministry of Health as well as for national and international third sector organizations. This presentation describes and analyzes the narratives and medical dialogues on HIV/AIDS that are produced from these interventions. The narratives about HIV and the medical dialogues generated from the Awajún epidemic are seen as acts of social relationship, more or less intentional, in which the arguments raised transcend the disease and in which social relations are negotiated. This approach allows us to go beyond interpretations that consider narratives of health and disease as mere beliefs stemming from a cultural determinism or worldview, asking instead questions such as what is negotiated in the medical dialogues on HIV in the Awajún context? This paper proposes that the narratives and medical dialogues pose, discuss and negotiate the relations between the State and the Awajún people based on concepts such as culture, health/illness, good and bad medicine and witchcraft.

UNDERSTANDING HIV INTERVENTION AMONG TRUCK DRIVERS AND CLEANERS: AN ANTHROPOLOGICAL PERSPECTIVE

Indrani Mukherjee

India's AIDS control efforts, which started with its first task force in 1990, has seen four full-fledged nationwide programmes up till now. The spread of HIV infection has been understood in the administrative parlance in terms of 'high risk behaviour' or 'target population' (for intervention), representing those groups vulnerable to the infection due to their sexual and social practices. In this, truckers (truck drivers and cleaners) have always been a critical group because of their geographical mobility. The living and working conditions, separation from regular partners for extended periods of time, availability of cash being carried to meet their travel needs etc. allows them opportunities for sexual liaisons with commercial sex workers. They are hedonistic and fatalistic in their outlook towards life, reflecting of protest masculinity, and lack of seriousness towards health needs and HIV infection. Lack of information and inadequate access to treatment are additional factors that put truckers at risk of contracting and transmitting the virus. Further, current drivers act as trainers and mentors to future drivers perpetuating behavioural patterns through not just the passage of knowledge, but the sharing of a lifestyle, from generation to generation. The present paper focuses on an ethnographic account of Sanjay Gandhi Transport Nagar, Asia's largest transport hub, which forms a critical node in the transport Industry and remains a key space for HIV/AIDS intervention.

HIV SELF TESTING AMONG BRAZILIAN YOUTH: QUALITATIVE STUDY OF TEST ACCEPTABILITY

Andréa Fachel Leal

(Universidade Federal do Rio Grande do Sul) – Brasil

Daniela Riva Knauth

(Universidade Federal do Rio Grande do Sul) – Brasil

Brazil continues to have the highest HIV burden in Latin America. To close the HIV testing, prevention and treatment gaps, greater efforts are needed to reach the remaining undiagnosed people with HIV. HIV self-testing (HIVST) has the potential to increase access to and uptake of HIV testing. In 2017, HIV self-testing (HIVST) was officially authorized for distribution in Brazil. We explore the acceptability and the preferences for HIVST among young people (16-24 years of age) in three major Brazilian cities. Seven focus groups were carried out, with 66 participants, divided between two major categories: (1) Young women and men (self-identified as heterosexuals), and (2) Young men who have sex with other men (self-identified as homosexuals, bisexuals, transsexuals or travesties). Despite being sexually active, most had never tested for HIV. Acceptability was reportedly high: if given access to the self-test, they would take it, because they would like to know their HIV status. Preferences for HIVST related to its perceived privacy, ease of use, and speed (when compared to standard HIV tests at health facilities or laboratories). Participants express they would feel embarrassed asking for an HIV

test in health services, where they do not feel welcome. The best venue participants identified for accessing an HIVST kit would be a pharmacy, where they would be willing to spend between US\$6.50-13.00 per kit. After self-testing at home, participants said they would not want to be contacted by health services.

Instead they would prefer other options, such as mobile apps, hotlines and YouTube videos, which could inform them on how to use the kit and what to do post-test, as well as find listing of available health services. There was consensus among participants that they lack awareness of HIV and sexually transmitted infections (STIs). We have identified the need for public campaigns focused on young people to increase their awareness of HIV/STIs and available testing, prevention and treatment services.

THE ANTHROPOLOGY OF AIDS: FOCUS ON KNOWLEDGE CREATION AND DISCRIMINATION (2)

Session chair:

Anita Nudelman

UNDERSTANDING STIGMA AND DISCRIMINATION IN HIV PROGRAM IN INDIA: ANTHROPOLOGIST'S INSIGHTS

Hari Mohan Lal Nagepalli

(Anthropos India Foundation (AIF) – India)

As an anthropologist my career with National AIDS Control Organization (NACO) and United Nations Development Program (UNDP) has been a great learning opportunity, which reflected on the issues of Stigma and Discrimination faced by people living with HIV (PLHIV), so central to HIV discourse across Indian States. This paper captures two decades of long experience as a program manager in HIV control program ranging from HIV prevention, Care and Treatment. Large amount of time in the program was spent in creating an enabling environment to address issues of Stigma & Discrimination against PLHIVs and other marginalized communities like, Sex Workers, Injecting Drug Users (IDUs), migrant workers and Men having Sex with Men (MSM).

The paper looks at stigma and discrimination at three different levels: family, community and at health care institutions. Given the Indian social values and cultural norms, there have been many misconceptions related to HIV and most often the HIV positive are related to having loose moral character especially for women. At a family level, the most common example is a man with HIV positive getting married to a woman without informing about the HIV status and further infecting her. The death of the man leaves a woman with double burden of being a widow and HIV positive, only to be thrown out of the house. At the community level too, the discrimination is quite stark, denying them of rental housing, isolating them in social gatherings and also removing them from jobs.

At the third level is the discrimination by the health care providers themselves who are well versed with the disease, still discriminates in treating them with empathy. There are efforts to strengthen PLHIV community with two pronged strategies of working with the communities and with the ministries to sensitize them. The most recent HIV prevention and control Act 2017, will bring some justice to the PLHIV and safeguarding their rights.

FROM FAMILY TO HEALTH PROVIDER: STIGMA AND DISCRIMINATION AS BARRIERS TO HIV HEALTH SERVICES IN AFRICA

Anita Nudelman

(Ben Gurion University) – Israel

Persons living with HIV – especially women – often do not uptake essential and available health services due to a combination of factors, such as poverty, a weak health system as well as gender and socio-cultural barriers, including fear of stigma and discrimination. Women living with HIV may experience high levels of stigma from family, community members and health providers. They often refrain from disclosing their HIV status to their partners or husbands since this may lead to violence, abandonment or divorce. Gender roles and power relations also deter some women from accessing maternal and HIV health services, thus avoiding possible disclosure of their HIV status. These barriers are often enhanced by the nature of their encounters with health providers, including negative attitudes, fueled by stigma and breaches of confidentiality.

This paper will focus on the barriers to maternal and HIV health services as perceived by women living with HIV, cutting across different settings, cultures, ethnic groups and religions. It is based on a series of rapid assessment processes carried out in five African countries, over a period of four years.

Recommendations to enhance the gender sensitivity of health services will be suggested.

OP 172 – THE CHALLENGES POSED BY NEW FORMS OF VIOLENCE AND DISPOSSESSION IN LATIN AMERICA

Within the framework of capitalist expansion and accumulation by dispossession, Latin America is witnessing the intensification of various forms of structural violence that affect large sectors of the population: megaprojects and extractive companies that locate in indigenous and rural areas and which place communities at risk without prior consultation; gender violence, including femicide and human trafficking; weak and corrupt justice systems that do not guarantee due process nor reparation; attacks on community justice systems, that are growing in response to the inability of the State to provide security; the increase in state violence and control of cartels over territory. These problems define the current landscape of anthropology and lead us to pose the following questions. How do feminist anthropologists grapple with these issues? In what ways do these affect men and women differently? How are they addressed within feminist struggles? What are the epistemic, methodological and political contributions of feminist anthropologists to our understanding of these issues? This panel proposes to reflect on research and collaborative experiences with organizations, focusing upon contemporary anthropological praxis and the political role of our work.

Convenor:

Laura Valladares

(Universidad Autónoma Metropolitana) – México

Lina Rosa Berrio Palomo

(Consejo Nacional de Ciencia y Tecnología-Centro de Investigación y Estudios Superiores en Antropología Social) – México

Diana Marcela Gomez Correal

(Universidad de los Andes) – Colombia

Comissão/Comission: Comissão de Antropologia Feminista Latino-americana da ALA (Associação Latino Americana de Antropologia)

Languages accepted for paper presentations: Spanish, English and Portuguese

Keywords: “Feminism”; “Violencia”; “Dispossession”

Thematic lines: 38. Women, Gender and Sexuality/Antropologia das Mulheres, Gênero e Sexualidade

— Sessão 1 —

“QUE AMA NÃO MATA”: FEMINIST MOVEMENT, GENDER AND VIOLENCE IN THE CREATION OF THE LAW OF FEMINICIDE IN BRAZIL

Brena O’Dwyer

(Museu Nacional / Universidade Federal do Rio de Janeiro) – Brasil

The research proposes the analysis of femicide from the theoretical perspective of studies of gender, sexuality and emotions. Addressing the following questions: violence against women as a central category of the feminist debate; the creation of the Law of Femicide in Brazil in 2015 that characterizes femicide as a heinous crime, considering the exclusion of trans women in legislation and the context of moral panic during the creation of the law.

In this article, I intend to develop a theoretical analysis based on studies of gender, sexuality and emotions about the social construction of femicide as a category and its relation to the feminist movement. To analyze the relationship between social movements, politics and emotions, in the process of creating the law in 2015 and how the Brazilian law relates to other femicide legislation in Latin America. To understand how the controversy, at the moment of lawmaking, about characterizing femicide as by “female” or “by gender motives” relates simultaneously to the history of gender studies and conservative movements in contemporary Brazil. Finally, to show disparities in rates of femicide in Brazil according to race.

ETNOGRAFÍA, TRÁFICO DE DROGAS Y FEMINISMO: RESISTENCIAS ILEGALES A LA DESIGUALDAD

Claudia Palma Campos
(Universidad de Costa Rica)

El tráfico de drogas es el primer delito por el que ingresan las mujeres en las cárceles de Costa Rica, América Latina y otras regiones del mundo. El abordaje de esta temática comporta varios retos para la antropología feminista. En primera instancia, identificar el origen del acto más allá de las mujeres mismas, como producto de la creciente desigualdad social y como una forma de profundizar la desigualdad entre los sexos delante del Estado.

Por otro lado, identificar las experiencias de estas mujeres en un contexto de opresión social y no en su relación, única, con los hombres involucrados en la dinámica. Finalmente ubicar el acto mismo, no como una forma de victimización más en las mujeres, sino como una respuesta de trabajo informal, aunque ilegal y penal, a sus condiciones de opresión económica. La ponencia tratará de explorar los compromisos metodológicos y conceptuales del abordaje feminista a este tema.

GENDER VIOLENCE, STATE VIOLATIONS

Juliana Farias

(Universidade Estadual de Campinas) – Brasil

This communication brings some reflections that guide the research project “Gender Violence, State Violations: a study on ways to govern territories and bodies”, currently developed at the Pagu – Nucleus for Gender Studies (Unicamp), as part of my post-doctorate degree. Following the analysis that argue that the contemporary representation of the State is constituted by and constituent of gender relations, the proposal of this research is to pursue certain political overlaps configured by two historically established logics: one that confers the legitimacy of the use of force to the state and another one that stimulates/legitimizes/composes violence due to gender power asymmetry, as proposed by Debert and Gregori. Assuming that the mechanisms of political ordering inherent to nation-states are connected to power markers necessarily articulated to gender issues, I try to understand how, through the presence of the armed arm of the state along certain bodies and territories, the social contract has been updated – understanding that the social contract is necessarily a “sexual contract”, as well emphasizes Das.

PARTERÍA INDÍGENA BAJO AMENAZA: OTRAS FORMAS DE VIOLENCIA Y EXPROPIACIÓN

Lina Rosa Berrío Palomo

(Consejo Nacional de Ciencia y Tecnología-Centro de Investigación y Estudios Superiores en Antropología Social) – México

Esta ponencia busca reflexionar sobre las políticas y prácticas contemporáneas del Estado, en relación con el ejercicio de la partería indígena en México. Se analizan las dinámicas institucionales, reglamentaciones y ausencia de las mismas, por parte del sector salud; como otra forma de control y expropiación de saberes colectivos de los pueblos indígenas, que impactan de manera directa en la reproducción de la vida social y cultural de los pueblos indígenas.

Argumento que de la misma manera en que se viene gestando un proceso de amenaza y expropiación territorial en el marco de megaproyectos de desarrollo, también existen otras dimensiones de la vida social que son objeto de intervenciones sistemáticas y exclusión de saberes propios, entre ellas la salud. Si bien se reconocen las desigualdades en materia de salud y la necesidad de mejorar los indicadores de morbimortalidad que presentan las poblaciones indígenas, la acción institucional para lograrlo se ha construido sobre la base de limitar la participación de los curadores tradicionales, entre ellos las parteras. A partir del trabajo etnográfico con diferentes organizaciones de parteras indígenas en México y las regulaciones en torno a la atención del parto por estas curadoras, se analiza ésto como otra forma de violencia simbólica y como una violación sistemática a los derechos culturales establecidos en los marcos normativos internacionales, que a su vez se articula con la violencia generalizada en los territorios indígenas por parte de diversos actores armados. Ampliar la concepción de despojo y expropiación a otras dimensiones de la vida social, constituye parte del foco en este trabajo.

— Sessão 2 —

MUJERES INDÍGENAS ENTRE GUERRAS: VIEJAS Y NUEVAS EXPRESIONES DE LA VIOLENCIA EN MÉXICO

Laura Valladares

(Universidad Autónoma Metropolitana) – México

A lo largo de la historia se ha mostrado que en un gran número de conflictos, existe una constante: la violencia dirigida contra las mujeres, utilizándolas como carne de cañón para denigrar y lastimar a los contendientes, sean pueblos, grupos o personas.

Esto no es diferente en los conflictos contemporáneos que enfrentan los pueblos indígenas, especialmente para aquellos que luchan por su autonomía, en cuyo proceso deben contender con grupos que se resisten a perder o ceder su poder político y económico. Y en la medida en que las mujeres se han constituido como actoras políticas que se posicionan frente a los problemas de sus pueblos y que luchan por sus derechos como mujeres, encontramos algunos cambios significativos, ahora no solo se les agrede para castigar y dañar a sus hombres, sus pueblos y sus proyectos políticos, sino que a medida que las mujeres tienen un rol protagónico en estas luchas son víctimas de una violencia desmedida. En este contexto esta ponencia se centrará desde un abordaje de género y de interseccionalidad sobre las expresiones de la violencia que están viviendo las mujeres que participan activamente, ya sea como ambientalistas, defensoras de los derechos humanos de las mujeres, defensoras de los derechos de los derechos territoriales de sus pueblos, entre otros, que las han colocado como víctimas de la violencia desatada por la imposición del modelo extractivista en México.

POLITICS (AND POLICIES) OF HISTORICAL MEMORY AND VIOLATIONS OF HUMANS RIGHTS: GENDER AND ETHNICITY INTERSECTIONS

Ricardo Sant' Ana Felix

(Universidade Federal Fluminense) – Brasil

This text aims to explore, from official data that point out the increase of violence against indigenous women in Brazil (2016), those meanings that categories such as gender and ethnicity imprint in politics of historical memory and therefore in the elaboration and apprehension of traumatic events that evolve our recent past (more than 20 years of dictatorship: 1964-1985) and the reconstruction of social meanings for current political violence suffered by them. Taking the intersectionalities of social markers of difference into account, besides those narratives that express different levels of dispute, our attention is dragged to a new agenda and towards the redefinition of subject matters traditionally encompassed by the field of politics of transitional justice. It aims to analyze the limits and possibilities of political participation and the democratization of memory, truth and justice rights from victims of human rights violations referring to indigenous context and based on fundamentals of hierarchies of sex/gender system. This research is also supposed to reflect on processes that correspond to the politics of identitarians representations and to memory narratives on different meanings of experienced violence. It's considered then to be able to make power relations explicit throughout the politics (and policies) of human rights from the results presented by the Truth National Commission on its Final Report (2014) and its repercussions in different sociopolitical ranges.

REFLEXIONES SOBRE LA PRÁCTICA DE LA VIOLENCIA DE GÉNERO MASCULINA, DESDE LA ANTROPOLOGÍA FEMINISTA

José Fernando Huerta Rojas

(Universidad Autónoma de la Ciudad de México) – Mexico

Este trabajo es una de las primeras reflexiones que me propongo realizar en torno a la estética de la violencia de género masculina, en tanto una práctica sociocultural del poder de dominio, y de las formas de resistencia aprendidas por los hombres, para erradicarla como forma de vida y concepción del mundo, lo cual abordo desde un enfoque de la antropología feminista. Ubico y contextualizo a la violencia de género de los hombres, desde los siguientes escenarios y consideraciones conceptuales: a) Como bloque histórico, entendido como el estudio del proceso dialéctico de las relaciones entre la sociedad política y la sociedad civil, y de los grupos sociales que las conforman. b) Como estructura ideológica y cultural del Estado, cuyo contenido patriarcal de sus instituciones, tiene en los hombres, a sus principales intelectuales orgánicos. c) Como uno de los ejes que estructuran la condición genérica de los hombres, en el que los mandatos y atributos dominantes masculinos son puestos en práctica, mediante una serie de acciones que dañan y atentan contra la vida de las mujeres, otros hombres y distintas especies que viven el mundo y la naturaleza.

WIXARIKA STRUCTURES OF GLOBAL VIOLENCE: GENDER AND THE AFTERLIFE OF COLONIALISM

Jennie Gamlin

(University College London) – United Kingdom

Indigenous Wixárika communities are semi-autonomous, implying that their laws and customs may determine such matters as law and order, punishment and justice in all that concerns the internal affairs of their community. This status raises important questions for gender equality that are rarely asked by anthropologists and in this paper I will discuss how the internal political and justice systems within Wixárika communities generate structures of gender inequality.

Anthropology has often remained reluctant to embed the gender violences that happen in indigenous communities within local cultural structures, and defining the origin of these may require a multidisciplinary approach. Taking a case of community (in)justice as an example, I will discuss how individual and collective gendered experiences of violence are reinforced by established political and cultural structures, and how these are themselves the results of encounters between of historical and contemporary globalisation.

From an epistemic and methodological position I use the multidisciplinary tools of feminist ethnography to define this condition as the ‘afterlife of colonialism’. The historically wrought institutions of marriage, religion and kinship are the structures through which gender hierarchy is enforced, and in this paper I will set how these structures are colliding with the global political economy.

OP 173 – THE HISTORY OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES IN ACADEMIA AND IN PUBLIC COMMISSION ON THEORETICAL ANTHROPOLOGY (COTA)

In a fast changing world with globalizing and localizing tendencies it is important to explore world anthropology and its various incarnations in all possible directions and time periods. The focus is no longer only on the history of anthropological theories and practices in the USA, Great Britain and France but also on traditions from Germany, Russia, Spain, China, Japan, Australia, Africa, South America, etc. Recent work shows that a decentering from British and American traditions can be achieved by focusing on other traditions that took off during the eighteenth century, for example, the German and Russian research traditions. The aim of this panel is to invite scholars from the different national contexts to discuss these traditions and bring in primary material from their national traditions to reexamine the history of ethnography, ethnology and anthropology. Questions to be considered include the following: How were the relations between anthropology and ethnology shaped during the 18th, 19th and 20th centuries? What differences or similarities existed between these disciplines in the various countries of the world? In what ways were their objects of study defined (as culture, ethnicity, otherness, races)? To what extent did practitioners see a relation between these objects of study? Were there any alliances or avoidances? What place for ethnology in world anthropology?

Convenor:

Peter Schröder

(Universidade Federal de Pernambuco) – Brazil, Vermeulen

Han F.

(Max Planck Institute for Social Anthropology) – Germany

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese, Spanish

Keywords: ethnology; history of anthropology; world anthropologies

Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

► OP 173 – MONDAY JULY 16, 2018 10:30 AM – 12:00

OP

OP 175 – THE LABOR OF RACE: RACIALIZATIONS IN AND OUT OF THE PLANTATION WORLD

This panel is open to papers addressing labor-related processes of racialization and their social, cultural, political and emotional consequences. We welcome (a) ethnographic-based contributions on the development of racial and ethnic categories associated with positions in the system of production, be it on plantation or plantation-like economies, industrial or post-industrial settings; (b) papers analyzing the intersections of the racialized economies of production, the pseudosciences of race and the lived experience of racism; (c) conceptual analysis on the persistence and reemergence of racial categories.

Convenor:

Cristiana Bastos

(Instituto Ciências Sociais, Lisboa) – Portugal

Brackette Fay Williams

(University of Arizona) – USA

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English and Portuguese

Keywords: Labor; Plantation; Racialization; Migrations

Thematic lines: 16. Race and Ethnic Relations/Relações Interétnicas

THE LABOR OF RACE

BOUNDARY MASTERS: DUTCH SPIRITS, EAST INDIANS, AND TERRITORIAL SOVEREIGNTY IN COASTAL GUYANA

Marcelo Moura Mello

(Universidade Federal da Bahia) – Brasil

Approaches on political and territorial sovereignty can benefit from a focus on the lived and mundane embodied practices of humans that cohabit with other-than-human powers in specific places. Based on ethnographic research conducted in Guyana (formerly British Guiana), this paper describes relationships of ownership between East Indians and Dutch spirits, i.e. the spirits of the first colonizers of the country. Considered by inhabitants of coastal Guyana as the masters of the land, or boundary masters, these spirits usually live on plantation areas, seeking to retain control over the places where they lived in the past.

Through the description of domestic rituals, I seek to demonstrate that living with nonhuman forces implies to learning how to live with them, including incorporating other powers in domestic, private, spaces in order to co-habit, in less troubling ways, with dangerous powers. Practices of living with other-than-human can exceed Western notions of self-possessed individuals that establishes a clear relationship between subject and object, individual and property, possessor and possessed, past and present. In that manner, afflictions caused by Dutch spirits are signs of violent past events that are embodied in places, as sugar plantations.

IS ANTHROPOLOGY JUST FOR WHITE PEOPLE?: A CULTURAL SYSTEMS ANALYSIS OF RACIAL EXCLUSION

Tony L Whitehead

(University of Maryland College Park) – United States

In 2011, the *American Anthropologist* (Vol. 113, #4) published an article by Karen Brodtkin, Janis Hutchinson, and Sandy Morgen titled, *Anthropology as White Public Space*. In A 2014 interview of Brodtkin in the blog *Savage Minds*, she summarized some of the findings from a 2013 online survey conducted by the AAA's Task Force on Race and Racism to come to the conclusion that "Anthropology: It's still white public space." The paper proposed for the 2018 IUAES meeting includes excerpts from a book manuscript that the author is presently writing, and hope to have that the presenter hopes to have completed by the time that the IUAES meetings convene in July of 2018. The developing book has the same title as the proposed presentation, and is informed by a major research question that the author has had throughout his half century being associated with the discipline, and his recent focused research: If anthropology is the study of human diversity, why has the history of the discipline has persisted through most of its history in excluded non-white diversity in the training of those who may contribute to its supposed mission and perspectives on diversity? The author uses his Cultural Systems Paradigm (CSP), with its components of (disciplinary) culture, the historical production and reproduction of racialized ideational systems (beliefs, attitudes, and values), and behaviors, which are maintained through academic social (institutions), quasi-legal (policy), and expressive (language) systems.

MAKING “THE RACE CARD” IN SEMAPHORE LANGUAGE OF MORAL CHARACTER IN THE ATLANTIC WORLD

Brackette Fay Williams

(University of Arizona) – USA

Within the Atlantic World, when the race concept is invoked most often the objective is to provide means and measures for the concepts prejudice, bias, and discrimination, to note but the three most common targets. This objective results in restricting analyses of the formation of the race concept to interminable definition battles and its ultimate consignment to ever-growing list of “essentially contested concepts,” following William Gallie (1955). In this presentation, I ask not what is race, but why race is and remains fundamental to moral assessments of the character and quality of persons, groups, and nations in democratic social orders. I argue that in these presumptively post-aristocratic orders, race is the predominate concept in a semaphoric language, the signs, signal, symbols and metaphors of which do the double duty of setting conditions for 1) the genesis of criteria by which individuals are shown to be intergenerational producers of different quality moral substance for categoric identities, 2) which are then imposed on labor organization as ever-shifting arrays of heterarchic moral orders, that become 3) local market justifications for the treatment of the lowest members of remagicalizes secular sociomoral orders.

REFLEXÕES SOBRE “EXISTÊNCIA RESISTÊNCIA, ‘AÍ É APOSTADO, TII!’”: RECONHECIMENTOS E IDENTIFICAÇÕES DE INDÍGENAS TABAJARAS EM PIRIPIRI – PIAUÍ

Hélder Ferreira de Sousa

(Universidade Federal do Piauí) – Brasil

O presente artigo tem como finalidade examinar, de maneira breve, minha proposta de pesquisa, a partir de minha participação como indígena e antropólogo, junto a uma organização indígena formada em Piripiri – Piauí, dentro do quadro das emergências étnicas na região nordeste do Brasil. Neste caso particular, o surgimento de uma reivindicação de base étnica, assistida por um antropólogo indígena, que não apresenta similaridade em outras reivindicações deste tipo na região. As perguntas que perseguirei nesta incursão são como articular a ação antropológica, o encontro com uma autoidentidade indígena e pretender à alteridade necessária para propor um modelo, a partir de minha experiência em campo e dos limites da ciência antropológica, de organização em um sistema social. Como produzir conhecimento capaz de, ao mesmo tempo, municiar os participantes do movimento do qual participo – da organização indígena – de informações e conhecimentos, que atendam as expectativas sociais e políticas da organização, e ainda às do fazer acadêmico científico?

THE RACIALIZED LABOR OF HAWAIIAN PLANTATIONS

Cristiana Bastos

(Instituto Ciências Sociais, Lisboa) – Portugal

Hawaii entered a period of rapid transformation after its encounter with Captain Cook's crew in 1778: new diseases, increased mortality, drastic population decline to less than 20% in a century, political unification under Kamehameha's dynasty, arrival of whalers, traders and Christian missionaries, their alliance with local elites, and land partition. With the 1875 treaty with the US, Hawaii turned into the production of sugar. Unlike the previous colonial plantation economies that depended on enslaved African men and women, Hawaiian sugar production relied on indentured laborers from China, Japan, the Portuguese islands of Madeira and Azores, and, later, also Korea, the Philippines, Puerto Rico. By focusing on the Portuguese islanders who joined Hawaii's workforce and became a distinct social group – and a separate census category up to 1930 – I will discuss the dynamics of racialization in Hawaii's plantation society and its division of labor.

OP 177 – THE MAKING OF TOURISM IN LATIN-AMERICA: EVERYDAY PRACTICES, IMAGINARIES AND MARKETS (IUAES-TOURISM)

Tourism has long stood at the forefront of a range of contemporary economic and political processes in Latin America, bridging national development and local entrepreneurship. In this panel, we seek for methodologically and theoretically informed approaches to tourism that uncover the contentious realities leading to its crystallization, and that highlight the interplay of agencies, spaces, times and practices that frame the touristic “phenomena”. With a special regional focus on Latin-America, this panel welcomes papers that consider tourism as an assemblage of multiple forces both in articulation and disintegration, through which present-day problems are channeled and broader social issues gain traction and acquire consistency. Of particular relevance to this discussion are events, discourses, practices, knowledges, laws and enterprises that reveal the experimental politics of everyday touristic makings; the imaginaries and political economies within which tourism emerges as an economic and political contested language; the procedures and translations that frame it as a disputed object of governmental and/or market intervention; and the material artifacts—cultural, social and political—at the core of touristic circuits of exchange. Our ultimate goal is to understand the complex ongoing and ever-changing realities in which tourism develops, unraveling the abetted expectations and forfeit imaginations unleashed through its design and implementation in local contexts in flux.

Convenor:

Felipe José Comunello

(Universidade Federal do Rio Grande do Sul) – Brasil

Tristan Loloum

(University of Tours) – France

Moisés Kopper

(Max Planck Institute for the Study of Societies) – Germany

Comissão/Comission: Commission on the Anthropology of Tourism

Languages accepted for paper presentations: English, Spanish, French, Portuguese

Keywords: Tourism, imaginaries, practices, markets, Latin America

Thematic lines: 34. Tourism/Antropologia do Turismo

TOURISM, MARKETS AND IMAGINARIES

Session chair:

Tristan Loloum

EVALUATION PRACTICES IN ARACAJU'S BEACH BARS: COEXISTING ECONOMIC RATIONALITIES

Marina de Souza Sartore

(Federal University of Sergipe) – Brazil

Aracaju is a coastal town in the Brazilian Northeast Region, which attracts tourists seeking for a Sun, Sea and Sand destination. The city has 48 beach bars distributed along almost 20 kilometres of the Inácio Barbosa Road that are known as “Bares da Sarney”. They are built on the sand dunes and together are an important touristic coastal market in Aracaju for beachgoers that want to eat, drink and enjoy the amenities provided by beach bars. This communication presents the results of 16 in depth interviews undertaken with beach bar owners in 2017, concerning their knowledge and ability to promote and evaluate their business by using online review apps such as TripAdvisor. Our findings show that there are three different practices related to the promotion and evaluation of their business: the most important is the word of mouth (when owners hear feedbacks directly from their loyal customers who also indicate the place for others to visit); the expert (when owners rely on information provided to and from travel agencies) and the online consumer review (when owners should deal with information provided by independent travellers published online). These three existing practices create a framework through which is possible to understand the economic rationalities behind the worldviews presented in this beach tourism market.

FROM WHALER SHIPS TO PIRATE SCHOONERS: PRACTICES, IMAGINARY AND TOURISM MARKETS ON THE ISLAND OF SANTA CATARINA

*Herbert Walter
Hermann*

(Universidade Federal do Rio Grande do Sul) – Brazil

Since the late 1960s, the north of the island of Santa Catarina has witnessed an emerging process of socio-spatial transformation, under the influence of “sun and sea tourism” (Lago, 1983, Schmeil, 1994; Rufino, 2006). Requests from argentinian “tourists” to “local population” started the development of boat trips to the small satellite islands of Florianópolis. These trips bring together a political-economic-cultural framework that reflects, in part, this process of transformation. This movement is characterized by the protagonism, creativity and dynamism of the “local population” in their dialogue with both the imaginary (Salazar and Graburn, 2014) of “tourism” and the forms of political rationality and apparatus of governmentality (Foucault, 1979) in its attempt to manage, organize and promote the region. My intent is telling the story of the development of this activity, its tensions and inventions. In this regard, I did interviews and participant observation with the Schooners Pirates and the tourism agencies that manage the tours. Additionally, documents and laws were consulted. In short, I followed the traces of multi-scale projects (Tsing, 2000) that dynamize the boat rides in the north of Florianópolis. The clipping here presented is part of a PhD project in social anthropology, which I conduct in Florianópolis, Brazil, and also in Varadero, Cuba, since 2016 on the practices of hospitality and the creation of tourism markets in Latin America.

THE “MISS BRAZIL” REACH THE NORTHEASTERN BRAZILIAN COASTAL REGION

Claudio Milano

The rapid growth of tourism in Latin America has positioned itself as a major sector of economic productivity in the coastal regions. Since the end of nineties, the Brazil North-eastern region had already experienced a fast growth of real estate tourism development in coastal areas. Several social scholars named this phenomenon “Latinamericanization” (Murray, 2015) or “Atlantic Leap” (Aledo et al., 2013; Dantas et al., 2010) that is the flow of Spanish tourism real estate capital to Latin America and the Caribbean. Several residential projects in the North-eastern Brazilian coastal regions, have produced important changes due to the conflictive interactions with the previous economic activities and local social fabric. Based on an ethnographical fieldwork lasted 13 months from 2011 to 2014, the communication will focus on the research on the Brazilian coastal region called Parnaíba River Delta. Since the 2005 it has been dealing with the promotion of tourism real estate projects and its social and economic effects.

“WE SPEAK PORTUÑOL”: IMAGINARIES OF REGIONAL IDENTITY IN TOURISM

Maria

(School of African and Oriental Studies) – UK

Portuñol as an interlanguage is used in a variety of contexts, one of them being tourism. It has central importance in Brazil’s EMBRATUR (Brazilian Tourist Board) latest campaign, launched this year. The most highlighted aspect of the campaign are the videos, which use the catch phrase “Aqui hablamos Portuñol: In Brazil everyone understands each other”. Portuñol is not only being promoted for the tourists but also for the communities involved in tourism in the country, as showed in the videos.

The following study will seek to analyse this campaign in terms of its use of this interlanguage and the way in which it represents the country. Portuñol is a very powerful symbol of communication between Brazil and its neighbours, and in its use, the campaign sends a message of connection and closeness, not only geographical but also cultural. This campaign can be seen as a crystallization of an imaginary of Latin America put to work for tourism purposes, with a geopolitical impact. Brazil’s campaign seeks to attract tourists, but also to foster regional integration. Being the biggest country in the continent but speaking a different language from that of the majority, the use of Portuñol might have a big impact.

TOURISM, TRAVEL AND EXPERIENCE

Session chair:

Moisés Kopper

COUNTERCULTURE TRAVEL PRACTICES AND TRANSFORMATIONS: SPACE AND GENDER IN A HISTORICAL-ANTHROPOLOGICAL PERSPECTIVE

Danusa Vieira

(Universidade Federal de Pelotas) – Brazil

Leon Kaminski

(Brasil)

In the 1960s and 1970s, in different countries, it was possible to see young people with backpacks hitchhiking. Internationally, in contrast to the conventional forms of travel, the countercultural travel style was developed, characterized by particularities expressed in itineraries, speeches, rituals, methods and forms of seeing, directly related to the imagery of the counterculture and to the practices of self-marginalization as forms of resistance to the system. The road and certain places were understood and lived as spaces of freedom, in which certain localities would become “countercultural paradises”. Simultaneously, in the context of the quest for female independence, in the midst of the rise of the second wave of feminism, countercultural travel for women has a doubly libertarian character, given that the road environment was mostly masculine. Through a historical-anthropological perspective, in dialog with authors like Victor Turner and James Clifford, we analyze the countercultural practices of travel in Brazil, especially with regard to relations with spaces and gender issues. We used as sources interviews and period reports produced by travelers and other observers. Nowadays, it is possible to observe ambiguities inherent in countercultural travel, in their internal gender conflicts and their relation to mass tourism, the neoliberal cooptation of alternative tourism, as well as the conversion of previously isolated spaces into tourist attractions.

TOURISM, CONSUME AND SYMBOLISM: AN ETHNOGRAPHIC STUDY ABOUT THE CITY OF JUAZEIRO DO NORTE-CE AND ITS “ROMARIAS”

Fagner José de Andrade

(Universidade Federal de Pernambuco)

The city of Juazeiro do Norte-CE, in the northeast of Brazil its profoundly marked by a touristic movement enchanted around the figure of Priest Cícero Romão Batista (1844-1934), mythical figure that represents a culture religiously and politically. This paper aims to present an analysis realized from several ethnographic experiences produced in the “romarias” of Juazeiro. In these “romarias” we found a diversity of public and perspectives about the sacred and the profane (DURKHEIM, 2008), which can be perceived in this particular field. This discussion from the collected data enables lots of relevant reflections that reinforce the anthropological theory. These acquired information exhibit the meaning in the pilgrimage of those who go in “romarias” and develop touristic practices – devotional but also consumerist – that not only fortify the religious myth of Padre Cícero, but also ensures a wide commercial flow. Therefore, in the figure of this popular saint, not canonized, there is the center of the rituality lived, with its mixture of joy, penance, leisure (PAZ, 2011), consumption and symbolism, where the face of the priest become an object of various forms of consumption. During the days that the pilgrims are in Juazeiro, they consume a variety of objects. At the fairs promoted by merchants, these products oftentimes not implied as religious are commercialized gifts representing the mixture of feelings and emotions the “romeiros” experience during their stay in the city.

IMAGINARY CONSTRUCTION OF BRAZIL AS A TOURIST DESTINATION: BRAZILIAN TELENÓVELA IN EASTERN EUROPE

Anastasiya Golets

(Universidade de Brasília) – Brasil

Tourism is a mediated activity, the image of a destination isn't individual but built at institutional level by promotion professionals, media and travel literature.

The tourist gaze is created and maintained by the external actors.

The telenovela, the world's most widespread genre of Brazilian television, becomes responsible for the construction of imaginary about the country abroad.

This study deals with the perception of Brazil as a tourist destination by foreigners who watch telenovelas, trying to understand telenovela influence in the construction of tourist image of the country abroad. The telenovela presents itself as a vehicle of meanings, a powerful instrument of influence in the globalized world.

The analysis of telenovela perception in Eastern Europe is particularly relevant, since, for locals, it is often the main source of contact with Brazilian culture.

Given the scarce or nonexistent official tourism promotion of Brazil in this region, the imaginary construction of the destination rests almost entirely on the telenovela.

A survey conducted with the telenovela audience made it possible to identify the expectations that make up the imaginary of potential foreign tourists, their knowledge about Brazilian way of life and the country's tourist attractions, as well as their motivation and fears related to a possible trip to Brazil.

NOMADIC BUDS: AN ETHNOGRAPHIC APPROACH TO THE PRACTICES AND DISCOURSES OF THOSE WHO CHOOSE TRAVELLING AS A WAY OF LIFE

Laura Mercedes Oyhantcabal

(Universidad de la República) – Uruguay

Traveling, in its multiple forms and conceptions, has crossed many different societies, Western and non-Western, and human groups from a collective to an individual perspective. In contemporary society, for various reasons, population movements have become more frequent. Some people choose travelling as a way of life, they are uprooted from a fixed territory to move in a semi or unstructured way for an indefinite time, financing themselves while traveling and without another future projection than to continue traveling. This choice is considered to be an individual project of life that integrates specific practices, dispositions, appearances and speeches.

In this article I seek to present and interpret from a theoretical and ethnographic perspective some of these practices, discourses and representations. In particular, emphasis was placed on how they represent and identify themselves as travellers, how they relate to others, both travellers and “locals”, what elements shape their choices, what their practices regarding space and time are and how they finance their trip.

Finally, this article is based on an ethnographic research which involved field work with travelers in the places they frequent, both in Uruguay and in other countries.

— Session —

BETWEEN MANGROVE AND CARNIVAL: THE PRODUCTION OF AN ECOLOGICAL IMAGINARY IN AN AMAZON ENVIRONMENT, BRAZIL

Marcus dos Reis Ferreira

(Universidade Federal do Pará) – Brasil

The clay, or rather the “mud” or “clay” of the mangrove, has mobilized people interested in fun during the Carnival holiday. This issue is related to tourism, fomented by the carnival block “Pretinhos do Mangue”. The practice carried out by the block, very widespread in the media, has motivated the displacement of people to participate in the parade. In addition, the event has contributed to the local economy. In this work, I present an ethnography carried out at the end of January and the beginning of February in the year 2018 about this event, in the city of Curuçá, Pará. Thus, before the parade, local residents and tourists cover the body, face and until the hair with mangrove clay. After passing the “mud”, parade through the streets of the city, along with the allegorical crab, oyster, guará, and other representations of the environment that are included in the parade. The parade ends in Rio das Pedras, at which time the “mud” is “returned to the mangrove”. The “mud” is configured as a “abadar” of the block, so that its use in continuity with the body of the “bragging”, also seeks to demonstrate and stimulate an idea of preservation of nature. This practice assumes, in effect, the ecological imagery indicated by the “bragging”, because it leads to a discourse against the degradation of the environment. In this way, the work has the objective to make a discussion about the ecological perception triggered by a specific way to inhabit an environment in the Amazon.

OP 178 – THE PAST, PRESENT AND FUTURE OF EDUCATION IN NATIVE PEOPLE OF AMERICA

The acculturation process started five hundred years ago by the European conquerors had among its main instruments: physical submission, religious indoctrination and linguistic imposition. During the colonial and the independence periods in the American countries, this course is prolonged through policies whose results contribute to maintaining the conditions of marginality, poverty, and exclusion of economic and social progress to the native peoples of the continent.

With the advent of neoliberal capitalism and transnational globalization imposition, the flagrant contradictions between the official discourse and the internal colonialism in which the native nations are plunged are evident.

From the forced Spanish language adoption was passed in the last decades to the tolerance and the recognition of the native languages, consecrating the constitutional right of the indigenous children and adolescents to the education in their mother language.

However, Indigenous Education tends to become a tool for the reproduction of the internal colonial mode. Programs and improvement projects instituted to close the huge gaps with general education levels have only reinforced the patterns of discrimination and inequity.

Convenor:

Cynthia Creatini da Rocha

(Universidade Federal de Santa Catarina) – Brasil

Rebollo Nicanor

(Universidad Pedagógica Nacional) – Mexico

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Espanhol

Keywords: Education; Linguistic imposition; Native languages; Marginality

Thematic lines: 13. Education/Antropologia e Educação

ETHNOGRAPHIES OF MODELS (NEO-LIBERAL) EDUCATION: WHAT THE INDIANS PEOPLE DO?

INTERCULTURAL AND BILINGUAL EDUCATION (EIB), PRIVATIZATION OF EDUCATION AND MARGINALITY AMONG AWAJÚN TEACHERS IN NORTHERN PERUVIAN AMAZONIA

Nela Zúñiga

(Universidade Federal de Minas Gerais) – Brazil

This research analyzes the effects of privatization of education and Awajún teachers training in the reproduction of marginality in the Intercultural and Bilingual Education (EIB), main educational policy for indigenous peoples in Peru. These issues are analyzed in the period of 1990 to 2015 during the implementation of educational neoliberal policies. After Legislative Decree N° 882 passed in 1996, private education grew enormously and originated an heterogeneous offer due to lack of regulation as well as tax benefits for investors. A subsector of the private offer, the low-fee and poor-quality in-service teacher training, became attractive to Awajún people from northern Amazonia, who seek to accomplish the aspiration of become teachers and have a formal work in the EIB, policy that allows the employment of students due to the shortage of indigenous teachers with graduate degrees. However, Awajún teacher-students contribute to the progressive discredit they have been suffering, increasing the devaluation of their role in the Awajún society as well as reproducing inequality in the EIB. Moreover, a suspicious approach to indigenous teachers is developed, which could subordinate the role of the State as the main responsible of public education. This qualitative research is based on information collected from interviews, observations and surveys with Awajún student and teachers as well as with non-indigenous teacher trainers from public and private institutions in order to understand how the training of the Awajún teacher-students is conceived. The research is also based on official documents regarding the privatization of education, teacher training and EIB policy during the period analyzed (1990 to 2015).

LAW 11.645/08: INDIGENOUS HISTORY AND CULTURE IN NON-INDIGENOUS SCHOOLS IN RIO DE JANEIRO

Gudrun Klein

(University of Manchester) – Inglaterra

In the field of Indigenous education, a significant portion of research has dealt with relationships between indigenous people – predominantly those living in rural areas – and the state, Indigenous languages, as well as Indigenous epistemologies. According to the Brazilian national census of 2010, 38.5% of people who declared themselves indigenous live in urban areas. In big cities, the struggle for Indigenous visibility, the recognition and valorisation of Indigenous culture, as well as the appreciation for Indigenous knowledge that was absorbed by the dominant culture often unfolds in the context of education.

This paper discusses the implementation of Law 11.645/08 and the representation of Indigenous knowledge, history and culture in non-Indigenous schools in the city and metropolitan area of Rio de Janeiro, an area located outside of Indigenous Territories. The rationale behind Law 11.645/08 is to teach about Indigenous, African and Afro-Brazilian history and culture in every school throughout Brazil.

Despite the shortcomings with regard to knowledge about Indigenous history and culture in teacher education courses, Indigenous educators and activists have taken it upon themselves to make use of the public school network to promote their culture and to fight for public spaces to make their concerns heard.

REFLECTIONS ON SCHOOL MODELS IN VILLAGES AND INDIGENOUS APPROPRIATIONS

Session chair:

Nicanor Rebolledo

Cinthia Creatini da Rocha

PERCEPÇÕES GEOGRÁFICAS NA EDUCAÇÃO ESCOLAR INDÍGENA DO POVO TEMBÉ TENETEHAR DO GURUPI – PARAGOMINAS – PARÁ- BRASIL: ENTENDENDO O ENSINAR E O APRENDER DE PROFESSORES E ALUNOS INDÍGENAS

Haieny Nazaré Reis Santos

(Secretaria de Educação) – Brasil

A Educação Escolar Indígena ao longo do tempo foi sendo realizada por não indígenas que impregnavam neste ensino formas de pensar diversas daquela ensinada pelos povos indígenas. Atualmente com o processo de luta pelo reconhecimento de seus direitos, observamos que os povos indígenas estão cada vez mais inseridos nas salas de aula e em outros espaços como protagonistas, repassando seus saberes, suas formas de ver e entender o mundo a partir de sua cultura. Levando isto em consideração, o presente trabalho visa relatar parte de uma pesquisa realizada pela presente autora com os Tembé Tenetehar do Gurupi – Aldeia Cajueiro – Paragominas – Pará – Brasil. A pesquisa se propôs a perceber como os professores indígenas repassam seus conhecimentos geográficos tradicionais aos seus alunos indígenas e como estes alunos compreendem a geografia de acordo com a cultura Tembé. Com esta pesquisa percebemos então que os professores indígenas utilizam seu conhecimento cartográfico sobre suas terras para ensinar a geografia em sala de aula, adequando os materiais não indígenas de acordo com seus saberes tradicionais. Realizando atividades relacionadas ao conhecimento de seu território. A construção de mapas mentais tanto por alunos quanto por professores é constante em sua educação, pois eles representam o olhar do professor e aluno indígena sobre o seu espaço geográfico, e este olhar esta completamente mergulhado em seus conhecimentos tradicionais, respeitando assim sua cultura.

REFLEXÕES SOBRE O PAPEL DOS PROFESSORES INDÍGENAS NA CONSOLIDAÇÃO DA EDUCAÇÃO ESCOLAR INDÍGENA ENTRE OS TUPINAMBÁ DE OLIVENÇA A PARTIR DE NARRATIVAS AUTOBIOGRÁFICAS

Flávia Cristina de Mello

(Universidade Estadual de Santa Cruz) – Brasil

Cinthia Creatini da Rocha

(Universidade Federal de Santa Catarina) – Brasil

Nesta apresentação pretendemos refletir sobre o papel das professoras e professores indígenas na consolidação da Educação Escolar Indígena dentro da Terra Indígena Tupinambá de Olivença ao tempo em que refletimos sobre a importância desta nova escola no processo de valorização e revitalização de aspectos da cultura ameríndia entre os Tupinambá e o lugar central ocupado pelos professores nos movimentos sociais em que atuam e na assessoria que prestam às lideranças em suas comunidades. Nos interessa também abordar os impactos de conteúdos, discussões didático-pedagógicas, aspectos etnohistóricos, lingüísticos e cosmológicos trazidos pelos professores e alunos indígenas à sala de aula, na construção desta escola Tupinambá. Autobiografias e histórias de vida de professoras e professores Tupinambá serão a base para reflexões sobre o protagonismo indígena na consolidação da escola Tupinambá, em suas várias imbricações com movimentos sociais indígenas, ensino de ciências e aspectos cosmológicos, saberes tradicionais nas escolas, entre outros

“STUDENTS WOULD HAVE TO STUDY TO BE ABLE TO BUY FOOD”: GUARANI SCHOOLING AS NEED, RIGHT AND DUTY

Carlos Maroto Guerola

(Universidade Estadual de Campinas) – Brasil

This presentation aims at questioning the Western view on education as a universal human right, contrasting it to the Guarani demand for schooling as an intercultural right. It departs from a literature review that discusses the delegitimization and silencing of indigenous populations on grounds of their differences from the Western standard of experience and knowledge, insofar as it discusses the bond between this delegitimization and silencing and the imposition of the universal needs and obligation to schooling. On the basis of an ethnographic qualitative research methodology, discourses are interpreted to serve as income to describe the Guarani intercultural right to schooling, as well as the roles, responsibilities and knowledge practices assigned to Guarani differentiated schooling by the indigenous teachers of the school of Tekoa Itaty or Morro dos Cavalos village (Palhoça, Santa Catarina, Brazil).

OP 179 – THE POLITICS OF RESEARCHING, DOCUMENTING AND WRITING ABOUT AND /OR WITH AFRICAN DESCENDANT AND INDIGENOUS WOMEN: FIELDWORK AND EPISTEMOLOGY

The purpose of this panel is to discuss research that addresses African descended and Indigenous women as research subjects. The starting point for this discussion will be the field research and the methodological, ethical and political challenges of socio-anthropological studies on and/or with either one of these groups of women. We also seek to explore the theoretical and methodological contributions these projects make toward understanding social realities and experiences lived in the past or present and shaped by intersections of gender, race, and class. Finally, we want to discuss the political challenges and dilemmas that arise in fieldwork and subsequent phases of knowledge production.

Convenor:

Sônia Beatriz dos Santos

(Universidade do Estado do Rio de Janeiro) – Brasil

L. Marie Wallace

(Arizona State University) – United States

Comissão/Comission: Commission on Marginalization and Global Apartheid

Languages accepted for paper presentations: English, Portuguese, Spanish

Keywords: African descendants; Indigenous people; women; race; epistemology

Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

CASE STUDIES AND ETHNOGRAPHIC APPROACHES

Session chair:

Sônia Beatriz dos Santos

CARE AS POWER: MEANINGS OF PUBLIC AND PRIVATE AND WOMEN'S LEADERS IN QUILOMBO REMNANT COMMUNITIES IN SANTA CATARINA (SC) – BRAZIL

Nathália Dothling Reis

(Universidade Federal de Santa Catarina) – Brasil

The review of black intellectuals in the 1970s was and remains important in rethinking gender studies. These theories emerge as a way of questioning the homogeneity of feminism and of categories such as women and gender. Black and decolonial feminists consider that the Latin American and Brazilian feminist movement, despite having made important advances, shared the eurocentric and universalizing vision about women and the main consequence was the inability to perceive the differences existing in the feminine universe. The literature on quilombola women points to a large occurrence of women leaders in the Quilombo Remnant Communities in different Brazilian regions and also in Santa Catarina, southern Brazil. Despite the great contributions they bring to the theme and the importance they have in showing other women's experiences, they still naturalize the public/private dichotomy, the relations between sex and gender, and male domination. In this way, I ask myself what does it really mean for these women to be in the leadership and whether this would be a breakup of these communities' women with male domination and the determination that their places are those linked to domestic spaces or if it would be instead a construction of world that conceives public and private in a different way. Through an ethnographic study in the communities of Aldeia in Imbituba/SC and Toca in Paulo Lopes/SC, this work seeks to understand the leadership of women in quilombola communities in local terms, not presupposing western dichotomies present in hegemonic feminism such as feminine/masculine or private/public.

A PRETA QUE PESQUISA: MÉTODO ETNOGRÁFICO E CULTURA EXPRESSIVA NEGRA NA PERSPECTIVA DE UMA ANTROPOLOGIA NATIVA

Maria Andrea dos Santos Soares

(Universidade da Integração Internacional da Lusofonia Afro-Brasileira) – Brasil

Um significativo número de estudos no campo de Diáspora Africana, na etnomusicologia e nos estudos pós-coloniais vêm apontando como a performance de signos globais de negritude, especialmente em espaços públicos e na mídia, estabelecem o corpo e a voz como lócus de resistência e auto-construção identitária, ao mesmo tempo que alicerçam laços e práticas de sociabilidade centradas no pertencimento étnico. Sendo esta antropóloga uma mulher negra, vinda da área das artes cênicas, cujo foco de pesquisa são estudos de Diáspora Africana e performance, esta nativa não apenas conduz etnografias. Enquanto uma mulher negra na academia conversando com outras pessoas negras, muitas vezes também em relação com a academia, e buscando a consolidação de um campo de artes negras autônomas, a relação, o rapport etnográfico que se estabelece é, antes de mais nada, de troca de conhecimento e de estabelecimentos de redes. Segundo Linda Thuwai Smith, antropologia nativa refere-se a quando o/a pesquisadora faz parte, em certo grau, do mesmo grupo a ser pesquisado e busca descolonizar o processo de pesquisa (2012). A emergência de uma antropologia nativa implica em promover uma mudança de paradigma e de epistemologias a serem estabelecidas a partir do(s) momento(s) e espaços em que o antigo objeto de estudo – populações afro brasileiras, mulheres negras — surgem como proponentes de temas de pesquisa e formuladoras de hipóteses, acessando histórias e perspectivas epistemológicas que a nós foram negadas.

ANTROPOLOGIA FEMINISTA NEGRA: REFLEXÕES SOBRE PESQUISA COM MULHERES NEGRAS EM GEOGRAFIAS DE MORTE

Luciane O. Rocha

(The Univeristy of Manchester) – United Kingdom

Este artigo teoriza minha experiência de campo com o ativismo de mães negras contra a violência no Rio de Janeiro, Brasil. O contexto etnográfico imediato da minha pesquisa foi o número crescente de mortes violentas nas favelas e periferias do Rio de Janeiro e a instalação de Unidades de Polícia Pacificadoras (UPP) à medida que a cidade se preparava para sediar a Copa do Mundo e outros megaeventos esportivos. Ao realizar trabalhos de campo em 2011 e 2012, coletei narrativas mulheres que viviam em várias favelas já ocupadas por UPPs para investigar como sua maternidade era afetada pela violência e entender suas estratégias de resistência. Engajando com as teorias antropológicas feministas negras, este artigo fornece uma abordagem auto etnográfica de meus métodos, praxis e análises como antropóloga feminista negra em casa. Discuto os desafios e as dificuldades de realizar pesquisas com as mulheres negras em luto e como minha posicionalidade em solidariedade surgiu o campo. Defendo uma Antropologia do Ultraje usando a perspectiva feminista negra como uma ponte entre as metodologias dos Estudos da Diáspora Africana e a Antropologia das Emoções.

A PRETA QUE PESQUISA: MÉTODO ETNOGRÁFICO E CULTURA EXPRESSIVA NEGRA NA PERSPECTIVA DE UMA ANTROPOLOGIA NATIVA

Maria Andrea dos Santos Soares

(Universidade da Integração Internacional da Lusofonia Afro-Brasileira) – Brasil

Um significativo número de estudos no campo de Diáspora Africana, na etnomusicologia e nos estudos pós-coloniais vêm apontando como a performance de signos globais de negritude, especialmente em espaços públicos e na mídia, estabelecem o corpo e a voz como lócus de resistência e auto-construção identitária, ao mesmo tempo que alicerçam laços e práticas de sociabilidade centradas no pertencimento étnico. Sendo esta antropóloga uma mulher negra, vinda da área das artes cênicas, cujo foco de pesquisa são estudos de Diáspora Africana e performance, esta nativa não apenas conduz etnografias. Enquanto uma mulher negra na academia conversando com outras pessoas negras, muitas vezes também em relação com a academia, e buscando a consolidação de um campo de artes negras autônomas, a relação, o rapport etnográfico que se estabelece é, antes de mais nada, de troca de conhecimento e de estabelecimentos de redes. Segundo Linda Thuwai Smith, antropologia nativa refere-se a quando o/a pesquisadora faz parte, em certo grau, do mesmo grupo a ser pesquisado e busca descolonizar o processo de pesquisa (2012). A emergência de uma antropologia nativa implica em promover uma mudança de paradigma e de epistemologias a serem estabelecidas a partir do(s) momento(s) e espaços em que o antigo objeto de estudo – populações afro brasileiras, mulheres negras — surgem como proponentes de temas de pesquisa e formuladoras de hipóteses, acessando histórias e perspectivas epistemológicas que a nós foram negadas.

THEORY, INDIGENOUS AND AFRICAN DESCENDANT WOMEN

Session chair:

Lillian Marie Wallace

ETNOGRAFIA DO COTIDIANO PROFISSIONAL DE TRANÇADEIRAS AFRO: APONTAMENTOS SOBRE ASPECTOS ÉTICOS, ESTÉTICOS E IDENTITÁRIOS

Luane Santos

(PPGCIS/PUC-Rio) – Brasil

O presente trabalho teve como objetivo investigar as atuações políticas e sociais que as profissionais trançadeiras realizam em seu universo de trabalho, particularmente salões de beleza étnicos, locais em que elas oferecem serviços especializados na manipulação da aparência dos corpos e cabelos negros. Para tal empreendimento, analisamos as representações sociais estabelecidas em torno das práticas e técnicas oferecidas pelas trançadeiras afro. Buscamos evidenciar os estigmas, esteriótipos e preconceitos em relação ao seu sobre o fazeres e saberes, bem como procuramos desconstruir as concepções marginais e discriminatórias que pairam sobre este ofício. Discorremos sobre o papel das mulheres negras trançadeiras na manutenção e preservação das heranças culturais africanas e afro-brasileiras, para nós nós um bem cultural afro-brasileiro. Observamos a importância delas na criação de outros modelos estéticos sobre corpos e cabelos e na afirmação das identidades negras. Destacamos que a atividade de trançar cabelos tem sido uma forma de geração de renda na qual as mulheres trançadeiras têm encontrado caminhos para sua autonomia e sustentabilidade, em outras palavras, tem sido uma ocupação em que elas se voltaram com a pretensão de se manter e sobreviver no mercado de trabalho da sociedade atual. Além disso, traçamos um paralelo entre a atividade profissional de trabalhar com a estética negra de modo afirmativo como um exercício político vocacionado. Mostramos que durante o cotidiano ocupacional elas são regidas por valores éticos e posicionamentos políticos. Apresentamos o universo dos salões étnicos como espaço social onde elas atuam com discursos políticos de promoção da autoestima e autoimagem de corpo e cabelo negro. Percebemos que elas são sujeitos que atuam na desconstrução de pensamentos enviesados sobre a corporeidade negra, são norteadas por um devir negro de combate ao racismo. Utilizam o momento de laboração como oportunidade de reeducar olhares. Adicionalmente, operam com outras estratégias de ação política ao utilizar o seu fazer como instrumento político. Por fim, apoiamos nossa pesquisa nos debates e produções dos campos de Antropologia, Sociologia e Relações Étnico-raciais. Realizamos uma pesquisa qualitativa, uma etnográfica. Nossos instrumentos de pesquisa usados foram: roteiro de entrevistas semi-aberto, diário de campo, observação participante, levantamentos bibliográficos, revisão de literatura e técnicas de história de vida.

INTELLECTUAL HISTORY OF AFRICAN DESCENDANT WOMEN IN HUMAN SCIENCES IN THE AMERICAS: ROOTS, ROUTES AND EPISTEMOLOGIES

Sônia Beatriz dos Santos

(Universidade do Estado do Rio de Janeiro) – Brasil

This research proposal has two complementary objectives. The first one seeks to identify, examine, document, and disseminate the intellectual history, research and knowledge production of African descendant women in the Human Sciences from the American continent between the XX and XXI centuries, who have acted under an activist perspective from academic institutions and have interaction with women of color's social movements. The second objective examines the extent to which the scholarships of these African descendant intellectuals identified by the research dialogue with the idea of intellectual activism pointed out by Black feminist sociologist Patricia Collins (2013) and with what the Black feminist anthropologist Faye Harrison (2007) defined as “feminist scholars’ ability to critically rethink and (re) creatively combine elements of methodology that effectively address the issues, sensitivities, and objectives that inspire the hard work that serious social research entails (p. 25).” In accessing the research and knowledge production of these women, it seeks to identify their genealogies, legacies, research politics, methods, documentation, and epistemologies, whether taking as objects of study African descendant's life conditions, identity, culture, and history in these regions, and/or in more specific terms focusing on the struggle against racism and its intersections with other systems of oppression such as gender, class and sexuality.

NATIVE AMERICAN WOMEN AS RESEARCH SUBJECTS AND THE REINFORCEMENT OF HISTORICAL TRAUMA

L. Marie Wallace

(Arizona State University) – United States

This paper addresses the structural violence Native Americans experience that provides a venue for some of the highest rates of sexual violence, abuse, alcoholism, diabetes and its' co-morbidities, and mental health struggles in the United States. The paper then provides a discussion on how these are addressed as pathologies and represented in the academic literature with a focus on research conducted by non-Native people. The paper then theorizes that the framing and language of this research exacerbates the experience of historical trauma because of the lack of empowerment language and culturally appropriate frames to describe their experiences particularly for Native American women. The paper concludes with research based suggestions on how to allow Native women who reside on their homelands to conduct research and provide the appropriate frame for translating the research findings into a language of empowerment.

OP 180 – THE RECOGNITIONS OF NEW SUBJECTIVITIES IN TRANS-BORDER TERRITORIES OF SOUTHERN CONTINENTAL AMERICA

In Southern Continental America from a socio-spatial perspective that includes the austral populations of Argentina, Brazil, Chile, Paraguay and Uruguay, the trans-border is explained by the exchanges, fluxes and appropriations of diverse national populations that co-inhabit a continuum-trans territory. This space resignified by practices of adhesion, hybridity and transformation and border situation subjectivities' seems impossible to be understood with conventional methods, stable or emblematic indicators, such as the physical frontier, political-administrative limits and others'. We stop talking about arbitrating from a matrix orientation or configure in absolute cultural terms, to go to the field of the unforeseen and combinations within a field rich in interconnections and acquisition of new cultural codes. The border is not irreversibly linked to the principles of vision and division, individualization and homogenization, as attributes of symbolic power established by the national states. We refer to various trans-border movements and social mobility such as indigenous peoples trajectories', landless' or border trade. We also refer to academic communities, churches of different religious orientations, tourism and joint actions between national armies and public security institutions, among others. With this proposal we hope to contribute and to recover Southern perspectives related to new subjectivities in the trans-border territories of the Continental South.

Convenor:

Lelio Nicolás Guigou

(Departamento de Ciencias Humanas y Sociales, IC, FIC, UDELAR.) – Uruguay

Jose Basini

(Universidade Federal do Amazonas) – Brazil

Andrea Quadrelli

(UDELAR) – Uruguay

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portuguese; Spanish; English

Keywords: Trans-border; Subjectivities; Nation-state; Territoriality, Frontier

Thematic lines: 04. World Anthropologies/Antropologias do Sul

FRONTERAS Y MEMORIAS DEL CUERPO. AFECTIVIDADES, FLUJOS Y TRANSFORMACIONES DE LOS LÍMITES FRONTERIZOS

Session chair:

Lelio Nicolás Guigou Mardero

DESPOSESIONES, DESPOJOS Y MICROPOLITICA EN CUERPOS FEMENINOS

Ca

(Universidad Nacional de Colombia) – Colombia

Esta ponencia propone explorar la relación entre la especialización del poder en la ciudad de Bogotá -Colombia, el despojo, la violencia y la producción de subjetividades a través de ciertos cuerpos femeninos asociados con los trabajos del cuidado, el cual se ha destacado históricamente por sus características de servidumbre, despojo y explotación y el cual tuvo un vertiginoso crecimiento en América Latina a partir de los procesos de migración masiva de mujeres campesinas en los años sesenta y setenta (Pineda 2010). También es fundamental tener en cuenta los más recientes desplazamientos a la ciudad de Bogotá en los 90 y 2000 a causa del conflicto armado los cuales desencadenaron procesos cruciales de urbanización y recomposición en las periferias de ciudades como Bogotá aumentando las múltiples desigualdades sociales (Salcedo 2015). Esta investigación explora cómo determinados procesos de despojo y violencia (desplazamientos forzados, faltas de oportunidades laborales en las regiones, relaciones de poder, ausencia de educación escolar, explotación laboral, relaciones afectivas, entre otros) producen subjetividades y estrategias particulares de repensar y resituar lo político al proponer nuevas formas de apropiarse del mundo y de reformular la existencia (Guattari 2005).

CIRCULATION, CONTINUITIES AND DISCONTINUITIES IN THE BORDER AREA RIVERA- SANTANA DO LIVRAMENTO

Magdalena Curbelo

(Facultad de Humanidades UDELAR) – Uruguay

Within the limits of the Nation-State, border areas; areas of interaction and heterogeneity, of continuities and conflicts; have been shaped in the social imaginary as spaces conducive to irregularity. Where substances called “drugs” circulate as well as many kinds of peoples, relationships, and goods through this political limit.

The present investigation will try to think and analyse borders, circulation and tensions; doing so by approaching the disputes of meanings generated around the use of cannabis and the Uruguayan policies for the regulation of this market in the border area Rivera (Uruguay) -Santana do Livramento (Brazil).

This border is characterized by a dense web of social interactions that transcend the political limit.

Although it is traditionally represented as a “border of peace”, this particular border is not free of tensions and disputes of meanings. A space of continuities and conflicts, signed by two national states with opposing regulations on “drugs”.

Thus, the senses generated around the consumption of cannabis and the regulation of its market, are part of this border life daily dynamics; circulation and the ways people construct and experience this border.

BETWEEN POLITICAL, AFFECTIVE AND SYMBOLIC BORDERS: A CASE STUDY BASED ON THE CHILDREN OF DIVA

Otilia del Carmen Puiggros

(Université du Québec en Outaouais) – Canada

Andrea Quadrelli

(UDELAR) – Uruguay

Until 2017, when I was asked if I was Uruguayan or Canadian, I would say that I was Uruguayan and Québécoise, referring to the French-speaking province of Canada. In May 2017, I discovered that half of my roots are in the city of Rivera, political border with Santana de Livramento (Brazil). So, I have siblings who were born and live there and who in their daily lives speak a Portuguese dialect called “portuñol”, officially recognized as Portuguese Dialects of Uruguay. I knew that my mother had a double birth registration, a common practice in that border, between others. In Uruguay, she was called María Elena and in Brazil, Diva.

This article will be grounded on an ethnographic research that seeks to understand what it means to “be on the border” with Brazil in today’s Uruguay, based on the imaginary sense of belongings of Uruguayans: “Easterners” (living in the eastern side of the Rio de la Plata); Uruguayans, “rioplatenses” (from the “Rio de la Plata” region); who look towards Europe and are oblivious to their Latin American roots. This work is also an effort to recover a fundamental part of my identity, made from multiple cultural belongings. The concepts of territory, identity and political borders constitute the theoretical framework.

Through this study case we will seek to understand what territory, borders and state means for people who cross the border on a daily basis, and how their subjectivities are constructed through the itinerant actors who live in border areas.

TRANSFORMATIONS AND TRANS-BORDER SUBJECTIVITIES

Jose Basini

(Universidade Federal do Amazonas) – Brazil

The difficulty of thinking about a life without a state can reach a greater dimension in the composition we make of our identities from the borders. In other words, to gravitate on the forms that we acquire when we go through and circulate between them, provides a trans-continuous perspective of the border, where the singularity is nourished by multiple affections or becoming's, as many as those we can incorporate through our trips, on specific scales, where our body and spirit travel and it is able to recognize itself with the others and their communities of reference. And idea of pasting would be tangibly operating, leaving traces on us, as the sand, leaves and seeds in a forest transit, or the tar and the smog in the cities. From this perspective, the grammars and voices are exchanged, the aesthetics and their senses expose rich variations and paradoxes, and the political actions situated in certain social spaces, change the conscience and certain forms of corporal control and territorial power. In this way, they show the place of the attainments, the connections and their deterritorialized associations which shape constant trans-border subjectivities.

The objective of this work is to investigate and deepen this characterization through ethnographic experiences in the continental South.

FRONTERAS, INDÍGENAS Y ESTADO. COLONIALIDAD Y TEMPORALIDADES EN EL SUR DE AMÉRICA CONTINENTAL

Session chair:

Andrea Quadrelli

José Basini

COSMOPOLITICAL ALIANCES BETWEEN THE MBYÁ GUARANI OF BRAZIL AND ARGENTINA: POLITICAL-CULTURAL RELATIONS IN THE CONTEXT OF SELF-TERMINING OF INDIGENOUS LAND TEKOÁ MIRIM

Fábio

(Universidade Estadual Paulista “Júlio de Mesquita Filho”) – Brasil

This work proposes to highlight the process of struggle of the Mbyá Guarani in the context of self-denation of the Tekoá Mirim Indigenous Land, and as inserted in it, the Mbyá maintains its Nhanderekó (the proper way of being). Thus, in addition to the affirmation of a context of ethnic cultural distinction in the process of occupation of this Indigenous Land, some cultural procedures and techniques explain the indigenous agency in the concretization of political articulations between them and other Tekoá, that not necessarily those that circumscribe them in the south coast but with the Mbyá villages located in the north of Argentina. Levi-Strauss, who has long since been highlighted by the existence of a flow of exchanges of knowledge (subjective “goods”) and individuals, for the establishment of political alliances. In this way, the Mbyá struggle to materialize better conditions of creation and recreation of their Nhanderekó; which extends the possibilities to the existence of the future generations, this yes, the fundamental concern of the older ones.

TERRA INDÍGENA RAPOSA SERRA DO SOL. TWO COMMUNITIES. A DIVISION

Sandra Rodrigues

(Universidade Federal de Roraima) – Brasil

The paper discusses how the demarcation process and homologation of the Raposa Serra do Sol Indigenous Land was decisive or not in the dichotomy of the Indigenous Communities of Surumu and Barro. Which divisions precede and which were accentuated after land regularization by the Brazilian State of this Indigenous Territory. We aim to analyze in the Surumu Village and in the Barro Community the division existing in this conflict; understand the contradictory relations or not, between the indigenous residents in the two communities; besides reflecting on the concept of social drama, based on this experience. As a result of these historical misunderstandings, the Indians pleaded together with the Ministry of Justice the official division of the community into “two distinct communities”, thus contemplating an already existing political-ideological division. The two communities, in turn, reverberated these contradictions, political, religious and the different economic interests of ethnic groups, existing in the communities themselves. Since they have been placed throughout the process in an ambiguous and contradictory way, for example, in the form of demarcation in “islands” or continuous lands. We emphasize that the territorial occupation by the indigenous people has other parameters, other patterns of domain and use different from ours, including among the natives themselves.

ON THE BORDERS OF TIME, MEMORIES AND HISTORICITIES: COLONIALISM AND THE PRODUCTION OF KNOWLEDGE IN THIS PART OF THE WORLD OR THE KARMA OF LIVING IN THE SOUTH

Lelio Nicolás Guigou

(Departamento de Ciencias Humanas y Sociales, IC, FIC, UDELAR.) – Uruguay

We intend to develop the complex relationships between the varied memories related to the production of knowledge in a southern key, considering these relationships as a space of construction of temporalities that are presented as true. The conformation of historicities in colonized communities of production of knowledge is developed through various anthropological performances which search to explore from lineages of academic formation – going through fields of interaction of knowledge expressed in structures of research – to disciplinary and thematic archaeologies.

Also, we will try to develop some aspects that accompany these gloating of self-recognition which integrate the different layers of Southern anthropological knowledge. Here, the different modalities of chair socialism are presented together with its actions in public policies, the theoretical crises and the return to a conservative vulgar empiricism based on the search for novelties, the retreat of the anthropological discourse about oneself and its loss of importance in the general social discourse.

Once again, we propose to return to rethink human singularities from a decolonizing perspective, which implies the review of the apprehensions of the usual anthropological assumptions and practices.

OP 181 – THE RELATIONSHIP OF WASTE PICKERS WITH URBAN CONTEXTS, WITH STATE POLICIES AND WITH DISCOURSE ON THE ENVIRONMENT AND SUSTAINABILITY

Waste pickers are very numerous urban actors today. Although associated with contemporaneity, the work of going through the streets in search of garbage is an activity that accompanies the history of the formation of cities per thousands of years. Removing waste has always been a human need. Currently, the work of collecting garbage is regulated both by the social rules of hygiene of each society, and by the market itself of the recycling industry, which moves millions of dollars every year. Individuals who do this activity develop different working strategies in the most varied cultural, religious and ethnic contexts. In addition, in several cities in Latin America, several organizational modalities (cooperatives, associations, unions) have emerged, through which waste pickers are struggling to be incorporated into municipal waste management systems. The responses of local governments were heterogeneous, establishing different agreements between government and garbage collectors. This process takes place in the context of greater global sensitivity to the environment and sustainability and has generated initiatives that promote “recycling with social inclusion”.

This panel accepts research on: a) the working strategies that garbage collectors have adopted in different countries of the globe; b) the public policies created around urban cleaning and that directly affect the population of waste pickers; c) the history of waste pickers.

Convenor:

Simone Lira da Silva

(Universidade Federal de Santa Catarina) – Brasil

Pablo Javier Schamber

(Concejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Spanish and Portuguese

Keywords: waste picker; urban anthropology; recycling; environment; sustainability

Thematic lines: 35. Urban Anthropology/Antropologia Urbana

THE POLITICAL ISSUE OF RECYCLING

“SOU UM TRABALHADOR!” REFLEXÃO SOBRE AS REPRESENTAÇÕES SOCIAL ACERCA DA CATEGORIA “LIXO” E DA CATEGORIA “TRABALHO”

Simone Lira da Silva

(Universidade Federal de Santa Catarina) – Brasil

Neste artigo busco ampliar reflexões sobre a categoria “trabalho” na construção da identidade de catadores com o lixo e nas negociações travadas entre estas pessoas e os diversos atores sociais no mercado da reciclagem. Eu realizei pesquisa com catadores de lixo na cidade de Santa Maria, RS, entre os anos de 2004 e 2010, e na região metropolitana de Florianópolis, entre os anos de 2012 e 2014. Meu campo revelou a categoria “trabalho” e a categoria “lixo” como fundamentais na construção da identidade dessas pessoas. Por este motivo, em meus textos, refiro-me aos catadores de lixo pelo termo “trabalhadores com o lixo”. Como os catadores de lixo são uma figura que compõem o imaginário urbano de diversas cidades ao redor do mundo, busco ampliar esta reflexão traçando um comparativo com pesquisas realizadas em outros países. Procuo identificar como a categoria trabalha opera nos agenciamentos descritos em países europeus como Espanha, França e Itália, em países da América Latina como Colômbia e Argentina e em países do oriente, como Índia e China.

URBAN PERIPHERY AND WORK WITH WASTE: PRACTICES, TERRITORIES AND SOCIALITIES

Camila Sissa Antunes
(UFSC)

This paper presents results of the doctoral research carried out with women living in the outskirts of two districts of the city of Chapecó, located in the state of Santa Catarina (Brazil). From the data of this research, the context that involves the work with recyclable materials will be analyzed from the following axes: work as a practice (motivations, modalities, perceptions and ways of doing); relations with the territory (work organization, itinerary and mobility); tactics and power relations (negotiations, disputes, tactical actions and empowerment). To this end, the participants' perceptions regarding these practices will be analyzed, emphasizing narratives that trigger memories, feelings and tactics that involve working with garbage and family organization, support networks, solidarity, political engagement, etc. This context demonstrates that working with garbage triggers a myriad of tactics and "ways of doing" that make it interesting to think of networks and socialities present in daily life. Certeau (1994) locates the work with the scrap as a practice of dissimulation, enunciative practices that manipulate spaces imposed, and in this sense, to this place "transgressor", we put the work with the trash, that of so common, banal and simple, could go unnoticed by its importance in the articulation of specific socialities in the neighborhoods surveyed, but involving broad networks, negotiation strategies, survival and resistance.

COMIENDO BASURA: ANÁLISIS COMPARATIVO DE LAS PRÁCTICAS INFORMALES DE RECICLAJE DE ALIMENTOS EN LAS CIUDADES DE GRANADA (ESPAÑA) Y MARSELLA (FRANCIA)

Giorgio Cassone

(Ecole des Hautes Etudes en Sciences Sociales – Centre Norbert Elias) – France

Este trabajo analiza las prácticas de reciclaje de alimentos: la búsqueda, recuperación, circulación y consumo de alimentos rechazados del ciclo alimentario urbano.

La regulación y las políticas relativas a la circulación mundial de alimentos enmarcan el flujo de bienes comestibles que son excluidos de la cadena de consumo oficial. Esta situación alimenta prácticas de reciclaje que ponen de relieve la capacidad de los individuos de generar nuevas formas de organización sociales y económicas en torno a la alimentación. La evolución reciente de las políticas europeas en materia de gestión de los residuos comerciales afecta directamente estas prácticas.

La observación de las prácticas de reciclaje revela que los recicladores desarrollan conocimientos específicos y funcionales – social, económica y políticamente – para la recuperación de alimentos. Movilizan habilidades que les permiten decodificar y explorar la ciudad y sus actividades; interactuar con diferentes actores y normas; y que, más allá de asegurar su nutrición, constituyen un recurso social para crear y consolidar redes en torno al intercambio de alimentos y las ideologías específicas de cada grupo.

En definitiva, las prácticas de reciclaje se revelan prácticas tácticas diarias, destinadas al mantenimiento de individuos y grupos de “activistas”, en los que la producción y reproducción de redes solidarias y de intercambio diseñan economías morales y políticas paralelas a las políticas estatales y la economía de mercado.

SOCIAL ASPECTS OF RECYCLING

KIND OF SCAVENGERS ESTABLISH BY STUDIES AND POLICIES

Pablo Javier Schamber

(Concejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

Las políticas públicas dirigidas al sector de los recolectores informales de residuos reciclables y los estudios académicos que los toman como objeto, identifican y construyen un determinado tipo de sujeto, al que le atribuyen diversas características, carencias y potencialidades. Este trabajo busca revisar y analizar algunas de esas construcciones en función de la lectura de una serie de producciones claves: debates parlamentarios y normativas resultantes, adaptaciones vernáculas de nomencladores de ocupaciones producidos por organismos internacionales, informes técnicos de organizaciones no gubernamentales, tesis académicas, entre otros. Se identifican así ocasiones en las que las definiciones aglutinan como si fuesen realizadas por un mismo tipo de sujeto social, y a quien frecuentemente denominan como “reciclador de base”, prácticas y circunstancias de lo más heterogéneas y hasta contrastantes en sus intereses.

OCCUPATIONAL HEALTH IN WORKERS OF SORTING OUT AND COLLECTION OF RECYCLED MATERIALS: REQUERIMENTS, RISKS AND RIGHT TO HEALTH IN A NON-CLASSICAL LABOUR IN BUENOS AIRES METROPOLITAN AREA (ARGENTINA, 2015)

Andrea Veronica Mastrangelo
(CONICET) – Argentina

Pablo Javier Schamber
(Concejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

How to estimate health risk for urban domestic waste pickers? To answer this question, throughout 2015 we made a descriptive research in two collection centers (one urban, the other peri-urban) in the Buenos Aires metropolitan area (Argentina). From an ecoepidemiological perspective we describe working environment and conditions –risks and demands by International Labour Organization (ILO)- in this non-classical labour. We concluded demands trend to concentrate in input and output of material, risk of working objects trend to concentrate in collection and biological risk trend to concentrate in working environment. We disclosed a thick organization of working process. Because of this, description of working environment and conditions was an opportunity for researchers and workers reflexivity to think aloud about working environment creation and suffering embodiment.

POLITICAL PROTAGONISM AND SOCIOECONOMIC INCLUSION OF WASTE PICKERS IN CAMPOS DOS GOYTACAZES / RJ – CHALLENGES AND PERSPECTIVES IN THE CONSTRUCTION OF A PUBLIC POLICY

Érica Almeida

(Universidade Federal fluminense) – Brasil

This paper points out some results of the experience with the waste pickers, at the “Lixão” (big open area for waste), of Campos dos Goytacazes, in the north of the state of Rio de Janeiro, which for 25 years was the main source of work and income for hundreds of workers. Initially formed by rural workers who alternated the seasonal work on the cane with selective collecting, the scavengers changed their profile, starting to attract residents of the neighborhood, unemployed and former cane workers, whose production declined. The recycling, until then incipient in the 1990s, is gaining economic importance, using an army of “leftover” people. Garbage favoured the social reproduction of two generations of scavengers: – those expropriated from the rural settlements, in 1960/1970, due to changes in labor relations; and that of the children and adolescents who accompanied their parents, particularly their mothers and who were premature intaking up this occupation. Over half of them had no other occupation. According to them, in addition to not requesting schooling, waste picking at “Lixão” gave them: income way higher than minimum wage, daily payment, proximity to the dwelling as well as useful stuffs. Its closure, without socioeconomic inclusion, produced a feeling of injustice and indignation, resulting in the political protagonism of this social group, hitherto invisible politically. Institutional partnerships and adherence to the National Collectors Movement enabled the construction of negotiation arenas with different public institutions, aiming their inclusion in Public Policy, in accordance with the new PNRS (2010). The work emphasizes the process of building this political actor, his organization, strategies and conflicts in search of recognition as a worker and of the right to work.

PRODUÇÃO SOCIAL DO ESPAÇO URBANO NO MUNICÍPIO DE CRICIÚMA (SC): IMPLICAÇÕES DE MEDIDAS HIGIENISTAS E CIVILIZATÓRIAS NO COTIDIANO DE CATADORES (AS)

Vitória de Oliveira de Souza

(Universidade do Extremo Sul Catarinense) – Brasil

Viviane Kraieski de Assunção

(Universidade do Extremo Sul Catarinense) – Brasil

Mario Ricardo Guadagnin

(Universidade do Extremo Sul Catarinense) – Brasil

Este trabalho resulta de uma pesquisa em andamento sobre as trajetórias de catadores(as) de materiais recicláveis na cidade de Criciúma (SC, Brasil) e suas implicações na produção do espaço urbano. Além de compreender o espaço a partir das práticas dos sujeitos da pesquisa, considera-se também o Estado como agente neste processo de produção socioespacial. No início do século XXI, o poder público de Criciúma instituiu normas que influíram diretamente no trabalho destes sujeitos na cidade: a lei 4.424, de 2002, que regulamenta a profissão Agentes Coletores e cria o Programa Carrinheiro Cidadão, e a lei 4.580, de 2003, que regula o tráfego e os serviços de transporte de veículos de tração animal e propulsão humana no perímetro urbano. A análise textual destas normas revelou seu caráter higienista e civilizatório do espaço urbano, buscando controlar e disciplinar os corpos, a circulação e o trabalho de catadores(as) na cidade, e construindo territórios de inclusão/exclusão. A investigação tem demonstrado que estas leis levaram a um processo de exclusão destes sujeitos do centro do município, acentuando um processo de diferenciação entre os(as) catadores(as) com adaptações tecnológicas para continuidade do trabalho de catação. Além disso, outras ações coordenadas pelo poder público – como as mudanças nos espaços e modos de disposição de materiais recicláveis – têm contribuído para novas configurações do espaço urbano e do cotidiano de trabalho de catadores(as).

OP 182 – THE RELIGIONS OF THE ORISHAS IN VARIOUS CONTEXTS – DIASPORAS AND RE(CREATION) OF AFRICAN HERITAGE IN THE SACRED SPACE

This panel discusses various links, forms and faces of the African origin religions in the contemporary world. Remembering that Brazil, for the last decades, has been one of the major players in terms of the global (re)configuration of the sacred, especially with relation to the African origins religions, we understand religion as a construction, reinventing its ways of being and doing, as well as the ways of celebrating various African legacies and heritages be it in Brazil, be it at the transnational level.

We would like to invite scholars doing their research on the religions of the orixás (orishas) in their different dimensions, such as: ritual, cultural and symbolic production (music, body and dance); function of technology; (re)creation of social relations and connections; relations between religion and gender, sexuality, public policies, context of production of the heritages, intolerances, migration processes and religious transnationalization.

Convenor:

Joana Bahia

(State University of Rio de Janeiro) – Brazil

Renata Siuda-Ambroziak

(Universidade de Varsóvia/Universidade Federal de Santa Catarina/Instituto das Americas e Europa/PPG em Sociologia Política) – Polonia/Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Spanish, Portuguese

Keywords: African heritage; reconfiguration of the sacred; intolerances and symbolic and cultural circulation of actors; things and rituals.

Thematic lines: 02. Anthropology of Africa and Afro-Diasporic Populations/Antropologia da África e das populações afro-diaspóricas

RECRIAÇÃO DA HERANÇA AFRICANA EM CONTEXTOS TRANSNACIONAIS I

Session chair:

Renata Siuda Ambroziak

BETWEEN WORLDS: MACUMBA DELIVERY. THE DIFERENT WAYS OF PRACTISING AFRO BRAZILIANS RELIGIONS IN A TRANSNATIONAL CONTEXT

Joana Bahia

(State University of Rio de Janeiro) – Brazil

I study the afro-brazilian religions, the way they adapt culturally in the german context producing hibridisms and syncretisms, the reviving european pagan practices and how we can think about identity constructions as a result of this process. I carried out a multi-sited ethnography that encompassed the physical and virtual mobility of social actors, objects and signs, and included the study of discourses and relocation processes from brazil to europe. Most of the fieldwork in europe took place between 2010 and 2013, when I lived in lisbon and berlin, both cities with a marked candomblé presence, and were followed up by different short fieldwork trips between 2014 and 2018. In this paper I analyse a case of a father of saint, who attends between diferents countries, but mainly traveling europe and arab emirates. I consider the ritual adaptations, the ways of relating market and spiritual necessities of the possible clients, organising of workshops for teaching the senses of the orisha for an open public and the translation definition of egun into a muslim conception of djinn.

MUSIC AND IMAGINARY: PRETOS VELHOS IN SWITZERLAND AND FRANCE

Monteiro

(Ecole des Hautes Etudes en Sciences Sociales (EHESS) – France)

In this talk I would like to study the cardinal aspect of music in the transnationalization of umbanda in Europe: the transmission of social stereotypes and the performance of imaginary beyond the borders through songs dedicated to Pretos Velhos (« old blacks »). Indeed, in the possession cults, the music structures the ritual and the songs are mytho-poems telling at the same time the histories of the orixás (entities) but also the diacritical features of other entities, such as the Pretos Velhos. In Brazil, the image of Preto Velho is not only a religious figure, it is also a “character” already present in the culture “dominant” (not to say national) with a concomitant evolution to various representations of the “black” according to socio-historical periods. This stereotypical representation has the quality of highlighting social discussions: nationalism, the relationship between race, slavery or national identity. However, once integrated in Europe within Swiss or French cults, Preto Velho conjures an imaginary closer to a neo-Romanticism orientalisant than national debates.

Thus, through the songs, the rhythms and the dances related to these sounds, I would like to emphasize the ideas, the speeches and therefore the imaginary summoned in Switzerland and in France when it is about the “old blacks”.

THE SACRED WAYS OF THE AXÉ WOMEN IN NEW YORK

Marcelo Niel

(Universidade Federal de Sao Paulo) – Brazil

The author presents an ethnography about the migration of Candomblé to the city of New York in the United States of America. It is described the “trip” of three Brazilian “mães de santo” (“mothers of saint”) who carry their practices and knowledge from Brazil, reporting their establishment in the city, the dialogue with the urban space in a megalopolis, the changes occurred in their rituals and their possible translations in this new space, the clientele and their motivations. This itinerary promotes the establishment and permanence of Candomblé in Brazil and abroad. The text is based on an ethnographic research carried out between 2013 and 2017, through participating observation and monitoring of the everyday life of these mães de santo (“mothers of saint”). It was possible to learn that Candomblé is founded on an open, dynamic religious codex, and that the constant movement through which it reinvents itself and renegotiates its practices is at the very core of its existence. They have been led to rethink their practices in the context of life in the USA and to reshape standard religious configurations—in short, they have created new traditions, as per Roy Wagner’s academic work (1975). By telling the stories of these women, it was possible to reveal the mechanisms through which they have reinvented their religion: articulating secrets, permissions and transpositions related to their practices while also (and rather paradoxically) contributing to preserve the original essence of Candomblé. And by doing that, they have also helped spread and establish their religion in a foreign country. One of the most important aspects of the reinvention process concerns the so-called hierarchical changes; in New York, the relationship between the mães de santo and the practitioners is more horizontal than then one observed on the terreiros located in Brazil. It is also described their relationship with practitioners who seek health care through the use of plants and prayers during religious rituals and ceremonies.

OS TERRITÓRIOS-TERREIROS: PROCESSOS DE RETERRITORIZAÇÃO E TRANSNACIONALIZAÇÃO

Roberta Corrêa

(Universidade Federal Fluminense) – Brasil

Aureanice Correa

(Universidade do Estado do Rio de Janeiro) – Brasil

O presente trabalho pretende elaborar um estudo analítico das Territorialidades e transnacionalização da cultura afro brasileira para Argentina e Portugal embasado na perspectiva antropológica e da geográfica cultural. Buscamos traçar algumas considerações sobre a organização espacial dos territórios-terreiros de candomblé no processo de transnacionalização para a Argentina e Portugal, por meio da pesquisa em curso sobre as manifestações e apropriações simbólicas e religiosas e visões de mundo, que sob nossa perspectiva configuram territorialidades dos territórios-terreiros. Objetivamos, assim buscar a compreensão das manifestações culturais e suas novas territorialidades. Versaremos sobre o conceito de transnacionalização estabelecendo uma breve discussão e o movimento de territorialização, processo este que conceitualmente embasa a perspectiva de desenvolvimento da análise e compreensão do tema em tela, assim como, a análise dos fluxos das práticas culturais que são estabelecidas entre Brasil e estes países, partindo do trabalho de campo realizados nos anos 2013 a 2017 nos territórios-terreiros Ilê Asè Oxum Doyó e Ilê Asè Omin Ogun.

RECRIAÇÃO DA HERANÇA AFRICANA EM CONTEXTOS TRANSNACIONAIS II

Session chair:

Joana Bahia

O CANDOMBLÉ KETO NA ITÁLIA: FLUXOS E ADAPTAÇÕES

Tatiana Golfetto

(University of Rome Sapienza) – Italy

Os fluxos migratórios e a circulação de bens materiais e simbólicos característicos do mundo contemporâneo levaram a uma mudança do panorama religioso de vários países como, por exemplo, a Itália. Neste país, pode-se destacar a presença das religiões de matriz africana, como o candomblé e a umbanda, levadas por imigrantes brasileiros na década de Noventa e que hoje contam com expansão considerável graças aos sacerdotes italianos.

Esse trabalho pretende analisar alguns aspectos ligados a transnacionalização e a presença dessas religiões na Itália. Baseando-se em pesquisa de campo nos terreiros existentes no país, realizada durante meu doutorado na Universidade de Roma Sapienza, busca compreender a construção e a reconfiguração de seus símbolos religiosos, as adaptações e as dificuldades de inserimento neste contexto. Para isso, analisará as interações entre os membros brasileiros, italianos e portugueses da família religiosa, evidenciando os momentos de cooperação e de conflito, a circulação de bens simbólicos e materiais dentro e fora da família, o percurso espiritual dos fiéis que se encontram na Itália e o contato dessas religiões com a realidade local. Assim, procura-se entender em que modo uma religião “imigrada” se insere em um novo contexto e passa a fazer sentido a pessoas que, como no caso que será analisado, são de nacionalidade e de cultura diferentes daquelas do contexto original da própria religião.

A DIALOGUE WITH NATURE: A TRANSNATIONAL CASE STUDY OF CANDOMBLÉ BETWEEN BRAZIL AND ITALY

Giovanna Capponi

(University of Roehampton)

This paper explores Candomblé rituals under the perspective of human-environment relations, taking into account not only the human component of Candomblé (followers and practitioners) but also the animals, plants and artifacts that are necessary for the making of Candomblé terreiros. While this process of interaction between different realms is codified by strict rules and prescriptions, it also adapts according to the environment where the Candomblé community is located. Drawing from the fieldwork data collected in a Candomblé terreiro that has been active in Arborio, Northern Italy, for almost two decades, this paper aims at presenting the challenges and adaptations of the religious practice in different natural landscapes. The Ilê Axé Alaketu Aira, belonging to the family of the Axé Oxumaré of Salvador and having close ties with Candomblé communities in São Paulo, regards the Brazilian terreiros as its role models. Engaging in a comparative analysis between the Italian terreiro and its references in Brazil, this work takes into consideration characteristic practices like animal sacrifice and food offerings but also new perspectives about climate change and conservation. In the evolving paradigm of Afro-Brazilian religions, the spread of the cult of the orixás outside Brazilian national borders compels us to re-think the ways in which Candomblé practitioners relate to new environments in different ecological and social contexts.

THE SACRED IN CUBA, BRAZIL AND BENIN REPUBLIC: ASPECTS OF A LINGUISTIC AND CULTURAL DIALOGUE

Hippolyte Brice Sogbossi

(Universidade Federal de Sergipe) – Brasil

Tatiana Aigba

(Universidade Federal do Amazonas) – Brasil

The so-called Transatlantic Traffic imposed new linguistic and cultural configurations to the three continents involved on this tragedy: Africa, America and Europe. Such configurations acquire a complex of dynamics that, nowadays, we speak of flux and reflux of traffic, because of an intense and amplious cultural and social exchange between the refered continents. Religion is one of the main or fundamental elements that is diluated in the cultural exchanges between Africa and America, especially those of the so called sudanese nations. These ones receive various denominations: santeria, vodun, candomblé, among others. We will deal with the presentation os the so called Jeje nagô pattern (Lima, 1977) in order to promote a dialogue, taking in account manifestation in Cuba, Brazil and Benin. We will choose, describe and analyze in comparative perspective, a sample of songs and ritual lexicon (including terms of kinship) from dahomean or ewé-fon origin in arará santeria and Mina-jeje candomblé in Brazil as one part of the study, and in the other part, with the vodun of Benin. This experience will shed light, with no doubt, on the diversity and richness of meanings atributed from cultural and social relations in religious spaces and in society as a whole.

AFRO AMERICAN RELIGIONS: THE MARKETPLACE OF RELIGIOUS ARTICLES AND THE RITUAL AESTHETICS IN CUBA AND BRAZIL/ AS RELIGIÕES AFRO-AMERICANAS: O MERCADO DE ARTIGOS RELIGIOSOS E A ESTÉTICA RITUAL EM CUBA E NO BRASIL

Carlos Eduardo Medawar

(Universidade Federal Fluminense) – UFF/Brasil

Marco Antonio da Silva Mello

(Universidade Federal do Rio de Janeiro) – UFRJ/Brasil

Felipe Berocan Veiga

(Universidade Federal Fluminense) – UFF/Brasil

The Candomblé has always been identified as a popular religion. However, as paradoxical as it may seem, it also has been considered one of the most expensive religions in Brazil.

The goods that make up the “outfit” of the beginner and that dispense large sums, in its specific means carry a cultural value as large as the financial one.

They reflect their necessity in terms of use. The use they will have in the ritual process. And that is precisely the necessity that is made of them, which will set their value, since before that they are mere things.

The products and the established consumption relations are expressions of all this complexity, and that is precisely why the marketplace gains importance and essential expression in these religious cults. Much more than an aspect to be considered in the process of acquiring goods by the individual before his initiation, it is a constitutive factor of the ritual itself.

This experience in the relationship between Afro American religions, so evident in the Madureira market, in Rio de Janeiro (Brazil) is reproduced in other marketplaces, in regions that became reference of the afro-diasporic in the “New World”, such as in Salvador (Bahia, Brazil), in Feira de São Joaquim, or in Havana (Cuba), in the marketplace known as 4 Caminhos.

In all of them it becomes evident that the market, beyond the economic function, plays a fundamental role in the constitution of the rites and in their insertion in the social world.

— Session —

A FAMÍLIA ESPIRITUAL NO ILÉ OGGÚN E YEMAYÁ NA CIDADE DE BOGOTÁ, COLÔMBIA

Luis Meza Alvarez

(PPGAS-MN-UFRJ) – Brazil

Na apresentação procurarei abordar, por meio de notas etnográficas, a formação do Ilé Oggún e Yemayá que surge, a partir de integrantes da Red de Ananse, como uma ‘casa religiosa’ na qual encontram-se quatro das principais religiões afro-cubanas ou Reglas: Espiritismo Cruzado, Palo Monte, Santería ou Regla de Ocha e Ifá. Nos diferentes vínculos com casas e práticas religiosas em Havana (Cuba), abordarei as diferentes concepções nativas ao redor do ‘parentesco espiritual’, ora como vínculo reivindicado de pertencimento entre casas religiosas entre Cuba e Colômbia (e as ideias de prestígio ali envolvidas), ora como explicação de uma linhagem espiritual vinculada com alguns orichas/orixás como uma característica espiritual do Ilé Oggún e Yemayá, em que a maioria de afilhados homens e mulheres (iniciados ou não) ‘saem’ [na consulta] filhos de Iemanjá e muitos dos afilhados homens ‘saem [na consulta] com caminho para Ifá’. Além disso, abordarei os discursos e as ações que auxiliam uma concepção de ‘família religiosa’ no cotidiano dos integrantes do Ilé Oggún e Yemayá.

Nesse sentido, procurarei mostrar uma das apropriações possíveis dessas práticas espirituais/religiosas na Colômbia, lugar habitualmente pensado como ausente no mapa de expressões e comunidades religiosas de origem africana.

IMAGENS, MÚSICA E NOVAS RECONSTRUÇÕES DO ESPAÇO SAGRADO

Session chair:

Joana Bahia

E-ORISHAS

Roderick Peter Steel

(Universidade de São Paulo)

This dissertation focuses on documentary records of experiences and interviews to examine how new technologies are changing religious practices, and how sacred images in the African-Brazilian religion of candomblé are being re-signified in transit between different electronic and digital media. The research aims to chart the visual documentation of the human body in trance, generated by a wide variety of different devices, as it journeys through different media.

The result of this study will generate an exhibition in which photography, video and documentary film will roam freely over multiple screens and various spaces within a particular venue. The study wishes to expand the boundaries between the documentation of a religious event and its reconstruction within the exhibition space, exploring multi-tiered relationships between cinema, photography, visual arts and anthropology in complex environments, in order to maximize the potential of an immersive, sensory experience.

O DUPLO SENTIDO DA IMAGEM: CIRCULAÇÃO E PROIBIÇÃO DA FOTOGRAFIA NO CANDOMBLÉ SERGIPANO

Dijna Andrade Torres

(Universidade Federal de Sergipe) – Brasil

Uma imagem pode ser montada através das experiências de quem está fotografando, mas também pode ser multi-interpretada e ter várias leituras entrelaçadas, não somente por quem observa a fotografia, como também para quem fotografa e transpõe para aquela montagem inúmeras passagens e experiências que ajudam a compor o ato fotográfico. E é pensando nisso que pretendo, a partir de minha experiência, das narrativas e interpretações que se cruzam entre o presente e o passado, analisar as imagens fotográficas que se produzem em três casas de Candomblé sergipanas. O que/m não pode se ver ou ser visto, sejam estes os momentos capturados pelas lentes, ou pelo nosso olhar que interpreta o que se torna visível nas imagens? Neste contexto, esse ato fotográfico é também um ato de comunicação ritual que produz constante atualização dos modos de apreensão e, conseqüentemente, um agenciamento através da composição dessas imagens. Isso que me leva a questionar sobre qual seria o objetivo desta comunicação ritual através das fotografias. Seria tornar visível o invisível, ou buscar fixar esses elementos que se “dão a ver” durante o momento em que essas imagens foram “captadas”?

OS GENERAIS DA BANDA: MÚSICA E DIÁSPORA NEGRA NA CENA ARTÍSTICA CARIOCA NA PRIMEIRA METADE DO SÉCULO XX

Caroline Moreira Vieira Dantas

(Universidade do Estado do Rio de Janeiro) – Brazil

Farlen de Jesus Nogueira

(Faculdade de Formação de Professores da Universidade do Estado do Rio de Janeiro)

O presente trabalho tem como objetivo analisar as trajetórias e as obras de alguns músicos populares da primeira metade do século XX. Destacamos as figuras de Patricio Teixeira (1893-1972), cuja voz irradiava canções pelas ondas radiofônicas; Getúlio Marinho (1889-1964), considerado o primeiro a gravar “pontos de macumba” em disco e Tancredo da Silva Pinto (1904-1979), autor da música “General da banda”, cujo significado se remete à figura de Ogum. Além de compositor, Tancredo foi uma figura central na formulação de uma umbanda afro-brasileira. É considerado um grande sacerdote da umbanda omolocô e defendia em suas produções bibliográficas que esta religião teria seu lugar de origem no continente africano, mais especificamente em Angola, e não no Brasil, como argumentavam alguns líderes umbandistas da época. Cada qual a sua maneira, como compositores ou como cantores, como sacerdote ou como membros declarados ou não dos cultos, esses músicos divulgavam elementos rituais e práticas religiosas afro-brasileiras fora dos ambientes sagrados. A partir dessas performances artísticas é possível concluir que havia inspiração religiosa na forma de se expressarem musicalmente, demarcando a presença do sagrado em suas atividades profissionais, contribuindo assim para a circularidade social das simbologias afro-brasileiras. O conceito de Atlântico Negro é particularmente relevante para entendermos as experiências de negritude construídas por diversos atores sociais.

IEMANJA BAIANA VS. IEMANJA MANEZINHA. THE IEMANJA FESTIVAL IN RIO VEREMELHO (SALVADOR, BA) AND IN LAGOA DA CONCEICAO (FLORIANÓPOLIS, SC) IN THE COMPARATIVE PERSPECTIVE

Renata Siuda-Ambroziak

(Universidade de Varsóvia/Universidade Federal de Santa Catarina/Instituto das Americas e Europa/PPG em Sociologia Política) – Polónia/Brasil

The aim of the paper is to present and analyze the two Iemanja Festivals taking place in two different locations in Brazil – Salvador da Bahia and Florianópolis in a comparative perspective. Throughout much of its history, Anthropology has tended to be a comparative science and classics, such as Tylor, Radcliffe-Brown or Barth have given powerful demonstrations of the potential value of comparison as an anthropological tool. By means of applying it to the sociocultural religious context of the 2nd of February Iemanja Festivals in two different Brazilian regions, some interesting patterns of similarities and differences between the two, broadly defined loci are shown and some factors that determine these differences are isolated and explained.

CORPOS, GÊNERO, INTOLERÂNCIAS E OUTRAS DIMENSÕES DA EXPERIÊNCIA SAGRADA

Session chair:

Joana Bahia

Renata Siuda-Ambroziak

RITUAL PRACTICES OF CANDOMBLÉ'S FOLLOWERS: SOME CONSIDERATIONS ABOUT BODIES, MATERIALITY AND SYMBOLIC TRANSFORMATIONS

Francesca Bassi

(Universidade Federal do Recôncavo da Bahia) – Brasil

This paper aims to consider some aspects of ritual practices of Candomblé's followers, that involve body, elements, places and spiritual dimensions. It is important to emphasize that ritual objects and elements are thought in continuity with spiritual energies and ritual purifications do not correspond to a simple lustration of the body, but they intend to discard every accident associated with the negative side of destiny. Generally, negative energies, associated with misfortune and negative events, are supposed, during ritual work (ebo), to be transferred from the body of the adept to ritual elements (grains, candles, leaves, animals) and, finally, to specific areas, like crossroads, beaches, bush. Different 'paths' of destiny (odu) and different spiritual dimensions (orishas, eguns, etc.) are engaged in the ritual work and a complex symbolic transformation (Severi, 2002; Houseman, 2003) is carried out; specifically, this kind of ritual actions articulates the cosmological and spatial dimension with the ritual materiality and the individual dynamic existence. The field research, in progress, tries to perceive similarities and variances of different Candomblés of Bahia (Salvador and Recôncavo), denominated Jeje-Nagô, Ketu and Ketu-Angola, by considering how, through divination and during ritual practices, agencies and events are associated both with ontologies and cosmologies en devir, according to traditional and innovative forms of religious symbolism.

"POMBA GIRA KEEPS AN EYE OUT FOR US": THE PRESENCE OF THE ORIXÁ AND OF AFRICAN-BRAZILIAN RELIGIOSITY IN RIO DE JANEIRO BROTHELS

Thaddeus Gregory Blanchette

(UFRJ Macaé) – Brazil

Ana Paula da Silva

(Universidade Federal Fluminense) – Brasil

Oswaldo de Andrade's poem, "O Santeiro do Mangue" (1950) and Ruth Landes' ethnography "City of Women" (1939) both highlight that African-Brazilian religions have maintained deep and abiding connections to sexual practices considered to be "perverse" by normative Western Christian moralities. Our presentation describes the presence of the Orixá and Saints in today's brothels in Rio de Janeiro. We emphasize the use of candomblé and umbanda as counter-hegemonic forms of spirituality which protect and sustain women involved in the sale of sex and which are used as symbolic languages with which to criticize a dominant moral order that highlights female passivity and obedience. through the language of the saints and their symbologies, that which cannot be said gains public space in carioca brothels, highlighting female and queer agencies in a space that is nominally dominated by men.

AFRO-BRAZILIAN RELIGIONS IN THE NORTH COAST OF PARAÍBA: NOTES ABOUT EXCHANGES AND RITUAL AND SYMBOLIC RE- ELABORATION IN THE UMBANDA AND JUREMA RELATIONSHIP

Geraldo Júnior

(Universidade Federal da Paraíba) – Brasil

Umbanda is a Brazilian religion that manifests itself in varied forms depending on the region in which it is practiced. In Northeastern Brazil it has as one of its greatest differentiating characteristics the coexistence with the Jurema, a religion that has its origins in the ancient religious manifestations of the indigenous people that inhabited the interior of that region. These two manifestations form a particular panorama, especially in the Microregion of the Northern Coast of Paraíba, specifically in the city of Rio Tinto, where, from the São Jorge Guerreiro Religious Center, we observe an intersection of diverse relations exchanged between Umbandist groups, Juremeiros groups and indigenous people who live in that Microregion. In this communication, therefore, I intend to explain about this complex panorama of traffic of these different groups, that find specific ways of manifesting and relating with both Jurema and Umbanda. Thus, from specific moments in the routine ritual and liturgical Umbandists and juremeiros, these groups build a network of relationships that result in a constant exchange of knowledge and ritual and symbolic reworking, intending a symmetry between the entities, more linked to Jurema, and the Orishas, that cover the Umbanda of its Afro-Brazilian sense.

INTOLERÂNCIA E DISCRIMINAÇÃO RELIGIOSAS: MARCAS DO RACISMO EM AMBIENTE ESCOLAR NA ILHA DE MOSQUEIRO, BELÉM-PA

Luciana Martins Amoras

(Universidade do Estado do Pará) – Brasil

Denise Simões

(Universidade do Estado do Pará) – Brasil

Este trabalho tem o objetivo de analisar os reflexos do silenciamento das vozes de alunos de terreiro dentro da Escola. A pesquisa percorre os dois terreiros mais antigos, em busca da memória da religiosidade afro-brasileira na Ilha e centra-se na escola, a partir de experiências de alunos Umbandistas que passaram por situações de intolerância ou de discriminação religiosas. Para esta pesquisa, a etnometodologia servirá de aporte metodológico devido seu olhar voltar-se para as percepções sociais a partir dos sujeitos e por compreender o objeto como produto da cultura (MELO, 2012). Como aporte teórico, visito os conceitos de racismo como fruto das relações de poder (QUIJANO, 2009), a constituição da memória oficial e a resistência das memórias subterrâneas Le Goff (1992), Halbwachs (2004), Pollak (1989), o imaginário Castoriadis (2004), além de visitar obras de autores que versam acerca da intolerância e preconceito voltados contra as religiões afro-brasileiras, além de seus mecanismos de resistência, tais como Theodoro (2008), Silva Jr. (2008), Mariano (2015), Prandi (2006; 2008) reconstruindo seu passado de dor e apontando para a garantia do respeito à pluralidade religiosa, sobretudo no ambiente escolar.

OP 183 – THE STUDY OF KINSHIP: NEW DATA, CURRENT ISSUES

OP

Kinship has always been a strong component of anthropological study, beginning when 14th century social philosopher Ibn Khaldun formulated a theory of culture and development centered around the notion of kinship. As a construct, kinship has been a defining foundation in the development of anthropological theory.

Ethnography continues to show the centrality of the kinship domain in people's lives. The past decade has seen visceral debates across the four fields of anthropology regarding the position of kinship study in anthropology. Attempts at synthesizing ethnographic, linguistic and population-genetic approaches to human kinship into a single theoretical paradigm have been made. Fundamental (eternal) problems continue to be discussed, such as the social determinants of kinship systems, the reconstruction of proto-kinship terminological systems, the building of typologies framed using structural features of kinship systems and kinship terminological systems. There is growing attention in kinship studies to non-procreative forms, commonly referred to as fictive or ritual kinship. Highly structured aspects of kinship, kinship terminology, and possible embeddedness in procreation and generative properties continue to be the subject of formal analysis.

These conceptual issues can benefit from the international forum of anthropologists, IUAES, by bringing in new cross-cultural data and revisiting theoretical issues.

Convenor:

Vladimir Popov

(St.Petersburg State University) – Russia

Dwight Read

(University of California, Los Angeles) – United States

Comissão/Comission: Commission on Theoretical Anthropology (COTA)

Languages accepted for paper presentations: English, Russian, French

Keywords: kinship study; procreation; kinship theory; kinship terminology; kinship structure

Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

KINSHIP IN PRACTICE

Session chair:

Fadwa El Guindi

TO THROW A PARTY IS A WAR. 'TIME OF THE WEDDING' AND THE KINSHIP DISPUTES IN THE PLANNING OF PARTIES IN BRAZIL

Michele Escoura

(Universidade Estadual de Campinas) – Brazil

In 2015, the market for weddings receptions grossed US \$5 billion in Brazil. In this scenario, it is common for professionals to repeat that the wedding is the “bride’s party.” But in this paper, I focus on family tensions within the process of receptions planning to show that the directing and control of the wedding are not necessarily a privilege of the brides. The central question of this research is how relationships are mobilized, forged, and broken in the course of the preparation of large wedding receptions in two very different Brazilian cities: São Paulo, the most populous urban area of Latin America; and in Belém, one of the capitals in Brazilian Amazon. The analysis is derived from material of participant observation and in-depth interviews gathered in the course of my fieldwork from 2015 to 2017. Festivities are events that prescribe situations involving the sharing of food, drinks, music, and a disposition to extraversion. But they are also a moment in which social connections and alliances are put to the test. In this sense, I have demonstrated that the planning of the party is an extraordinary temporal frame in which host groups create a margin of management of both hierarchies and relationships. Within the “time of the wedding” –as I have called– the receptions reveal themselves as a party of the family and to produce the family. And when conflicts become the keynote of the preparation of these events, is because after all, the limits of family are also disputed.

LA PARENTÉ MULTIPLE: MARIAGE ET RELATIONS AFFECTIVE-SEXUELS CHEZ LES "QUILOMBOLAS "DU BAS AMAZONAS, PARÁ, BRÉSIL

Miriam Furtado Hartung

(Universidade Federal de Santa Catarina) – Brasil

La question sur laquelle nous voulons réfléchir ici est celle de la signification des liens parentaux qui relient les conjoints et les partenaires affective-sexuels des six communautés "quilombolas "du territoire appelée Cabeceiras, située dans la municipalité de Óbidos, état du Pará, au nord du Brésil. Les près de 2000 résidents des ces communautés trouvent leurs conjoints et leurs partenaires affectives-sexuelles parmi ses parents très proches, consanguins ou affins. Des hommes et des femmes peuvent avoir plusieurs conjoints et partenaires affective-sexuels, apparentés entre eux. Ainsi, un homme peut se marier et/ou avoir des enfants avec des soeurs, cousines, tantes et nièces de sa femme. De la même façon, une femme peut avoir des enfants avec les frères, les cousins ou le beau-père d'un conjoint. Il y a des femmes, par exemple, qu'ont eu plusieurs partenaires affective-sexuels apparenté entre eux: des frères, des cousins, oncle et neveux, père et fils. C'est à dire, le grand nombre e la diversité des mariages et des relations affectives-sexuelles entretenu par ces hommes et ces femmes, fini pour conformer un complexe de parenté, où les sujets sont liés les uns aux autres par des différents liens de parenté. Dans ce scénario très contemporain d'un réseau de parenté établi par des multiples liens nous nous sommes posé la question de comprendre les mécanismes de parenté qui rendent possibles des unions, conjugales et affectives-sexuelles, entre des personnes fortement apparentés.

ARE GODPARENTHOOD AND POTENTIAL AFFINITY ONE ELEMENTARY FORM OF POLITICS?

Helena Moreira Schiel

(Universidade Federal do Oeste do Para) – Brasil

In this paper I would like to propose that the “spiritual kinship” as described by Salvatore D’Onofrio which I approached to south Amerindians’ “potential affinity” could be read as on possible manifestation of an elementary form of politics. By the colonial encounter in Brazilian coast, on XVI century, two kinds of institutionalized relations (Christian godparenthood and Amerindian potential affinity) have shown so much similitude that they could be translated in each other. Salvatore D’Onofrio suggested a “spiritual kinship atom” coined in analogy to Lévi-Strauss kinship atom. The godfather appears on the spiritual atom replacing the mother’s brother role. The relations between the parents of the child and the godfather (and godmother) are recovered by incest taboos, interdictions of sexual relations between both parts, etc. Recent advances on the study of kinship systems on Lowland South America leded Eduardo Viveiros de Castro to suggest that the affinity on that cultural area is marked by a division: effective affines and potential affines. These potential affines are usually manifested on the “third included” character. These third included ones, following Viveiros de Castro, keep a complex reference to kinship attitudes which are not characterized by mere exteriority. They are articulated to kinshp by many forms and are generally associated to the symbolic place of Otherness.

I want to suggest that the two institutions evoke the same kind of sociological framework. More than the substitution of traditional kinship, I believe that spiritual kinship has a relation of superposition and a kind of overcome to family ties. I advance the hypothesis that this kind of institutionalized relation would be at the basis of the political relation.

DEATH AND KINSHIP: TWO RITUAL EXPERIENCES AMONG THE FON IN THE REPUBLIC OF BENIN AND BRAZILIAN CANDOMBLÉ PRACTITIONERS

Hippolyte Brice Sogbossi

(Universidade Federal de Sergipe) – Brasil

Tatiana Aigba

(Universidade Federal do Amazonas) – Brasil

Death, an unavoidable fact that does not excuse nobody, is a very delicate topic, with a great dose of tabu. In many societies there is also a variety of treatments that the survivors give to the deads. Sometimes, there is a fear towards death, so we offer special rituals for them in order to turn them satisfied; other times, we consider that the symbiosis between life and death is a necessity for the survival of the society or community. It is on the basis of hierarchy, that means the social position of some individuals that leave us, but also as phase is concerned (childhood, adolescence, adult, or old age) that the proposal is concerned. The present work, in the pluricultural perspective that the theme brings us, has the objective to describe experiences and suggest results from a transcription and systematization of data from the material compiled in an ethnographic research with participant observation. We use images, from photos and recordings of ceremonies and interviews, and textual resources, related with the thematic of death, in the whole context that englobes familial relations, symbolisms, myths and rituals. The two countries object of study are Benin and Brasil, countries that are put in parallel, and from which the ritualistic and cultural differences related with the thematic of death are considered as the principal point of our project.

KINSHIP MODELING AND KINSHIP TERMINOLOGIES

Session chair:

Fadwa El Guindi

THE KRAHO EMPIRIC NETWORK: AN EXERCISE IN MODELLING

Carlos Paulino

(Fundação Nacional do Índio) – Brazil

Álvaro Junio Pereira Franco

The Kraho Empiric Network is comprised of data collected by Julio Melatti during his fieldwork research among the Kraho of central Brazil, and further enhanced by data collected by one of the authors during his own fieldwork research. The network is composed not only by relations of kinship and marriage, but also by native relations such as name-giving/name-taking relations and formal friendship ones. The main modelling challenge was to enumerate rings incorporating the last two types of relationships, allowing for the cense of different types of “mixed rings” as well as that of “name-passing rings”. Through database analysis of the complete cense of rings in the network, it is possible to interpret some rings in light of the skewed Crow-Omaha terminology of the Kraho.

In addition to this, residential segments among the Kraho are, by definition, exogamous groups, but they do not have boundaries clearly defined. The empirical data of the network has been treated as it being the case. However, this treatment produces the following question. Suppose it is possible to find the largest empirical exogamous kinship groups in any given kinship and marriage network. For the case of the Kraho people, would those empirical exogamous groups be similar to the residential segments?

FORMAL ANALYSIS IN KINSHIP STUDIES: THE APPLICATION OF GRAPH THEORY AND ALGEBARIC MODELS

Bojka Tanhofer Milicic

(University of Utah) – U.S.A.

Within the last couple of decades study of kinship has been vigorously revived and pursued in a variety of ways, from always needed qualitative descriptive research to sophisticated analytical frameworks that include network analysis, graph theory, and novel algebraic models. Providing the need for broader exposure outside of the narrow scope of cultural anthropology, kinship analysis has been also taken up by archeologists, linguists, and cognitive science. In this paper I will show how the applications of graph-theoretic models and some algebraic models in the analysis of kinship terminologies shed light on linguistic, social, historical, and cognitive aspects of kinship.

INTERNAL VERSUS EXTERNAL EXPLANATION FOR THE FAMILIAL INCEST TABOOS

Dwight Read

(University of California, Los Angeles) – United States

Explanations for the universality of the familial incest taboos (parent-child, sibling-sibling) have generally focused on factors external to the internal structure and organization of systems of kinship relations. According to Sigmund Freud, incest rules counter the expression of the Oedipus Complex, whereas Edvard Westermarck argued that incest rules are a cultural codification of sexual relations seen as abhorrent when children are raised together, while Emile Durkheim related the incest taboos to a fear of blood, in general, and to menstrual blood, in particular, and Claude Levi-Strauss considered incest rules to be a marker for culturally based social systems and to provide the driver for the marriage alliance systems that he argued are fundamental to human societies. None of these arguments are satisfactory. In this paper I present an alternative perspective, based in part on Mary Douglas's argument regarding the way taboos make behaviors hidden or invisible, namely that the incest taboos are necessary for the logical consistency in the structure of the Family Space that provides the conceptual basis for systems of kinship relations expressed through kinship terminologies. Thus, the familial incest taboos are due to internal, rather than external, factors as has generally been assumed.

INCEST AND MARRIAGE NETWORK AMONG THE ARARA (KARIB, STATE OF PARÁ, BRASIL)

Márnio Teixeira-Pinto

(Universidade Federal de Santa Catarina) – Brasil

Speakers of a Carib language akin to the Ikpeng (Xingu Indian Reservation, Mato Grosso) and Bakairi (Mato Grosso), the Arara now number just over 200 people. They live in two different Indigenous Lands – Arara and Cachoeira Seca, on the left bank of the Iriri River, a tributary of the Xingu River, near the city of Altamira, Pará State, Brazil. With a small population and a historic isolation caused by the non-indigenous occupation around the Transamazonica Road between 1960 and 1980, the Arara lived for decades a reality of effective endogamy. Because of this, despite their small population, the Arara have an extremely dense and complex network of relationships. In a single village, data indicated that for just over a hundred individuals, there were 60 marriages (men are generally polygynous), around 200 membership ratios and over 130,000 marriage circuits.

Throughout this history, there are at least two situations in which certain marriages were understood by themselves as indeed incestuous, even though for different reasons. With this peculiar practice of incestuous unions and a pattern of matrimonial exchange of sisters for brothers-in-law's daughters — which still prevailed in the very recent past —, the Arara marriage network is practically intractable without the help of computational tools. In this paper, I present partial results of analyzes using some of these tools. I focus precisely on the correlation between incestuous marriage and the network as a whole.

Despite the tremendous breakthrough that kinship studies of South American indigenous societies have known in recent years, the problem of incest has continued to deserve little attention. There are, of course, few notable exceptions. This paper intends to contribute to the reopening of this discussion, presenting the double exercise of describing the Arara matrimonial network in its general contours and some of its particularities related to the practices of incest. Drawing on aspects of the native theories on the ontology of social relations and the kinship terminology system, I intend to show what supports certain cases of incest and to advance some analytical principles that can make the Arara case comparable to other indigenous realities. Such exercises, rather than recording the search for a simple algorithm for a methodologically rich, yet ethnographically uninteresting divertimento, may throw further light on the phenomenon of incest, at the same time that it can help to demonstrate some potentialities that computational tools can introduce in the theoretical reflection on kinship and marriage.

APPLICATION OF KINSHIP CONCEPTS AND KINSHIP THEORY

Session chair:

Dwight Read

GENEALOGICAL CORPUS AND GENEALOGIES: CONSTRUCTION OF THE THEORETICAL AND POLITICAL OBJECT

Juliana Caruso

(Laboratoire d'Anthropologie Sociale) – France

For the last century, the statute of the genealogical method is being discussed among the anthropologists, especially by those dedicated to kinship studies.

Generally, this debate has been thinking about the limitations, representational forms, advantages and disadvantages of using genealogies in kinship studies.

With no intention of covering the debate exhaustively, I propose to discuss two questions related to the usage of genealogies that appeared during and after my PHD work in 7 Brazilian traditional communities: the genealogies as shared outcomes and their uses by the researched communities.

The genealogies of families or communities, as well as the analyses and networks “drawn” by computational programs (PUCK, Pajek), were part of material requested by the interlocutors as my research’s shared outcome. In a certain way, the demand of this material is related to the political and legal questions that permeate Brazilian traditional communities recognition processes and land ownership. Furthermore, the genealogical corpus (and the computational analysis) turns out to be considered very important by each community, in their local and organizational issues. Yet, in this presentation, I would like to think about the important fact of genealogies being used in territorial disputes and prosecutions, bearing the value of material and scientific evidence – value that they might have, or not.

HALF-SIBLINGS IN FAMILIES OF ZANZIBARI SULTANS AND THEIR “ETHNIC” IDENTITY

Anna Siim (Moskvitina)

(Museum of Anthropology and Ethnography of Peter the Great (Kunstkamera) – Russia)

Children of Sultan Seyyid Sayyid Bu-Sayyidi, the ruler of the an and Zanzibar Sultanate in 1804-1856, were born from cocubines (surali) of different “ethnic” origin – Circassians (Sharkassia), Abyssinians (Habshi), etc. The royal history of Zanzibar faced precedents where the origin of half-siblings on their mothers’ sides played a role in the struggle for the throne. Despite they were legally and culturally equal, this “origin” factor still remained a part of their identity since their childhood; it influenced their sympathies within their family and affected their political preferences and personal attachments to candidates to the throne.

PSEUDO-KINSHIP AS THE BASIS OF NEO-TRADITIONAL SOCIAL INSTITUTIONS: SHIPMATES CASE STUDY

Vladimir Popov

(St. Petersburg State University) – Russia

Shipmates (carabela, malungo etc.) appeared in the era of the transatlantic slave trade in the 17th and 18th centuries when slaves, transported to American colonies from Sub-Saharan Africa on the same ship, considered themselves as relatives (siblings, parents / children, grandfathers / grandchildren), and the ship's name became their common name. In the 19th century similar brotherhoods were formed among contract workers brought from South and South-East Asia to America (to the Antilles and Guyana colonies) and to the British islands of Oceania. African, Indian and Indonesian ship-brotherhoods emerged and functioned independently from each other. But they all united people who made the transoceanic transition on one ship, as well as their descendants. The closest were the relations between those who went upon the same voyage and arrived together aboard the same ship. Almost the same close were considered the relations between the people who came with the same ship upon different voyages made within the same year. Those who were brought all on the same ship in a year or two or more years later were treated as more distant relatives.

The main purpose of shipmate institutions was mutual assistance, as well as the regulation of marriage rules. In fact, the habitual forms of traditional social organization were reproduced under the guise of ship-brotherhoods. However, while African brotherhoods were analogues of the clan organization, those Indonesian re-created extended family, and the Indian developed features of biradhari (literally, “brotherhood”), a set of exogamous units of the caste society with status parity.

REVISITING IBN KHALDUN'S KINSHIP THEORY AGAINST EMERGENT INSIGHTS FROM FIELD DATA ON ARABIAN GULF KINSHIP AND WHAT IT TELLS US ABOUT THE NATURE OF KINSHIP

Fadwa El Guindi

(University of California, Los Angeles) – United States

Revisiting the seminal kinship theory by 14th-century social thinker Ibn Khaldun together with emergent insights from recent field data on Arabian kinship practices suggests revising anthropological thinking about the nature of kinship, particularly notions of genealogy and procreation. Ibn Khaldun centers 'asabiyya (bonding by 'nerve') construed by Arabians as the process of genealogical binding (nasab) of genetically related people perceived as a tree with branches and leaves growing out of, or ascending from, a root of group ancestry. Khalt ansab (genetic mixing) is undesirable. But genealogical grafting (intisab) is permissible. The foundational notion of nerve suggests 'passage of electric impulses firing throughout the body' keeping it alive. Similar, but not identical, lactating women who nurse infants not their own, as data on suckling practices (rida'a versus istirda') reveal, creates genealogical kinship relations extending beyond the suckling dyad vertically and horizontally, turning strangers into relatives and creating prohibitions that allow and prevent a marriage.

Nerve (by males in agnatic systems) and milk (by females, not genetic mothers) cannot simply be reduced to real or imagined gendered body substances.

Rather, both procreative phenomena establish a corporative perpetuity of a whole which, while variably manifested cross-culturally, is necessarily integral, unique, universal and distinctly human, thus distinguishing kinship from social relatedness.

APPLICATION OF KINSHIP THEORY (CONT'D); REPRODUCTIVE TECHNOLOGIES

Session chair:

Dwight Read

KINSHIP NETWORKS AND EMERGENT GROUPS: NOTES FOR AN EXPLORATORY STUDY AMONG INDIGENOUS PEASANTS IN THE BRAZILIAN AMAZON

Leandro Mahalem de Lima

In this paper, I aim to discuss findings and hypothesis based on my ethnographical studies among indigenous-peasant communities situated in Arapiuns River and the zone of its confluence with the Tapajos and the Amazon (Santarém, Para, Brazil), where I conducted doctoral research (2010-2015). The ensemble of communities I focus on for this research interconnects persons, couples and houses that belong to four different emergent ethnic groups – Arapium, Jaraqui, Tapajo, Tupaiu – and a similar number of segments affiliated to other ethnic-racial categories (White, Black, mixed-blood). My goal is to present new conceptual and methodological approaches to study the emergence, expansion and segmentation of “social groups”, as the ‘official communities’ and the ‘emergent ethnic groups’, through a detailed and combined analysis of structures and dynamics that underlie conjugal relations, co-residence and ways of instantiating the national kinship terminology.

"SURETY" MULTITUDES? PARALLEL AND COMPETING CIRCUITS OF REPRODUCTION, MULTIPLE PATERNITIES, DNA BIOTECHNOLOGIES AND INDIGENOUS PEOPLES IN BRAZIL

Adriana Athila

Can new genetics effectively generate "new connections" or, otherwise, have no effect on previous connections? When indigenous peoples in Brazil are in question, what are the interfaces between State, law, kinship, and the availability and even the stimulation of the use of new paternity technologies? How can studies of kinship, science and society contribute to a reflection on the relations between National States, indigenous peoples and public policies that involve the unthinking "recognition of paternity"?

Through an ethnography of the multiple reproduction circuits of the Rikbaktsa, a macro-jê people from the Amazonian southwest, this paper aims, on the one hand, to discuss some aspects of the interface between public policies that have proposed the access to DNA biotechnologies to indigenous peoples Brazilians, without being considered the native models referring to family arrangements and to the own and possible conceptions about paternities sustained by those peoples.

On the other hand, it intends to enter into the possibilities of incorporation and management of those technologies, according to the logic and agentivity of the target peoples of those policies. In this process, the Rikbaktsa seem capable of incorporating the theoretical "fixity" into the usual plurality that characterizes their conceptions of fatherhood, as (a further) element of discussion of paternity, as a (new?) Form of access to material and immaterial resources.

RELIGIOUS AND NON-RELIGIOUS ISSUES OF MEDICALLY ASSISTED REPRODUCTION: SEXUALITY, INCEST, FILIATION AND THE STATUS OF THE EMBRYO

Fortier

This study is centered more particularly on Sunni Islam, the subject of much of my work, but without losing sight of a comparative look at the other monotheisms. The questions raised in public by the monotheist religions, regarding medically assisted reproduction, are very often the same questions that individuals resorting to these techniques in France ask themselves in private – whatever their religious affiliation or non-affiliation – regarding the concepts of adultery, incest and filiation. These new reproductive techniques result in the gametes (sperm or ova) being detached from the rest of a person's body, first and foremost by enabling their extraction for in vitro reproduction in the laboratory rather than “in vivo” reproduction through sexual intercourse. Now, the circulation of gametes has an often-denied sexual dimension, which is revealed in the questions raised by the monotheistic religions concerning these techniques. It is generally held that assisted reproductive technologies have dissociated procreation from sexuality — just as the advent of the pill dissociated sexuality from procreation. I will show, on the contrary, that although these reproductive techniques do indeed dispense with sexual relations in the physical sense, multi dimensions of sexuality is far from having disappeared from these new modes of reproduction

OP 184 – THEORIZING EMOTIONS: ANTHROPOLOGY AND EMOTIONS IN PROFESSIONAL ENVIRONMENTS, INSTITUTIONS AND PUBLIC SPHERE

The anthropology of emotions has, since 1980s, developed a set of new inquiries concerning the understanding of the role emotions play in the so called “public life”. New themes emerged such as social movements, militarism, urban violence, working places and changes in political regimes.

This panel approaches emotion as an analytical tool for areas of research which belong to the public sphere. It is our intention to consolidate this approach drawing upon studies that place special emphasis in working and political phenomena – groups, institutions, organizations, bureaucracies.

Issues to be discussed include: a) the place of emotions in professional discourses and practices; b) emotion and rationality in social collectives, institutions and organizations; c) emotion and social control (violence and policing); d) emotion and political action; e) emotion and morality. The panel aims to enrich academic discussions on emotions based on the links between emotions and the production of subjectivities and interactions, exploring the role emotionality plays on the construction of identification, differences, otherness and sociabilities, both at institutional environments and in public life.

Convenor:

Mariana Sirimarco

(Universidad de Buenos Aires – Conicet) – Argentina

Maria Claudia Coelho

(Universidade do Estado do Rio de Janeiro) – Brasil

Ana Spivak Lhoste

(Centro de Investigacion Social/ IDES/CONICET)

Comissão/Comission: (Not informed)

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Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

THEORIZING EMOTIONS

BAILES, MILONGAS AND POLICE TRAINING: PAIN AS AN EDUCATIONAL TECHNIQUE

Mariana Sirimarco

(Universidad de Buenos Aires – Conicet) – Argentina

Recently, several students of an Argentinean police school were hospitalized after an extremely cruel training. One of them died. The event raised once more the social debate concerning police bailes or milongas. That is to say, the non quotidien but yet occasional practices that await students in these schools: a set of physical routines involving running, jumping, bending, dragging along the ground and running again.

Public consternation and reclaim were immediate. This last one revolved around terms such as “perversion”, “abuse of authority” and “irrationality”. This paper intends to get beyond those understandings, examining the role of pain, violence and suffering as an educational technique in the context of the construction of police subjects.

ON TIME AND EMOTIONS IN ANTHROPOLOGY: DEFINITIONS, PRACTICES AND POLITICS

Eduardo Moura P. Oliveira

(Universidade do Estado do Rio de Janeiro) – Brasil

Maria Claudia Coelho

(Universidade do Estado do Rio de Janeiro) – Brasil

This paper examines theoretical approaches to the relations between emotions and temporality. Time's ability to elicit affects has not yet achieved a prominent status if compared to other ethnographic data. The attempt to establish relations between time and emotions allows for a double movement: a) to understand ways of feeling past, present and future as cultural constructions not to be thought of as universal, but as indebted to social and political arrangements; and b) to understand emotions not as self-enclosed phenomena, but as factors able to guide individual lives, stimulating practices and expectations. How do remembrances guide practices and discourses? How do hopes and projections generate present actions? Such questions enable us to link studies on time and emotions to a political dimension associated to projects of social changes. This paper analyzes a set of works on ways individuals deal with time, creating subjectivities detached from immediate realities. Its focus is on emotions whose nature consists of establishing specific relations to the past, such as nostalgia, "saudade" and resentment.

THEORIZING EMOTIONS

“THERE, SOMETHING ELSE IS BUILT”: THE PLACE OF EMOTIONS IN STATE INTERVENTIONS ON “VULNERABLE” YOUTH IN BUENOS AIRES

Ana Cecilia Gaitán

(Universidad Nacional de San Martín) – Argentina

In line with certain feminist researches, regarding the centrality of the state agents' beliefs in the ways in which state interventions are defined, the aim of this paper is to reflect about the role their emotions play in the course of initiatives aimed at “vulnerable” youth. Taking as empirical reference a youth social inclusion policy at Buenos Aires, this presentation will shed light on how emotions such as pride and admiration, barely explored in the field, are mobilized by these workers and interact in complex ways with senses around “how to do politics” in poor neighborhoods. Attending to the most abstract dimensions, linked to the sphere of the discursive, as well as to more concrete instances such as daily interactions between state agents and young recipients, this ethnographic research shows how emotional work constitutes a key element in the daily construction of the social program analyzed. The data presented was produced during the fieldwork of my doctoral thesis focused on exploring the ways in which the State regulates youth maternity through social inclusion policies. The fieldwork was carried out between 2013 and 2016 in the implementation of the social program *Enviación* in a neighborhood of the Metropolitan Area of Buenos Aires.

THE STRUGGLE MYSTIQUE AND ITS PRODUCTION DURING THE “FOREST MARTYRS” MEMORIAL

Igor Rolemberg

(École des Hautes Études en Sciences Sociales) – France

In May 2011, two leaders of an agro-extractivist association at the southeast of Pará were murdered. The crime had national and international repercussion.

Since 2012, once a year, a Memorial is carried out in May, as a tribute to the since called “forest martyrs”. The ecumenical service is combined with a “walk” along the settlement where the victims lived and were killed. One of the main actors organizing the act is the Pastoral Land Comission (CPT), which provides legal and political advice to the leaders and their association since 1997. This kind of action is inscribed in a local history of rallies dedicated to the “memory of land struggles”, in a region characterized by intense land and environmental conflicts. Some interlocutors claim that those ceremonies “nourish the struggle mystique”, signaling the importance of those actions to the continuity of the social engagement concerning the land reform and the environment defense, in a context of asymmetry in the power relations. I aim to analyze this specific situation of intense production of emotions such as indignation, revolt and, above all, hope, to perceive the production in act of this “struggle mystique”. I aim also to demonstrate, through description, the link between such emotions and the production of moral subjects, by one hand, and the motives to the continuity of political engagement of the participants of the situation, the strengthening of solidarity, by the other. The empirical data was collected during the ethnographic fieldwork on the CPT militant work that I carry out since 2014

RESPONSIBLE FATHERHOOD AWARENESS IN CIVIL REGISTRY PROCEDURES: REFLECTION ON LOVE AND THE PRODUCTION OF AFFECTION AT ALAGOAS STATE COURT OF JUSTICE

Ranna Mirthes Sousa Correa

(Universidade Federal do Rio Grande do Sul) – Brasil

In order to reduce the number of civil registries in which the father's name is not listed, the Alagoas State Court of Justice in Alagoas, created through the resolution n.36/2008 the Registro Integral and the Núcleo de Promoção à Filiação e Paternidade/NPF. In operation since 2009, the NPF centralizes paternity inquiries submitted by the city's registry offices. Its goal is to reduce the bureaucracy for accessing filiation rights and regularize incomplete registries without future judicial procedures since it works through conciliation mediated by psychologists and social workers. With an ethnographic incursion at NPF, especially through the observation of a technique known as "responsible fatherhood awareness" conducted with mothers and fathers involved in the cases by psychologists and social workers, I aim, in this paper, to explore how the idea of "responsible fatherhood" is enacted by both specialists and parents. I argue that thinking of the awareness technique as NPF's working instrument enables a reflection on how the idea that the father is essential for the family is assembled from the adjustment of the civil registry considering feelings such as love, affection and care in father – son/daughter relationships.

THE TRANSIT BETWEEN ACTOR/ACTRESS AND CHARACTER: BODY AND EMOTION, REALITY AND FICTION

Bernardo Fonseca Machado

(University of São Paulo) – University of São Paulo

Theater, as art, depends on the human body as material for acting. During my PhD research, I attended acting classes in theater schools in São Paulo and New York – I was also attentive, in understand how foreign techniques were adopted in Brazilian schools. I have noted uses of a series of exercises and techniques responsible for enabling students to become artists. My interlocutors assumed that, in order to empower actresses and actors to act, it was essential to manipulate their interiority, their personal universe. From such assertion, came the following consideration: emotions were an essential substrate of this inner world – a substance capable of conferring existence to the characters. They tried to ensure the transit between “reality” and “fiction”, between “feeling” and “expressing”. This presentation intends to discuss the very production of these polarities. Although language about emotions is based on a supposed interiority, I consider that emotions do not reside in subjects, they are rather produced by subjects; emotions are not transcendent substances, they are rather forms of communication with real effects. That said, I try to answer the following questions: how, in my fieldwork, bodies capable of acting were produced?

What is the role of emotions in this orchestration? How, in these classes, did the polarities – reality-fiction and internal-external – took place and were created?

OP 185 – TIME'S ETHICS: TEMPORAL EXPERIENCE AS MORAL RECKONING

Time is perhaps the most inescapable —yet difficult to capture and define—dimension of social existence and cultural reproduction. The phenomenological roots of anthropology challenges us to engage in our informant's temporal universes—yet this aspect of their lives is often overlooked. Anthropology has sought to distinguish time that is framed within our own productions—ethnography and history—as composed of discrete segments: years, centuries, epochs or periods of history marked by political or social upheavals such as colonialism versus time as it exists for our subjects conception of mythical or primordial periods or kin-rooted time that is dynamic and in flux but always remaking itself. Or more recent capitalist or modernist understandings of time have understood it largely in terms of acceleration and economic value, both in terms of past debt and anticipatory futures In such a way, temporal experience is deeply embedded in ethical assumptions, positions, and queries. In such a way, this panel wishes to combine the “ethical turn” in anthropology with attention to the “new temporalities.” An ethics of time forces us to address how informants construct their own moral lives within meaningful temporal segments. In particular, we seek to examine how individuals conceive of future possibilities and both past and anticipatory events through an ethical lens and pay attention to the ethical dimension of temporal experience.

Convenor:

Ari Gandsman

(University of Ottawa) – Canada

Allan C. Dawson

(Drew University) – United States

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Spanish, Portuguese, French

Keywords: Time; temporality; ethics; morality; future

Thematic lines: 33. Theory and Methodology in Anthropology/Teoria e Metodologia na Antropologia

— Session —

HOW THE PAST IS PRODUCED: MALE ELDER DISCOURSE AMONG A MOROCCAN BERBER PEOPLE

Doyle Hatt

(University of Calgary) – Canada

I attempt to show in a naturalistic fashion how I believe the vernacular past is generated and managed, in large measure out of the discourse of old men who pass their afternoons in the village mosques among the Idaw Tanan, a Moroccan Berber people. By “vernacular past”, I mean simply the generally shared understanding of the local past from the viewpoint of the Idaw Tanan, expressed in their own idiom. There is no overarching temporal grid onto which events of this past are mapped; there is, however, a more-or-less shared stock of key events and remembered local personæ, in relation to which other, idiosyncratic, events can be temporally situated. I differentiate three time ranges within this vernacular past: (1) the “local shallow past”, the period roughly coextensive with the lifespans of the oldest men alive at any given time; (2) what I call the “local pluperfect past”, a period extending back perhaps sixty to eighty years beyond the local shallow past; and (3) the “local deep past”, much of which has a character that could be described as legendary. It is noted that the content, texture, and time-frames of these time-ranges of the vernacular past follow logically from the manner in which they are produced, and that they simultaneously display and reinforce the moral premises of a gerontocratic social order. Finally, I discuss several instances I have witnessed in which the local vernacular past had occasion to bump up against a different, more authoritative, past, namely the official version of Morocco’s history which Idaw Tanan youngsters learn in school and from school textbooks.

GODS OUT OF TIME IN GHANAIAN ANCESTOR VENERATION

Allan C. Dawson

(Drew University) – United States

Ghana, from a religious perspective, is dominated by various Christian denominations in the tropical southern coastal region and by a largely Sunni form of Islamic practice in the Sahelian north. However, overlaying these ecclesiastical and scriptural traditions is the quasi-universal presence of earth and ancestor veneration. Akan and Ga communities embed ancestor deities within existing pantheistic religious forms while northern acephalous peoples place such spirits in an ever present and never-aging temporal space that inhabits nexus locations on the earth—baobab trees, crocodile ponds, rock escarpments and the like.

Within this religious complex lies a potent tension between a scriptural religious mode of worship wherein paramount deities and prophets exist within discrete time and who acted at precise moments in history—albeit within a primordial past for most converts to Christianity and Islam—and a custom of treating deceased elder kin, who are now gods, as ageless; outside of time and now ever-young. That is, these kin-based NEW gods live ‘out-of-time’ and have a real social existence, despite the decay of their physical remains in the earth, that transcends the physical, linear frailties of their living descendants versus the lives of the OLD gods who are fixed at key moments in a colonizer’s past and in scripture yet with whom these traditional spirits are often juxtaposed and integrated.

THE LAKLÃNÕ/XOKLENG AND THEIR TIME

Lays Cruz Conceição

(Universidade Federal de Santa Catarina) – Brasil

The Laklãnõ/Xokleng are an indigenous Southern Jê Group that inhabits what today is the state of Santa Catarina, Brazil. Their land goes beyond contemporary borders and as a group of intense mobility that live in confinement since their first official contact in 1914, the differences between a previous mode of living and their current reality opens the way to a profound reflection about change. We notice it is a tenuous combination of their desire that people know the consequences of this long historical process and the silence, once talking about these events arouses intense memories of their beloved relatives and a way of living destroyed by the consequences of the contact. Their insistence in talking about their time, be it today, the past or what is yet to come it's an unavoidable theme in conversations with them. In the effort to understand what is it that they mean with time I propose a reflection of how this notion is scattered in their hearts and its perception is the flow of life itself.

CARRYING FORWARD THE CULTURE OF MAINSTREAMING A HARMONIOUS MAN AND CONSTRUCTING A COMMUNITY OF HARMONIOUS HUMAN BEINGS AND CREATING A NEW SITUATION FOR A GREAT HARMONY IN A HARMONIOUS AND HARMONIOUS WORLD

Buhe

Harmony in Man and Harmony in Harmony – The law of dual harmony is the law of human life in the universe. It is the discipline that governs all the orders in the human universe and the law of conservation that mankind will never change. Harmony man, harmonious work is the eternal humane the correct direction, non-constant direction. Harmony man, work in harmony is the eternal normal order, positive energy, order can be orderly, non-permanent order.

Harmony in life, work in harmony is an eternal life value, meaning of life. Harmony in life is the eternal right outlook on life, values, world outlook. Harmony in life, harmonious work is related to the future of human destiny, life and death event. Therefore, to carry forward the excellent advanced and harmonious humanistic mainstream culture and construct the philosophy connotation, cultural connotation and core value of the human harmonious community of human beings are the same as the idea of “harmonious world” and the idea of “building community of human destiny”. In order to firmly establish the concept of human being’s harmonious manhood, raise mankind’s humanistic accomplishments in harmony with mankind generally, shape human harmony and perfect personality, create a harmonious international human environment, form a strong cohesion of human harmonious community of human beings and create a new situation of a harmonious world, Has important theoretical and practical significance Human harmonious community of human beings, is the community core social community, is the backbone of other communities, is the essence of other communities, is the soul of other communities. The Harmony of Mankind Human Being The soft power of the community is the greatest positive energy in the world and the greatest soft power in the world. Constructing a Harmonious Community of Human Beings, Strengthening the Soft Power of Human Culture in Harmony of the World, Promoting the Positive Energy Soft Power of Human Culture with Humankind, Eliminating the Barrier of Gansu and Hostilities between the Countries, Enhancing International Harmony and Creating Prosperity on the Silk Road Develop and promote the integration of East and West civilizations and promote world peace and development so as to provide assistance in the construction of a “community of common destiny” and “one belt, one road”. Benefit is of great practical significance and far-reaching historical significance in the contemporary era and in the future.

— Session —

DYING IN TIME: TEMPORAL ETHICS IN RIGHT TO DIE ACTIVISM

Ari Gandsman

(University of Ottawa) – Canada

This paper will examine the relationship between time and ethics in right to die activism. As an object of bioethical regulation, the right to die invokes beliefs that individuals should have the right to control the time of their deaths. This creates ethical questions around deliberating the exact “right” moment to die based on licit and illicit procurement of pharmaceuticals that can promise death. Based on ethnographic research among right to die activists, this paper will examine the ethical deliberations involved in locating this moment in time. Death, conceived as once inevitable but uncertain, now becomes reconceptualized as a reaction against a biopolitical insistence upon life.

TAKING CARE OF TIME: MOVEMENTS AND SUFFERINGS IN A GERMAN COLONY IN SOUTHERN BRAZIL

Everton de Oliveira

(Universidade Estadual de Campinas) – Brasil

The Brazilian anthropology, questioning the assumption that the most common movement for the rural communities of Brazil was migration, began to observe that their everyday life was also permeated by movements that constituted kinship, territorialities and times. Inspired by it, I seek to analyze the sharing of times in a German colony (colônia) from southern Brazil, from its relations with “take care” (cuidado) and pain. To do so, I deal with the collected data in a fieldwork conducted between 2015 and 2016 in a colônia of the state of Rio Grande do Sul. In this colônia, pain was its narrative foundation, which tells about the “suffering” (sofrimento) of “pioneer families”. But pain was also the ethical substance that promotes movement in everyday life, movements to outside the house, as work routine, or narrative movements, related to the past. Movements that sought to control pain, on the one hand, or describe a pain that was overcome, on the other, categorized as “suffering”. In these movements, the most valuable gift that was offered to others was the time: it was necessary to “take care” of time, a term that presupposed a management of movements, activities and everyday relations. Thus, in the colônias of southern Brazil, time presented itself as a conventional reality capable to produce movements, narratives and shared lives, in which it was itself produced, a time capable of being extended along places, past and sharings, when related to “take care” and “suffering”.

OP 186 – TOWARD AN ANTHROPOLOGY OF THE CALLING: RELIGIOUS, SECULAR, NEOLIBERAL

What does it mean to be called to a project or mission? How do different subjects conceive of and inhabit their calling? Like “inspiration”, having “a calling” testifies to the complex entanglements of secular and religious grammars in modernity. Its ambiguity is highlighted by Max Weber’s engagement with *beruf* – a German word that condenses notions of profession, vocation, and divine calling – both in his work on Protestantism and the Spirit of Capitalism and his essays on science and politics as vocations. A “calling” might entail a transcendental limit to moral deliberation and agency, as in Luther’s “Here I stand. I can do no other”.

Or it might be encompassed and authenticated by traditions and institutions authoritatively. Although the frameworks that make “a calling” intelligible and viable are multiple, this phenomenon has not yet flourished as a robust subject of anthropological inquiry. How, we ask, do culturally or religiously embedded conceptions of the Calling relate to the political or to secular desires to become “entrepreneurial”, to serve society in neoliberal ways? We invite papers that explore – ethnographically and comparatively – actualizations of callings that propel religious movements, political organizations, humanitarianism, development, business, labor, the military, and science, as well as their intersections, frictions, and alliances.

Convenor:

Bruno Reinhardt

(Universidade Federal de Santa Catarina) – Brazil

Jean-Michel Landry

(McGill University) – Canada, josh brahinsky (Stanford University) – US

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: Calling; Religious; Secular; Ethics; Entrepreneurship

Thematic lines: 07. Anthropology of Religion and Secularism/Antropologia da Religião e Secularismo

RELIGIOUS ECONOMIES I

Session chair:

Martijn Oosterbaan

(Utrecht University)

PENTECOSTALISM AND CAPITALISM, A HYPOTHESIS

Josh Brahinsky

(Stanford University) – US

In the 20th century, not only has religion refused to disappear, but Pentecostal expansion has coincided closely with the growth of capitalist modernity, neoliberalism in particular. This makes some sense, as scholars have noted that Pentecostalism supports mutual aid among poor people and it tends to focus scarce resources away from drug use and towards family (Brusco). However, there are several levels at which this confluence of Pentecostal and capitalist expansion still confuse us. This paper will explore both the intimate scale of individual personhood and the broader relationship between primitive accumulation and religiosity. At the level of the person, it is perplexing that a deeply collective process of worship would give a participant the sense that they could effectively participate in capitalism as a possessive individual. Here, I look at finely grained personal accounts of spiritual experience within the Assemblies of God that describe gifts of the spirit as a deeply individualizing process. Then, thinking along with century long social processes of capital accumulation, I show the parallels between the Evangelicalism-market confluence in the 19th century US and the capitalist-Evangelical resonance machine (Connolly) in the 20th century. In particular, it seems that the move from Calvinism to Arminianism paralleled the later shift from early pentecostalism to a prosperity doctrine. In sum, I suggest that Pentecostalism, and Evangelicalism more generally, finds close resonance with capitalist expansion at both the level of the person and social structure.

CALLED TO BUSINESS: CHRISTIAN ENTREPRENEURSHIP IN GHANA

Anna-Riikka Kauppinen

(University of Cambridge) – United Kingdom

Christian ethical visions have become central to discourses of vocational calling among middle-class professionals in Ghana's capital Accra. Situated in a context where Charismatic Pentecostalism has become a significant public influence since the past 30 years of economic and political liberalisation, this paper zooms into media and service industry entrepreneurs who frame their businesses as 'ministry' to which they are 'called by God'. Representing various denominations, they view their success as dependent on God's will, which they juxtapose with political patronage that dominates popular views of private entrepreneurship in Accra. Pairing vocational calling with Christian faith is underpinned by various, at times contradictory, desires: first, the desire to be taken seriously by the broader Ghanaian public, and second, to experience God's guidance as the leading force of their careers and enterprises. These desires manifest in concrete practices of seeking divine intervention for business decision-making, which this paper explores by highlighting Christian prayer as an essential aspect of everyday work rhythm. Contrary to treating Charismatic Pentecostalism as a source of neoliberal ethics of the entrepreneurial self, I draw attention to the generative power of doubt that characterises the very ideology and practice of business as a service to God.

THE CHARISMATIC CALLING AND THE SPIRIT OF NEOLIBERALISM

Bruno Reinhardt

(Universidade Federal de Santa Catarina) – Brazil

The temporal coincidence between the spread of Pentecostal-charismatic Christianity and the establishment of neoliberal reforms globally has incited academic reflections on their nexus. Most scholars have approached this question through a dualist and causal view that reduces this religious movement to an ideological reflection of neoliberal precarity and the unruly imaginaries of value associated with “millennial Capitalism”. In this presentation, I propose a more nuanced approach to such nexus, shifting the debate’s register from simple causality to “elective affinities” (Weber) and “resonance” (Connolly). My focus will be not on prosperity theology, charismatics’ work ethics in the market or their engagement with the development apparatus, but on how the church labor ethics of a Ghanaian mega-church is reproduced in their seminar through a particular notion of the calling to fulltime ministry, one that identifies the call of God with an embodied desire to “serve”. I address the theological and pedagogical conditions for such apparently mundane ideology of the calling, the institutional disciplines that reproduce it among neophyte ministers, and its various links with “the third Spirit of capitalism” (Boltanski & Chiapello) and techniques of “self-management” (Foucault).

RELIGIOUS ECONOMIES II

Session chair:

Bruno Reinhardt

(UFSC)

SHARI'A ETHICS IN A NEOLIBERAL WORLD. BRECHTIAN PREDICAMENTS

Jean-Michel Landry

(McGill University) – Canada

This paper reflects on the limits that a neoliberal economy poses to ordinary citizens' efforts to lead ethical lives informed by the shari'a tradition. It draws on multiyear ethnographical research conducted in Lebanese Shi'i seminaries (hawzat) and extended conversations with small-store owners struggling to develop commercial practices that comport with Islamic living and business precepts. Store owners trained in and/or committed to shari'a normativity complain that Lebanon's deregulated market forces them to sell their products (e.g., cellphone and electronic accessories) well below the listed price—a predicament that makes it often impossible for them to abide by the principles of fairness and commercial ethics embodied in the shari'a.

While current scholarship on contemporary practices of Islamic law focuses on postcolonial state judicial apparatuses and how they have reconfigured the shari'a (most notably by enforcing it as "family law"), I shift the analytical focus to the market. I argue that neoliberal economics, too, interrupts the shari'a ethical tradition and brings into focus the social, political and material conditions that facilitate (or impede) the pursuit of an ethical life. In exploring these questions, I turn to Bertolt Brecht's literary work: more specifically, those pieces engaging the problem of religious ethics in a capitalist world, such as *The Good Person of Szechwan* (1943) and *Saint Joan of the Stockyards* (1931).

MIGRATION, WORK, AND SOCIAL ACTIVISM AS A “HOLY DUTY” IN THE HIZMET MOVEMENT IN BRAZIL

Liza Dumovich

(Universidade Federal Fluminense) – Brazil

The Hizmet (or Gülen) Movement is a transnational Turkish Islamic network, with a missionary character, led by the charismatic religious leader Fethullah Gülen. “Hizmet” means “service” and relates to a morally framed set of practices that includes religious performances and mundane activities. Doing hizmet is the means through which one engages in shaping one’s moral subjectivity and, at the same time, seeks to morally reform the world in accordance with the Islamic normative and practical framework as it is defined by Gülen. Leaving Turkey to do hizmet abroad through work and social activism is considered a “sacred emigration”, as it would be the continuation of Prophet Muhammad’s own hijret (migration) from Mecca to Medina in 670 a. D. In Brazil, Movement participants have built a small but active community, with its own institutions, and a large social network in order to spread their definition of Islam, Turkey, and the Hizmet Movement, including its leader. This article shows how members of the Hizmet community in Brazil articulate the notions of migration, work, and activism as a “holy duty” and analyses how living the world through hizmet allows them to gain moral reasoning for their social actions.

"CALLED" TO CUZCO: NARRATIVES OF ENTREPRENEURIAL AND PERSONAL GROWTH IN PERU'S SPIRITUAL TOURISM INDUSTRY

Rachel Carbonara

(University of Chicago) – United States

The nature of entanglements between New Age spiritual practice and neoliberal corporate values has been increasingly debated in recent years by social scientists. While some depict contemporary spirituality as the commodification of religion, others demonstrate that the relationship between New Age practices and market forces is much more nuanced. Lacking in this discourse is an adequate analysis of the ways New Age spirituality and neoliberal capitalism interact in rapidly growing Latin American markets. This paper examines spiritual tourism in Cuzco and the Urubamba Valley, where growing numbers of travelers participate in indigenous rituals and attend retreats that promise to divulge an ancient spiritual wisdom held by Andean people. I analyze the notable prevalence of "calling" narratives among both tourists and the owners and operators of tourism companies in the region. Drawing from interviews and participant observation, I argue that the language of "being called" renders spiritual tourism legible within both New Age and neoliberal capitalist logics.

It reveals a shared set of assumptions about mission and purpose underlying common contemporary models of both spiritual growth and corporate growth.

Rather than concluding that this commonality reveals the cooption of religiosity by market logics, I argue that it demonstrates the presence of religious logics in shaping both New Age spiritual practice and capitalist enterprise.

DEFINITIONS

Session chair:

Jean-Michel Landry

(McGill University)

CAN WE TALK ABOUT VOCATION WHEN WE TALK ABOUT ORGANIZED ATHEISM?

Sabrina Testa

(Programa de Pós-Graduação em Antropologia Social da Universidade Federal de Santa Catarina) – Brasil

Recently, several atheistic groups have emerged in Brazil. All of them have in common the fact that they depend on the effort of a small number of people for their subsistence. These are small associations that arise and are sustained by the initiative of individual actors, who spend a considerable amount of time, effort and even money to the maintenance of a cause that is not easily defined beyond the negation of the idea of god or religion itself. In fact, in a strongly religious country, the authenticity of the atheistic cause is often questioned, even in the academic world. On the contrary, the motivations behind other religious and political movements, of scientific or business endeavors, or of humanitarian or ecological causes are easily comprehended. It is understood in all these cases that the very objectives of these initiatives, or the benefits derived therefrom, explain the time and effort invested in them. In Weberian terms, there are more or less clear values (or ends) that make the meaning of action understandable. However, what happens when values and ends are not clear and definitions defy the usual social categories? How can one understand the vocation for a work that is not a religion, a social movement, a company, or a science, but has a little of each of these fields? How is it possible to understand the call that animates an initiative defined from a negation? How to understand the vocation that animates atheistic leaders and militants in a country that is strongly averse to disbelief? Indeed, how to understand the calling for an endeavor which offers no apparent benefits, nor salvation, nor economical benefit, nor social prestige and so on? This paper seeks to inquire about the meanings attributed to militant activity by the atheistic leaders of Brazil and about the motivations they find to undertake the task.

MALE RELIGIOUS PRIESTHOOD VOCATIONS AMONG POLISH DESCENDANTS IN BRAZIL

Renata Siuda-Ambroziak

(Universidade de Varsóvia/Universidade Federal de Santa Catarina/Instituto das Americas e Europa/PPG em Sociologia Política) – Polónia/Brasil

The paper is based on an introductory field research conducted among Polish descendants from the South of Brazil, who answered their calling for male religious priesthood and entered the Society of Christ, a Polish missionary order destined primarily for pastoral work among Polish migrants and their descendants all over the world, including Brazil. Their vocations were revealed in many different ways, for example as the result of a long deliberation, family or sociocultural pressure or in extraordinary cases, understood as “supernatural interventions”. The core of the research are the vocations occurring as a result of various external “pressures”, due to which the sign of vocation was the one negative, which means the absence of impediment, rather than the positive one – a firm resolution to serve God in this particular order.

THE SPIRITUAL SEARCH OF TRAVELLERS TO INDIA: THE PHILOSOPHY AND PRACTICE OF A WAY OF LIFE

Cecilia Bastos

(Universidade Federal do Rio de Janeiro) – Brazil

Upon researching pilgrims who choose India as their destination, I came to the conclusion, through participant observation, that their main motivation implicates a search for the self, whose experiences shape the construction of their path. Having heard continuous accounts about informants being called to India, I therefore seek to analyze the belief that one could be “called” somewhere in search of a deeper understanding of the self. The informants relate religiosity to institutions and spirituality to the deepest of life’s motivations. Many study the Vedanta philosophy, an incorporated knowledge which influences the way they construct their worldviews and gives them the basis for what is understood as being spiritual as opposed to being “conventionally” religious.

They also practice yoga and meditation, both of which able to provide them with a higher objectivity control of the mind and self-awareness. I’ve analysed their experiences according to the notion of project, a conscious attempt to give meaning to their experiences and which is elaborated based on memory as a retrospective and organized vision of their path and biography.

GENDER AND INNOVATION

Session chair:

Joshua Brahinsky

(Stanford University)

GENDER AND THE “SPIRITUAL CALLING” IN ANDEAN PENTECOSTALISM

Nicolás Viotti

(Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

The paper describes the socio-cosmology of gender relations in Pentecostal churches of Iruya and Santa Victoria districts, located in the Andean region of North-western Argentina. Discussing the idea of the relative static communities and of the conservative character in Pentecostal Christianity, and considering a context of broader social and cosmological transformations due to the so called neoliberal regime, the work has two aims. Firstly, the paper wants to depict how Pentecostals dispute the hierarchical model of given gender relations, which they consider negatively associated with traditional Andean catholic matrix. Secondly, it analyses how these relationships are not strictly social, but anchored in a cosmological realm that focuses on the idea of the calling of the Holy Spirit as a fact that is not only related to men but which also includes women. In this sense, the paper highlights some aspects of the entrepreneurial values as moral transformation in gender relationships and their consequences for new modes of religious leaderships in the Andean area.

“WOMEN ON THEIR KNEES, FAMILY STANDING”: ON THE MORALITIES OF FEMALE PENTECOSTAL PROTAGONISM

Lorena Mochel

(Universidade Federal do Rio de Janeiro) – Brasil

In the context of disputes and reinventions within the Brazilian Pentecostal religious scene, the protagonism of female characters occupying pretigious positions in those churches may indicate changes in the analyzes about relations between religion and gender within anthropology. In the expansion of “women’s ministries”, there are reflections on the different forms in which ways of work have been organized, in which the centrality of “female entrepreneurship” has been producing transformations about marriage and the relationship between genders in this context. In this sense, this paper have tried to identify how the articulations that have arisen in the field work between the secular and the religious have made possible the transit between these borders through the category “care”. With their predominantly feminine movement, pastors and believers organize moralities and are also positioned as responsible for the family structure, the “neck” that moves the male head to achieve goals.

THE SHABAT SHALOM ECHOED FROM A PENTECOSTAL CHURCH TO ISRAEL: CONSIDERATIONS ABOUT POSSIBLE NEW CONFIGURATIONS IN BRAZILIAN PENTECOSTALISM

Thayane Fernandes

(Universidade Federal de Pernambuco) – Brazil

Arthur Vinícius

(Universidade Federal de Pernambuco) – Brazil

Rodrigo Ludermir de Oliveira

(Universidade Federal de Pernambuco) – Brasil

This paper aims to make preliminary considerations about the theological elements exogenous to Protestantism – in particular, traces of the Judaism – emerged in neo-Pentecostal churches (Mariano, 1995) in the years 2000. Here, we nominate this movement, provisionally, as “Reinvention of symbols of Judaism”.

This theological update is, above all, manifested: a) the second largest Brazilian Pentecostal Church, the Universal Church of the Kingdom of God, represented today by the Solomon’s Temple, located in São Paulo; b) the church Ministério Apostólico Bíblico da Graça, located in the city of Recife, Pernambuco, Brazil – where was carried out several fieldworks in the years 2016, 2017 and beginning of 2018 – and in others neo-Pentecostal churches in Recife. These churches have been relating to Israel as the ‘holy ground’, and this “calling” that was intensified with annual trips to this country, besides all the festivals, rituals and the frequent use of symbols characteristic of the Judaism, being applied as well their shepherds or ‘apostles’ that also resorts to the typical costumes of this religion. In this way, approaches to what Ronaldo de Almeida (/2003) refers to “religious phagocytosis”, while in the same time is reflected on concepts like ‘bricoleur’, hybridism, circularity, plasticity and plausibility. That being said, the reflection proposed through this work is: what do these ethnographic facts have to tell us about new possible configurations of the Brazilian Pentecostal Movement, from the recent relationship between Judaism and Pentecostalism?!

EDMUND IRON FOOT: A CASE OF DEVOTION MARGINAL IN THE COUNTY OF BENJAMIN CONSTANT – AM – BRAZIL

Pietà Castro Pinto Trajano

(Universidade Federal do Amazonas) – Brasil

José Maria Trajano Vieira

(Universidade Federal do Amazonas) – Brasil

This research addresses the story of Edmund Iron Foot (Foot-of-Iron), the subject of devotion of a popular character in the county of Benjamin Constant – AM – Brazil. I propose a study about the religiosity of particular group that recognizes him as a miracle-performing saint. I seek to comprehend social construction that was produced around this character that is not recognized by the local Church and which can be understood as marginal devotion. I make an attempt to analyze this social and religious imaginary that exists for these people that render him reverence. Informants, who are elders of the city, who lived in the late 50s of the twentieth century, and know the story of Edmund, as well as the devotees who today keep alive the memory of Edmund were utilized as subjects important to the development of this research. The cemetery was the central locus for conducting the research, which is the predominant scene for the unfolding of devotional practices, which permits the identification of a case of devotion to a “Graveyard Saint”.

OP 188 – TOWARDS A “PEDAGOGY OF INTERCULTURAL/PEACEFUL COEXISTENCE”: TEACHING ANTHROPOLOGY IN MULTICULTURAL SOCIETIES

The current migratory movements have clearly brought to the fore the tensions and conflicts which multicultural societies have to manage. Establishing a peaceful coexistence of groups with diverse geographic and socio-cultural backgrounds is the central task such societies have to tackle. This panel looks at the role of educational institutions in managing this task and at the relevance of anthropology as part of a “pedagogy of intercultural/peaceful coexistence”. What role does the teaching of anthropology play in promoting social cohesion in multicultural societies? What experiences do exist of teaching anthropology in multicultural contexts? How do anthropology teachers (at pre-university and university level) include in their teachings current events and social developments with which young people are confronted with in their daily lives (e.g. the so-called “refugee crisis” in Europe, conflicts such as the current confrontation of Catalan nationalists with the Spanish central government, “ethnic” and “interreligious” tensions, reconciliation and peace processes in post-war societies etc.)? How does the teaching of anthropology promote the ability of young people to cope with the challenges that living in a multicultural society entails?

We invite practitioners and researchers who are concerned with the teaching of anthropology to share their experiences and discuss the “pedagogic possibilities and effects” of teaching anthropology in multicultural societies.

Convenor:

Nora Braun

(Eberhard-Karls-Universität Tübingen) – Germany

Gordon Mathews

(The Chinese University of Hong Kong) – Hong Kong

Comissão/Comission: Panel is connected to the IUAES Commission on Anthropology and Education

Languages accepted for paper presentations: English

Keywords: multiculturalism; teaching; pedagogy; social cohesion

Thematic lines: 13. Education/Antropologia e Educação

TOWARDS A “PEDAGOGY OF INTERCULTURAL/PEACEFUL COEXISTENCE”: TEACHING ANTHROPOLOGY IN MULTICULTURAL SOCIETIES

BUILDING BLOCKS OF A PEDAGOGY OF PEACEFUL COEXISTENCE: THE RELATIONSHIP BETWEEN SOCIAL ANTHROPOLOGY, INTERCULTURAL EDUCATION, PEACE EDUCATION, AND GLOBAL EDUCATION

Nora Braun

(Eberhard-Karls-Universität Tübingen) – Germany

This paper is meant as an introduction to the central issues we are going to discuss in the panel “Towards a “Pedagogy of Intercultural/Peaceful Coexistence”: Teaching Anthropology in Multicultural Societies”. It addresses the relationship between anthropology, intercultural education, global education and peace education as building blocks of a “pedagogy of peaceful coexistence”. Migration – be it internal migration or international migration – leads to the encounter of persons and groups of diverse geographical and socio-cultural backgrounds and gives rise to social change. Often, people perceive these encounters and changes as threatening. They feel that the existence of groups with ways of life other than their own challenges their values, beliefs and ways of doing things.

Tensions and conflicts may arise between the different groups. In such a context, a “pedagogy of peaceful coexistence” could contribute to a peaceful living together of socio-culturally diverse groups.

I will start with a delineation of the contents, methods and objectives of such a “pedagogy of peaceful coexistence”. In a next step, I will contrast it with already existing pedagogic approaches – intercultural education, education for peace and global education – which also aim at promoting the appreciation of cultural diversity, tolerance, nonviolence, mutual respect, equality, social cohesion etc.. After outlining the similarities and differences of these approaches, I will look at the role social anthropology plays in these pedagogical approaches. Drawing on the examples of Germany and Colombia, I will analyze to what extent and in what ways anthropological knowledge and anthropological methods have informed these pedagogies. What kind of fruitful exchanges between social anthropology and these pedagogies do already exist? What should be the role of social anthropology in such an exchange? By discussing these questions, I want to initiate a debate about the existing and possible contributions of social anthropology to a pedagogy of peaceful coexistence.

HONGKONGERS AND MAINLANDERS IN THE ANTHROPOLOGY CLASSROOM

Gordon Mathews

(The Chinese University of Hong Kong) – Hong Kong

In teaching anthropology in Hong Kong, the most obvious cultural conflict in the classroom is not between Hong Kong students and foreign exchange students, or even between Hongkongers and asylum seekers in the city, some of whom attend anthropology classes. Rather, it is between Hongkongers and mainland Chinese, two groups of the same ethnicity who nonetheless often express dislike for one another. It is often those very Hong Kong students who most value democracy and rule of law in the territory and who most welcome the presence of foreigners such as asylum seekers, who are also most vociferously anti-Chinese (even though they may claim, “It’s the Chinese government and the Communist Party that I hate, not Chinese people.”). This presents a problem in the anthropology classroom, in that the teacher may share Hong Kong students’ values but be disturbed at their disdain towards mainland Chinese; the teacher may need to defend mainland students’ entreaties that Hongkongers learn to love and cherish their country, something that most Hong Kong students strenuously resist. Handling discussion between these groups in the anthropology classroom is a difficult task for the foreign teacher of anthropology, who can only urge mutual civility.

MULTICULTURAL LAB: THE POLITICS OF RACE, IDENTITY, AND CROSS-CULTURAL UNDERSTANDING IN A DIVERSE ANTHROPOLOGY CLASSROOM

Larisa Honey

(Queensborough Community College) – USA

Ngairé Noelle Honey

(Pontificia Universidad Católica de Chile) – Chile

A collaborative effort between anthropology, biology and education policy, this research is a pedagogical study of race, ethnicity and identity in the community college anthropology classroom in a highly diverse context (situated in Queens, NY, the college currently enrolls students from 126 countries). We developed a semester-length interdisciplinary learning module that aims to expand the science literacy and cross-cultural competencies of students. Our module draws from the American Anthropology Association project “Race: Are We So Different?” which calls on educators to collaborate on lessons that explore race through the lenses of history, human variation and lived experience. The combined insights of biology and cultural anthropology help disentangle the essentialist association between biology and race and provide students with the scientific literacy to challenge the racist ideologies and policies that derive from such notions. Students use life story interviews and reflective essays to engage with critical issues on ethnicity, race and the politics of identity as they consider the global forces which have brought them together. Using qualitative and quantitative analytical techniques, we have assessed the role these anthropological and biological methodologies play in informing and transforming students’ conceptualizations of identity and difference in the classroom, measuring changes in their understandings of race and cross-cultural understanding and empathy.

WRITING SOCIAL ANTHROPOLOGY UNITS FOR SCHOOLS IN AN ETHNICALLY DIVERSE SOCIETY WITH A STRONG SENSE OF LOCAL IDENTITY AND A WELCOMING ATTITUDE TO IMMIGRANTS

Joy Hendry

(Oxford Brookes University) – UK

Drawing on the experience of writing social anthropology units for Scottish schools and colleges, this paper would report on background research within Scotland on the mostly positive attitudes to immigrants, alongside a strong sense of local identity, even among recent immigrants. This is another country which has sought independence, in this case from the wider United Kingdom, and the 2014 referendum sparked unpleasant internal splits similar to those which emerged in Catalonia where I have also made observations. In both cases, I would argue that this unpleasantness is quite uncharacteristic of peoples who largely express positive attitudes to outsiders and strangers. This is something I have observed quite systematically in Scotland as a volunteer in a group called Stirling Citizens for Sanctuary, which was set up to welcome Syrian asylum seekers to my residential area. My aim in persuading the Scottish Qualifications Authority to offer social anthropology in pre-university education was precisely to work towards a pedagogy of intercultural and peaceful coexistence, but in some ways, I am pushing at an open door, and I would like to report on both the initial early success of these social anthropology units in a particular college, and the broader context of findings about complementary factors already existing in the Scottish education system.

OP 189 – UDHR’S 70-YEARS BIRTHDAY: GENDERED BI-LINGUAL EDUCATION RIGHT IN WEST CHINA’S TIBETAN-QIANG-YI MOUNTAIN-REGIONS

2018 will be the UDHR’s 70th birthday year and 40 years of China’s open-door policy; it would be the best time to discuss global/regional social, economic and culture rights struggles from the past, trends for future efforts. In this panel, we will discuss issues related to the educational right, in Himalaya sub-regions of Tibetan-Qiang-Yi areas. Educational rights, especially the bi-lingual math and science education programs will be main theme. Educational materials -unique food and medical studies will be emphasized, information on prevention of diseases and promotion of health and organic/green food in the Brazilian system will be used to compare with case-studies in China.

Convenor:

Ga Wu

(Yunnan Academy of Social Sciences) – China

Sheri Zhang

(University of Ottawa) – Canada

Comissão/Comission: The COTAW (Commission on the Anthropology of Women) Proposal

Languages accepted for paper presentations: English, French and Portuguese

Keywords: Social/Educational Right; Food/Medicine knowledge; Ethno/mathematics

Thematic lines: 13. Education/Antropologia e Educação

— Session —

LEGAL PRACTICE AND REALISTIC CHALLENGES OF BILINGUAL EDUCATION IN SOUTHWEST CHINA

Zhiyong Yang

(Axyur Latzzi) (Collaborative Innovation Center for Security and Development of Western Frontier China, Sichuan University) – China

Under the premise of cultural diversity, to keep the peace and sustainable development, bilingual education is considered to be one of the most practical means of the legal protection and rights in multi-ethnic societies. In China, a country with pluralistic integration, many laws and regulations are relating to the right of bilingual education in multi-ethnic societies: <Constitution of the People's Republic of China>, <Law of Regional National Autonomy>, Local autonomy regulations and Regulations on the work of language and writing, <National common language method> etc. Compared with the history, bilingual education have been worthy of recognition results. But with the domestic and international. Changing situation and the suspicion of Multiculturalism, in the practical development of bilingual education is facing many difficulties and challenges in different modes and stages, especially in preschool and primary education.

The laws play an important role of adjusting the relationship between diversity and integration. It is important how to practice these laws. Meanwhile, the realistic challenges require more reflection and communication in order to realize the peace and sustainable development.

The rights and interests of the minorities in learning their mother tongue and in learning the national common language should be both protected, which is not contradictory but mutually reinforcing.

Bilingual education also needs to go back to language learning itself to explore its ways and effects.

— Session —

NEW CURRICULUM REFORM OF THE POPULAR HIGH SCHOOL IN THE TIBET AUTONOMOUS REGION

Changzhou Jiang

(Tibetan Education Research Academy) – RP China

The new curriculum reform of the popular high school in the Tibet autonomous region has entered the third year. The new curriculum has brought new ideas, new materials, new contents, new structures and new teaching methods. The new curriculum also sets higher request for teachers, such as their roles, professional knowledge, way of thinking, teaching skills. These are bigger changes for them. Because of Tibet's special humane geographical environment, in the implementation process of the new curriculum, teachers face confusion, doubt and challenge. The new curriculum adaptation level will decide new curriculum reform eventually could reach the expected goal. Faced with these, Tibet's high school mathematics teachers can adapt. How to adapt as soon as possible? In the three years, the high school mathematics teacher to the new curriculum experience how to provide what kind of self – created for the successor curriculum implementation? Based on the above reasons, this paper put forward the “Tibet high school mathematics teachers in the new curriculum compliance inquiry and discussion” topic. In this paper, 104 high school mathematics teachers in Lhasa City, Shigatse region, Linzhi region, southern region, Changdu region and Ali Region as the research object, the situation of the issuance of the test volume and individual interviews, and understand the professor after high school mathematics teacher to adapt to the new curriculum and outstanding achievement have existed, at the same time to acknowledge the existence of the subject have knowledge and professional degree, etc. to prepare the implementation of the new curriculum hard to carry on the investigation of the new curriculum, draw the following conclusions: teaching philosophy is not changed in real time and subject knowledge storage, real-time updates, lack of teaching strategy to training and evaluation failed to real-time adjust the improvement suggestions and measures, and in response to the proposed.

Tibetan Delegation

GENDERED BI-LINGUAL EDUCATION RIGHT IN WEST CHINA TIBETAN-QIANG-YI MOUNTAIN-REGIONS

Xiongmao

China 1711/5000

This project adds more daily cultural life content in the mountains. It will present a selection of paintings with strong ethnic characteristics of colored fabric, weather, rare animals for food and medicines and other ever changing rare plants. cultural landscape is defined by the representative of the World Heritage Committee in harmony with nature. Important elements of painting and cultural environment are: 1, heart, 2, emotional, 3, approach, 4, between man and nature in harmony. Most of the books on painting and photography have emphasized reflecting the social and cultural (such as Walter Benjamin, Susan Sontag and John Berger and thus emphasize this point). Our products will be presented more before the natural untouched phenomena and social phenomena, such as land use, watershed diversity, wood and food crops; desert landscape, plains, taiga, tundra, wetlands, mountains, cliffs, glaciers, forests, jungles and so on. In western China, due to the impact of factors of geography, climate, surface altitude conditions, clothing and photographs on display – paintings will appear at the intersection of climate, hydrology and biological elements. The project will promote United Nations sustainable ecological development goals to appreciate the natural beauty of the artists and their efforts in one at the same time and will facilitate the exchange of information between the Andes and the Himalayan people of the subregion. The objective is to discuss how to introduce the content of textbooks and didactic materials in the construction of curricular reform of traditional knowledge based on this native.

THE SUSTAINABLE DEVELOPMENT AND ITS CULTURAL SIGNIFICANCE OF MIAO MINORITY'S BATIK ART

Erlang Yang

(Batik Handicrafts Master) – China

The batik is an unique ethnic art which is originated in the Miao minority's region in southwest of China. Its color comes from a plant called indigo grass, which is a Chinese herbal medicine to cure fever. Its roots make Chinese herbal medicine Banlangen; the roots make Chinese herbal medicine Lanshi; and the indigo bubble makes Chinese herbal medicine Qingdai. They have bactericidal anti-inflammatory, clearing heat and removing toxin effect. And the material used to cover the patterns when being dyed in indigo grass juice is a kind of bee wax, which is an organic compound. Therefore, the batik products are good for the health of human skin. All the natural materials make the batik a product of a trend of environment protection. The patterns come from Miao minority's history, culture and their beliefs. The essay means to analyze Miao batik's efficacy of dyestuff, diverse material and unique pattern. The research of batik patterns becomes a method of research of Miao minority's history and culture, and the significance of batik in the sustainable development of society today. Is developing with the human being's development. The unique geographical environment and climatic characteristics in the Miao minority's region in southwest of China provides unique conditions for the growth of indigo grass and bee breeding. Meanwhile, all the materials to make the batik come from where they live. The batik art is a carrier of thousands of years history and culture of Miao minority in China. Ideas of Wotuo and Xingchenshanchuan patterns come from the history of their migration, butterfly patterns come from The legend of the Miao ancestors, fishes and birds patterns come from their wish to have more children and a stronger vitality, dragon patterns come from their hope to have good life, the sun drum patterns come from their worship of the Sun to have freedom and bright future, peony, lotus, pomegranate flowers, Persimmon flowers, plum blossom, Fern flowers all plants and animals have life, which reflect all things have spirit of religious beliefs of the Miao people, and they hope have a good life in harmony with nature. From the perspective of human development, the batik is in line with the demand for ecological environment protection and ecological civilization construction. It is a valuable diversion of world art and culture especially significant in the process of Globalization, which satisfies both materials and spiritual needs in a world of diverse cultures. Therefore, The essay means to analyze the batik's efficacy of dyestuff, diverse material and unique pattern, to explore the prospects for the sustainable development of batik, to research the value and status of batik in the history of human culture.

THE SIMILARITIES AND DIFFERENCES OF KINSHIP TERMS – COMPARING THE VIETNAMESE AND YI WRITTEN/ORAL LANGUAGES AND THEIR CULTURAL CONNOTATION

Shaoju Zhang
(China)

A language can to some extent reflect the culture of a this society, at the same time vocabulary reasonably has become a reflection of culture. The Kinship Term in Vietnamese and in Yi is a main topic of this paper. Kinship terms not only reflect the culture of society, but also accumulate different personality traits and values. My paper will explore these two different cultures reflected by kinship terms in clan relations 12 长摘要 long abstract, kinship terms are the most perfect symbol system created by human to express some of their emotion, hope and desire. It is an interaction between concepts and abstract ideas. There is a strong link between kinship terms and construction of family relatives. The Kinship Terms in Vietnamese and in Yi are important part of these two Language Vocabulary Systems. It provides research materials and reference by studying of kinship terms under different nationalities and cultural backgrounds.

— Session —

INTRODUCING THE CONTRIBUTIONS AND SHORTAGES OF BILINGUAL TEACHING IN MATHEMATICS TEACHING

Lagu Luomu

(Xichang College) – China

The Bilingual Teaching that I am talking about here, it refers to the mathematics teaching for Yi local students in both Yi written-characters and the official Chinese characters, base on the abbreviated version 819 of Yi characters which collected and adapted by the Yi experts and scholars under the leadership of the elder named Jinghua Wu.

As we all know, Yi people lived in high mountains for generations, they treat fog as their friend and mountain as their companion from 1978, Up until now the real number of Yi people who can master Han-Chinese is less than 30%. Yi literacy for the Yi-Chinese bilingual teaching has played an important role, the lower grades of Yi students from rural areas did not have Yi language to assist teaching and could not understand mathematics quantitative and logical relations, the low-grade Yi students, which lags behind the development of language normal school learning. It takes three years for Yi kids to truly understand the Han characters, which means that it takes another three years for native Yi students to adapt the Han culture. There is a common phenomenon that Yi minority students who select the Yi-Han bilingual teaching/learning method have much better grades in mathematics. The best way to teach the mathematics -it should be calculated and re-expressed in its own mother-language. For example, In the research, bilingual teachers and principals all agreed that bilingual teaching has given birth to many local talents.

GANNUO BI-LINGUAL HIGH SCHOOL TEACHER LITERATURE AND ANCIENT PHILOSOPHY

Jinshi Guoji

Indigenous knowledge is the experiences and knowledge system built by the local people through many generations' innovation and adaptation to a specific physical environment, which are also the local livelihood strategy and decision-making basis. The multiple on-site investigation in Yunnan and Sichuan provinces in the beginning of the 21 century, has found that Yi indigenous knowledge has prolonged history and is dynamic due to impact of the social transformation. It also found that Yi indigenous knowledge on plants, wild animals, forest management, animal husbandry, agricultural -ecosystem, herbal medicine, foods, natural disaster prediction and control, astronomical calendar and etc. are widely practiced and transmitted by local social institution. It is necessary to integrate Yi indigenous knowledge with the bilingual basic education, particularly the physical science subjects. It helps the teachers and students to better understand the modern science subjects, to overcome their fear mentality, to build cultural consciousness, and to strengthen cultural exchange. And Yi indigenous knowledge is comprehensive with social, economic and ecological functions, therefore, reconstructing the advanced indigenous knowledge system which are adapted to the development of the new era can help the local community for sustainable development and "beautiful rural construction". A package –methods for integration indigenous knowledge and approaches are recommended. Student-centered learning methods, inter-cultural communication methods associated with indigenous knowledge study can also be integrated into the bilingual basic education reform.

THE UNIQUE VALUE OF THE SPECIAL FOOD ON THE TIBETAN PLATEAU

Xing Jin

(Research Center of the Lhasa Qinghe Fruit Food Co.Ltd.) – China

The Tibetan Plateau is an important part of the Qinghai-Tibet Plateau. The scope refers to the area south of the Kunlun Mountains, north of the Himalayas, Karakoram Mountains to the west and the Hengduan Mountains to the east each region with its own specific natural ecological rich characteristics of animal and plant resources.

The vast plateau of Tibet enjoys a green and healthy farming and animal husbandry culture with rich species resources. Highland barley, yak meat, products of yak milk (such as ghee, dairy cakes, etc.), hemp jerk, and egg of Tibet are all characterized by unique biological characteristics, nutritional value, processing technology and economic value.

Lhasa Qingheguo Food Co. Ltd. hired the Michelin chef, selected preferred Tibetan food ingredients, research the development of exquisite Tibetan barley moon cake. Tibetan culture brand “Tun Ba Peng Xi,” with a wealth of brand stories introducing to the domestic and foreign consumers to promote the unique value of the Tibetan plateau specialty foods. High altitude climatic conditions are harsh, but the highland specialty foods are with unique nutrition to feed the people. Barley barren with “three highs two lows” (high protein, high fiber, high vitamin and low fat, low sugar) structure. Yak meat is rich in protein and amino acids, low in fat and high in calories. Dregs is rich in protein, minerals, lactose, enzymes and multivitamins. Fern contains protein, fat, carotene, vitamin B2, vitamin C, and starch, dietary fiber, carbohydrates, calcium, phosphorus, iron, lipids, and so on. We will bring some samples to IUAES 2018 meeting in order to exchange with conference attending scholars to discuss possible cooperative research project.

THE STONE FOREST PALEOLITHIC IN CHINA (212,000 YEARS)

Guanghua Dou

(Association of Cultural Relics Museum in Shilin Yi Autonomous County) – China

Over the past 10,000 years, Chinese Yi People started to create symbolic texts and express their wishes in the form of symbols. Symbolic text is one of the greatest inventions by ancient Yi People. The latest research of archeology and philology shows that this ancient civilization of the Yi is not only a civilized but also the greatest civilization of China and of all mankind. In China, A large number of ancient human ruins unearthed in the Central Plains, Northwest China, East China and South China have been deciphered by Yunnan Yi texts.

Reference books: “Stone Forest Relics Research” (Dou Guanghua, Fang Yaozhang waiting for Yunnan Nationalities Publishing House) A Comparative Study of Ancient Yi Characters and Old Neolithic Cultures (长的摘要)

This type of writing, created by the Chinese Yi People in the southwest, continued to migrate to rest regions. By the Shang period, this further developed and became “Oracle.” Among unearthed characters in the Stone Forest in Yunnan, the same shape examples abound. “Oracle” spread to the Qin Dynasty, to the Han Dynasty. This paper will discuss: 1) the ancient Yi scripts were handed down as a special form of “symbolic writing”; 2) the ancient Yi with its creation time and the evolutionary history confirmed that ancient Yi language is the one of the greatest ancient civilization. in China

— Session —

THE ACHIEVEMENTS OF YI CHINESE BI-LINGUAL TEACHING AND THE PROBING OF OPENING A YI CHINESE BI-LINGUAL EDUCATION IN SHIMIAN COUNTY

Zigen Xie

(Caluo Township People's Government of Shimian County) – China

Yi and Chinese bi-lingual education was first proposed in 1978, after decades of exploration and practice. It has achieved great success in Xichang, Zhaojue, Xide, Yanyuan of Liangshan Yi Autonomous Prefecture of Sichuan province. At the same time, the four counties as the center, the patterns' radiation of Yi and Chinese bi-lingual education has covered 12 counties of the 17 counties in Liangshan Yi Autonomous Prefecture, covering a rate of 70%. The successful practice of Yi and Chinese bi-lingual education, greatly improving the various level of Yi nationality Students' enrollment rate, especially, it made great contributions to the college enrollment ratio and the employment rate of university graduates. It also made good contributions to the poverty alleviation campaign China; It also made great contribution to the diversity and sustainable multilingualism development of the world. Shimian County was built in 1952, it is a minority treatment County of Sichuan province, the county has 7 Yi nationality Towns, which is 43.75% of the all towns of the county. Located in a Golden Triangle of Xiao Liangshan, Colse to Mianning County, Yuexi County, Ganluo County of Liangshan Yi Autonomous Prefecture, adjacent to the Hanyuan County of Ya'an City, intersecting with Jiulong county, Kangding city and Luding county. Shimian County has complete transportation and educational infrastructure, and has the conditions of setting up Yi and Chinese bi-lingual education. That will benefit 300000 Yi people of the 7 neighboring counties.

ADVICE ON BILINGUAL BASIC EDUCATION REFORM FOR YI ETHNIC PEOPLE: RECONSTRUCTION OF YI INDIGENOUS KNOWLEDGE

Chuan Liang

(Yunnan Academy of Social Science) – China

Indigenous knowledge is the experiences and knowledge system built by the local people through many generations' innovation and adaptation to a specific physical environment, which are also the local livelihood strategy and decision-making basis. Yi indigenous knowledge has prolonged history and is dynamic due to impact of the social transformation. The multiple on-site investigation in Yunnan and Sichuan provinces in the beginning of the 21 century, has found Yi indigenous knowledge on plants, wild animals, forest management, animal husbandry, agricultural -ecosystem, herbal medicine, foods, natural disaster prediction and control, astronomical calendar and etc. are widely practiced and transmitted by local social institution. It is necessary to integrate Yi indigenous knowledge with the bilingual basic education, particularly the physical science subjects. It helps the teachers and students to better understand the modern science subjects, to overcome their fear mentality, to build cultural consciousness, and to strengthen cultural exchange. A package –methods for integration indigenous knowledge and approaches are recommended. Student-centered learning methods, inter-cultural communication methods associated with indigenous knowledge study can also be integrated into the bilingual basic education reform.

THAI CHARACTER AND THE PROCESS OF ADAPTING AND CHANGING THAI CULTURE IN VIETNAM

Yen Thi Cam Anh

(Thai Nguyen University of Educationresearch) – China

Thai people is an ethnic people that has the third highest population in Vietnam and is one of the few minorities in Vietnam has its own character. Nowadays, in Thai community, there are two kinds of character that coexist, namely, the ancient Thai character and the modern Thai character. The ancient Thai character includes all the character that used in ancient texts such as texts for worshipping and ancient books about the migration of Thai people to Vietnam and the wars explored when Thai people fought for land with other minority communities. However, there are fewer and fewer people who are able to read this kind of character and Thai character is in danger of being incomprehensible. After ten centuries, Thai people are now resident stably in some areas in seven mountainous provinces in Vietnam, primarily in Northwest and North Center of Vietnam and forms 10 different dialect areas. To facilitate the recording of Thai dialects, from about the middle of 20th century, the revolutionary government of the North of Vietnam decided to construct a new system of modern Thai character based on ancient Thai character but be simplified to make it easier to the mass. This modern Thai character plays an increasingly important role in Thai culture from time to time, becomes a means recording every thought and emotion of Thai community. This article analyzes this role of both ancient and modern Thai character in process of constructing their own position as well as adapting with Vietnamese culture of this people.

REVIEW OF YI LANGUAGE'S CLASSICS IN LIANGSHAN

Zhifa Lu

(The Minority Culture Research Institute of Ninglang Yi Autonomous County) – China

In the historical development process, the Yi nationality has written a wide variety of worthy literature classics in Yi language. As far as the Liangshan Yi region is concerned, these classics include the two categories of “Bimo classics” and “Folklore Classics”. “Bimo classics” mainly used in the public ceremony, funeral ceremony, and all kinds of family ceremony, as well as for the measurement of astronomy, calendar, numerology etc. “Folklore classics” includes Yi Creation Epic, heroic epic, education classics, narrative poem, the proverb called “Erbi” or “Kezhi”, and a large number of myths and legends, folk tales, folk songs, riddles, fairy tales and songs etc. These classics reflects the Yi ancestors wisdom, shows the unique values of them, as a window to reflects the ancient Yi civilizat

OP 190 – UNSUSTAINABLE DEVELOPMENT AND SOCIO-ENVIRONMENTAL CONFLICTS. THE PROTEST STRATEGIES OF THE AFFECTED POPULATIONS

The discourse of sustainable development, intended to be fraternal global speech, the new ideology of the twentieth century (Ribeiro 2009). The reality of large enterprises showed the face of unsustainability of the actions carried out under the paradigm of adequacy (Zhourri, 2007). Large-scale projects enter into territories occupied by traditional populations, compulsorily displacing, putting the urgency of the work to the detriment of the landscape and the way of life of the population, generating socio-environmental conflicts, generating victims of development. Globalization and the actions of the BIRD, multilateral agencies, act in a new division of labor, such as neo-extractivism in developing countries, resulting in a Commodity Consensus (Svampa, 2013). This deepens the dynamics of dispossession of lands and resources of territories, produces new forms of domination. The State creates its instruments for control and regulation, claiming the inevitability of the projects. We propose the discussion of the subject with anthropologists, with the following objectives:

- To analyze environmental and population displacement issues from the point of view of anthropology.
- To discuss ethnographies resulting from neo-extractive intervention practices in the context of Latin American countries.

Convenor:

Arlene Renk

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Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Spanish, English and Portuguese

Keywords: conflicts social environmental; unsustainable development; strategies and population dilemmas

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

MEIO AMBIENTE, PROJETOS E DISPUTAS

HIDRELÉTRICAS COMO PROMOTORAS DO DESENVOLVIMENTO REGIONAL NA BACIA DO URUGUAI: O CASO DA UHE ITÁ

Humberto José da Rocha

(Universidade Federal da Fronteira Sul)

Este trabalho discute em que medida as hidrelétricas promovem o desenvolvimento nas regiões onde são instaladas. A questão será abordada tomando como objeto a UHE Itá (instalada entre 1990-2000). A escolha por este caso se justifica metodologicamente pelo fato de esta ser uma usina emblemática dentre as instaladas na bacia do Uruguai, locus privilegiado da nossa análise. O gigantismo da obra, as promessas e expectativas de desenvolvimento, os acordos estabelecidos, a relocação do núcleo urbano e de diversas comunidades rurais, a localização em um rio limítrofe entre duas unidades da federação, o impacto sobre municípios com diferentes performances econômicas e a abrangência de um espaço temporal que oferece uma série histórica considerável para a análise dos dados, são elementos que qualificam o caso enquanto objeto de pesquisa. Além do referencial teórico e de pesquisas realizadas anteriormente na região, o trabalho consta do levantamento de índices econômicos e sociais e da legislação referente aos repasses de recursos pelas hidrelétricas. O texto está estruturado da seguinte forma: (1) inicialmente apresentamos o arcabouço teórico-metodológico e o marco regulatório para compreender a perspectiva conceitual que orienta a o conceito de desenvolvimento regional neste trabalho e o funcionamento do encargo de Compensação Financeira pela Utilização de Recursos Hídricos (CFURH) e da Tributação sobre a energia elétrica enquanto recursos potencialmente influentes neste desenvolvimento. (2) A partir disso, contextualizamos o caso descrevendo a UHE Itá apresentando os dados das áreas inundadas nos municípios atingidos para termos ideia da influência da usina sobre a geografia da região. (3) Dimensionada a usina na região, apresentamos a evolução do Produto Interno Bruto (PIB) e as respectivas porcentagens de CFURH em cada município atingido para obtermos uma primeira dimensão geral sobre o crescimento econômico da região em relação à hidrelétrica. (4) Na mesma linha, apresentamos a evolução do Índice de participação dos Municípios (IPM) sobre o Imposto sobre Operações relativas à Circulação de Mercadorias e sobre Prestações de Serviços de Transporte Interestadual e Intermunicipal e de Comunicação (ICMS) para termos dimensão dos repasses de tributação sobre a energia para os municípios e enfatizarmos uma distinção entre os conceitos de desenvolvimento regional e local. (5) Conhecidos os índices de encargos e tributos apresentaremos a evolução do Índice de Desenvolvimento Humano (IDH) nos municípios atingidos estabelecendo relação entre os dados então apresentados e o desenvolvimento efetivamente. (6) Finalmente, sintetizamos as informações e apresentamos conclusões estabelecendo interfaces com outros casos sugerindo possibilidades para pesquisas nesse campo.

DEVELOPMENT BASED ON HYDROPOWER: THE EVIDENCE OF A CULTURAL ARBITRARY

Patricia Jung

(Universidade Comunitária da Região de Chapecó) – Brasil

Arlene Renk

(Universidade Comunitária da Região de Chapecó) – Brasil

In Latin America a model of neo-extractive development is seen, in which, while expanding and diversifying the exploitation of natural resources, it is supported by the regulatory loosening resulting from a greater state presence. Responding to this logic, the Brazilian electricity sector has invested in hydroelectric power plants, driven by investments under the Initiative for the Integration of Regional Infrastructure in South America (IIRSA), in conjunction with the Programa de aceleração do Crescimento- Growth Acceleration Program- (PAC), through which large projects were executed as Barra Grande, Belo Monte and other projects even more ambitious such as the Garabi-Panambi project. What is verified in the factual plan is the unsustainability of such hydroelectric projects, either by the environmental aspect, or by the social and cultural aspects. It is by facing this background that we propose to discuss how development, above all, sustainable development, has universalized demands to the point of implementing a global “fraternal discourse” of monopolization of powers (RIBEIRO, 2008, p.18), giving a focus on how hydroelectric dams are inserted within a field of power that reproduces cultural arbitrary.

PRODUCTION OF HYDROELECTRIC PROJECTS, ENERGY DEMAND AND DISCURSIVE CONSTRUCTIONS IN ANTHROPOLOGY

Alejandro Balazote Oliver

(Universidad de Buenos Aires-Universidad Nacional de Lujan) – Argentina

In this paper, we analyze different discursive approaches created by the Social Anthropology according to the study of the construction of large hydroelectric dams, causes and effects.

The different anthropological lines, that have been used for this purpose, are mainly focused on the characteristics of the social impact suffered by those who have been affected (often circumscribed to the displaced). With less assiduity, they address the regional consequences of the capital investment processes required for the realization of these large infrastructure projects. Finally, we agree that the existence of studies where they relate the construction of hydroenergetic dams with the formulation of a national energy matrix are scarce, so we emphasize the central input of that relation for the design of an economic model that sets the production guidelines and the distribution of income.

We propose to review critically different configurations of meaning arising from the treatment of this topic, rescuing the value of the ethnographic experience of the anthropological research.

EFFECTOS SOCIO-URBANOS Y AMBIENTALES DE GRANDES PROYECTOS DE DESARROLLO. EXPERIENCIAS EN LATINOAMÉRICA

Walter Fernando Brites

(Instituto de Estudios Sociales y Humanos. CONICET-UNaM) – Argentina

Esta propuesta trata de redimensionar los efectos heterogéneos y multidimensionales que generan en el tiempo los grandes proyectos de desarrollo. Las grandes obras de infraestructuras como construcción de carreteras, aeropuertos, complejos deportivos para grandes eventos, mega proyectos de renovación urbana, centrales hidroeléctricas, etc., re-estructuran amplios territorios, cambian los patrones de usos del suelo, producen desplazamientos de población y de actividades, reconvierten y revalorizan nuevos espacios, generan desigualdades, entre otros episodios eslabonados.

De manera específica, esta propuesta trata de debatir diferentes experiencias generadas en distintas ciudades latinoamericanas a partir de la implementación de grandes proyectos de construcción de infraestructuras y equipamiento urbano, revisando fundamentalmente como diferenciales proyectos conllevan muchas veces similares impactos socio-económicos y espaciales urbanísticos. Estos proyectos generalmente se valen del recurso paisajístico, del embellecimiento estratégicos y de la renovación, generando cambios en el entorno urbano, que pueden ser bruscos o graduales, generar o no resistencias y conflictos, pero abren la puerta a una multiplicidad de procesos y problemas: apertura de nuevas áreas de recualificación, revalorización urbana, especulación inmobiliaria, gentrificación, y otras formas de desplazamientos, etc.

En la experiencia latinoamericana, los grandes proyectos urbanos han adquirido diferentes matices, desde consistir en una política para la inversión de capital para la revalorización del suelo, una estrategia para el mejoramiento de la imagen urbana, un incentivo de desarrollo comercial y turístico, hasta constituir mecanismos de regulación de asentamientos informales. Finalmente, esta propuesta reflexiona como el auge de estos grandes proyectos urbanísticos, a través de políticas de marketing urbano (embellecimiento, city-branding, turificación,) como estrategia para mejorar la economía urbana, demuestran la escasez de alternativas para proponer un urbanismo diferencial acorde a la especificidad de cada ciudad y la equidad social en la ocupación del espacio urbano.

MEIO AMBIENTE, PROJETOS E DISPUTAS

“NÓS NÃO FOMOS CONSIDERADOS PESSOAS” – O DESENVOLVIMENTO E SUAS AÇÕES NO ÂMBITO DE UM PROJETO DE COOPERAÇÃO INTERNACIONAL

Ângela Camana

(Universidade Federal do Rio Grande do Sul) – Brasil

João Morales

(Universidade Federal do Rio Grande do Sul)

A partir de 2009, no contexto de discussão internacional sobre land grabbing (saque de terras), iniciam as movimentações para a implementação do Programa de Cooperação Tripartida para o Desenvolvimento Agrícola da Savana Tropical em Moçambique (ProSAVANA). Esta iniciativa, fruto de um acordo entre Brasil, Japão e Moçambique, é narrada como uma experiência de “desenvolvimento” no âmbito da chamada “cooperação Sul-Sul”. Ainda que o programa alegue ter sido substantivamente modificado durante os últimos anos, organizações de camponeses e comunidades situadas ao longo do Corredor de Nacala, região ao Norte do país, denunciam a usurpação de terras em detrimento da produção de commodities e a ausência de negociações, bem como a falta de indenizações justas. A partir de entrevistas, observação e análise de documentos, decorrentes de trabalho de campo realizado em dois períodos (2017 e 2018), o objetivo desta reflexão é observar como a articulação de instituições multilaterais, organizações locais, Estado(s), iniciativa privada, documentos e relatórios produzem a (não) existência das pessoas (e das “suas” naturezas) quando das negociações para implementação do ProSAVANA. Além disso, busca-se refletir, neste contexto, sobre a inevitabilidade do desenvolvimento (ZHOURI, 2008; RIST, 1996) e os encontros violentos que esta ideia-força expõe. Ao compreendê-lo como um conflito ambiental (FLEURY, 2013), tem-se que disputas como as que circundam o ProSAVANA colocam em xeque a capacidade de se “ser pessoa”. Uma reflexão preliminar dá conta de que os sujeitos e suas machambas são apagados em diversas ordens, o que inclusive viabiliza a não realização de ritos jurídicos obrigatórios na lei moçambicana.

EXPLOTACIÓN DE HIDROCARBUROS, IDENTIDAD Y CONFLICTO EN TERRITORIO MAPUCHE, NEUQUÉN, ARGENTINA

Juan Carlos Radovich

(Universidad de Buenos Aires) – Argentina

En este trabajo nos proponemos analizar, las características del impacto socioambiental que la introducción de la técnica de fractura hidráulica o “fracking”, para la obtención de hidrocarburos, producirían en la provincia del Neuquén, Argentina, en el yacimiento de hidrocarburos no convencionales denominado “Vaca Muerta”. Analizaremos las políticas públicas llevadas a cabo por los Estados provincial y nacional en relación con dicha explotación; y las respuestas de diversos sectores sociales, especialmente comunidades representativas del pueblo originario mapuche, las cuales han elaborado diversas estrategias de lucha en defensa del territorio, con el fin de lograr su reconocimiento como comunidades originarias. Se trata de las agrupaciones Campo Maripe, Newén Currá y Futa Trayén, afectadas por el impacto socioambiental de la explotación petrolífera en la región.

“AGORA É TUDO DIFERENTE”: TERRITORIALIDADE E IDENTIDADE DE FAMÍLIAS REASSENTADAS PELO PROJETO DE TRANSPOSIÇÃO DO RIO SÃO FRANCISCO, BRASIL

Verena Sevá Nogueira

(Universidade Federal de Campina Grande) – Brasil

O projeto de transposição do rio São Francisco é uma obra do governo federal brasileiro que prevê o desvio das águas do rio São Francisco para o beneficiamento de 390 municípios localizados na região semiárida brasileira, e carente de recursos hídricos. Contudo, um projeto que vem ocasionando sérios impactos socioterritoriais para as populações que tiveram suas terras atingidas pelas obras e, em virtude disso, foram delas desapropriadas. Neste trabalho analiso o atual processo de reassentamento de um grupo de 120 famílias rurais de São José de Piranhas, PB, Brasil, desapropriado de seus Sítios e reassentado na Vila Produtiva Cacaré. Na nova vida na Vila tem-se observado a conformação de uma nova territorialidade (construção territorial) resultante da combinação de saberes e práticas territoriais tradicionais, acionados pelas famílias reassentadas numa tentativa aparente de retomada do antigo modo de vida no Sítio, com novas formas de praticar o território, condizentes com a organização socioterritorial no novo lugar, a Vila. Uma nova territorialidade que, quiçá, pode estar levando a construção de uma nova identidade social, que analítica e provisoriamente passo a denominar de moradores de Vila.

TABAS, ROÇAS E LUGARES DE ENCANTO. REMOÇÕES E RECONSTRUÇÕES ANACÉ EM CAUCAIA, CEARÁ

Rute Anacé

(Universidade Federal do Recôncavo da Bahia) – Brasil

Jurema Machado

(Universidade Federal do Recôncavo da Bahia) – Brasil

O trabalho propõe realizar uma análise sobre os impactos causados com a chegada de indústrias no território indígena Anacé, aldeia Matões, localizado na cidade de Caucaia, região metropolitana de Fortaleza. Historicamente, desde o período colonial, grandes projetos de desenvolvimento atingem mais diretamente os povos indígenas, permeados pela visão predominante de que estes povos impedem o desenvolvimento. Belo Monte, Complexo de hidrelétricas no Tapajós, mineração, construção de portos, estradas e ferrovias ameaçam modos de vida que se contrapõem à exploração do capital. Pretendemos discutir e analisar a presença do povo indígena Anacé em uma região de forte urbanização e os projetos de desenvolvimento que o atingiu ao longo de mais de duas décadas, provocando dispersões e inaccessibilidade a recursos naturais, pesca, agricultura e extrativismo nas matas. Para tanto, daremos um enfoque direto em dois processos de remoção sofridos pelo povo Anacé, 1. desapropriação, nos anos 1990, de parte da população Anacé em função da construção do Complexo Industrial e Portuário de Pecém; 2. remoção, em 2018, da quase totalidade das famílias para uma “reserva” construída pelo Governo do Estado do Ceará, em função da ampliação do complexo siderúrgico no que havia restado do território tradicional Anacé. Será importante igualmente destacar a resistência de algumas famílias em deixar suas terras nos dois processos, pautada pelo apelo à memória, e o sentimento de pertencimento ao lugar.

MEIO AMBIENTE, PROJETOS E DISPUTAS

NEGOTIATING MARGINALITY: SUBALTERN CITIZENS AND CONFLICTS OVER DEVELOPMENT IN INDIA

Rajakishor Mahana

(Kalinga Institute of Social Sciences) – India

Providing a critical ethnography of five different tribal movements fighting against the mega-industrialization projects in India, the paper presents a thick description of the confrontation of the tribals to the authoritative forces of state domination. This confrontation, a counter-hegemonic discourse, is neither antagonistic to change nor anti to development, but rather in fact, the paper argues, that the tribals are the subaltern citizens who aspire for not only more material and economic prosperity but also freedom – freedom from domination and deprivation. The paper therefore seeks to answer: how do the tribals negotiate marginality in their everyday lives in challenging domination and celebrating their desires, wishes, anticipations and material prosperity as well as in coping with the ruins of frustration and suffering.

Drawing on ethnographic fieldwork carried over a decade (2006-2016), the paper provides empirical evidences and conceptual explorations on the resistance of subaltern citizens against domination. The paper challenges current theories of social movements which claim that a cultural critique of the “development” paradigm is writ large in the political actions of those marginalized by “development” – tribals who lived in harmony with nature, combining reverence for nature with the sustainable management of resources. On the other hand, questioning the established notion of “marginality as a problem”, the paper revisits “marginality” as a possible site that nourishes the capacity of the tribals to resist and to imagine and create a new world. The complexity of tribal politics, then, cannot be reduced to an opposition between “development” and “resistance.” The paper therefore persuades us to re-examine the politics of representation within the ideology of progressive movements.

NOVAS GRAMÁTICAS DA RESISTÊNCIA, DIFERENTES ESCALAS E ESTRATÉGIAS DISCURSIVAS NO ESPAÇO PÚBLICO E PRIVADO. ENTRE MAPEAR E FAZER MAPAS, ETNOGRAFAR E FAZER ETNOGRAFIA

Rafael Lopo

(Universidade Federal de Minas Gerais) – Brasil

O presente trabalho busca refletir sobre as particularidades da prática antropológica em um contexto de crise envolvendo o rompimento da barragem de Fundão, em Mariana/MG, e seus efeitos-derrame. Com isso, pretende-se também analisar e compreender as diferentes estratégias utilizadas pelos atores envolvidos nos processos de mitigação, reparação e indenização em múltiplas escalas, pensando na forma como estes agentes e sujeitos utilizam-se de diferentes conhecimentos e saberes para responder ou dar conta de demandas trazidas diante da peculiaridade de tal contexto. A partir de uma pesquisa que envolve um processo de cartografia social, acompanhamento de reuniões, pesquisa de documento, entre outros, os questionamentos em torno das relações entre fazer mapas e mapear trazidos por Latour são as bases para refletir também sobre as diferenças entre “etnografar” e fazer etnografia, tentando refletir sobre as peculiaridades e limites de uma pesquisa em contexto de crise, envolvendo, inevitavelmente, os constrangimentos tanto espaciais quanto temporais de tais conjunturas. Dessa forma, e inspirado nas reflexões de Marylin Strathern a respeito do fazer etnográfico, busca-se também pensar nas relações entre relações que são permeadas cotidianamente pelas condições e limites político/epistemológico das pesquisas envolvendo grandes projetos de desenvolvimento, bem como apontar possibilidades de outras grafias para o trabalho do antropólogo.

COMMUNITY QUILOMBO OF MORRINHOS – MG FACE THE ONSLAUGHT OF EUCALYPTUS MONOCULTURE IN THE TERRITORY

Raquel de Souza

(Universidade Federal de Minas Gerais) – Brasil

This work aims to present a historical context of the process of resistance of the quilombola community of Morrinhos, located in the Jequitinhonha Valley – MG, in guaranteeing its territory against the neo – developmental efforts of the eucalyptus plantation companies in the region. The Morrinhos quilombo is composed of groups that can be defined by the proximity of kinship, by the common ancestry, by traditional practices and knowledge linked to the management of natural and symbolic resources. Recognizing their rights and the struggle for their identity reconstruction and socio-political inclusion, the group has established permanence strategies, among which, the demand for certification with the Palmares Cultural Foundation, which, after documentary analysis, issued on 07/31/2014 to Certificate of Self-definition Quilombola. The peasantry and ethnicity of the group were understood as well as their struggle for formal recognition and guarantee of rights, especially territorial rights. To obtain the data, we used the ethnographic method. To obtain the data, the ethnographic method was used. The results showed that the State was slow to guarantee rights, especially in the context of conflict with eucalyptus planters in the region. The conclusions converged towards the effective existence of a state that, paradoxically, includes and excludes, and places on its banks the community of Morrinhos, which struggles on a daily basis to survive its territory.

MEIO AMBIENTE, PROJETOS E DISPUTAS

JOB OR WATER, MINERS OR BENEFICIARIES: CONTROVERSY OVER THE “CERRO CORONA” MINING PROJECT IN NORTHERN PERU

v3927959

(Universidade Federal do Rio Grande) – Brasil

This paper is about the dynamics of open-pit mining activity and related controversies in the Andean region of Cajamarca, Peru. Based on ethnographic research conducted between 2013 and 2014 in the region of Cajamarca (Peru), this work analyses how the design of an open-pit mine in the city of Hualgayoc, named Cerro Corona, influences people who used to be underground miners. Even though, miners articulate a narrative that Hualgayoc is a “mining region”, their efforts to negotiate with the mining company oscillate between antagonism and expectations for jobs. Some of them are ignored for not being modern miners that manipulate sophisticated machines, even though they have worked as underground miners for decades. When the urban center of Hualgayoc became an ADI (area of direct influence), their residents were also categorized in specific classification that repress them. Besides, the case shows that the Project offers jobs because of their own failures during its implementation. This loss is seen as an opportunity for hiring people that could bring water from other places. The effects on the environment and people are real, they travel through parallel worlds. This case in the emblematic region of Cajamarca illustrates conflicts around designs, relations and development.

ANÁLISIS COMPARATIVO DE LAS RELOCALIZACIONES COMPULSIVAS EN AREAS URBANAS Y RURALES. EL CASO DE LA REPRESA DE ITÁ (SANTA CATARINA Y RIO GRANDE DEL SUR, BRASIL)

María Rosa Catullo

(Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

En este trabajo estudiamos los efectos de la construcción de la represa de Itá ubicada en el río Uruguay, entre los municipios de Itá (Estado de Santa Catarina) y Aratiba (Estado de Río Grande do Sur). La misma formó un lago que tiene una cota de 370 metros (respecto al nivel del mar), con un volumen total de 5.100 millones de metros cúbicos, ocupando 141 Km² de área total. Presenta un potencial instalado de 1620 MW y afectó en su gran mayoría áreas rurales, parcialmente el municipio de Marcelino Ramos (RS) y en su totalidad la sede del municipio de Itá (SC).

(Catullo y Coun, 2002)

Nos focalizaremos en el municipio de Itá, donde se relocalizaron pequeños productores rurales y la ciudad de Itá en su totalidad.

Consideramos importante analizar comparativamente las respuestas y estrategias de la población rural que se organizó en la Comissão Regional de Atingidos por Barragem (CRAB), resistiendo a la construcción de la represa, en contraposición a la población de la ciudad de Itá que estuvo mayormente, a favor de la misma. Además, la ciudad de Itá es un caso único, donde se relocalizó toda su población, incluyendo su cementerio, con el stress que esto conllevó a sus habitantes.

Para tales fines, recurriremos a la bibliografía existente sobre los procesos de relocalizaciones de las áreas rurales del municipio de Itá, en particular utilizaremos la Tesis Doctoral (1998) y los textos de María José Reis (UFSC/UNIVALI); quien ha analizado las respuestas de los afectados rurales de dicha represa, a lo que sumaremos trabajos posteriores. En tanto que para la relocalización de la ciudad de Itá, además de la bibliografía existente, nos basamos en los trabajos de campo realizados por Catullo en 1999, 2003 y 2004 en base a Convenios entre los gobiernos de Argentina y Brasil y las siguientes universidades: Universidad Nacional de La Plata y Universidad Federal de Santa Catarina.

Aclaremos que si bien existen un artículo conjunto de Catullo y Reis (Reis, Castells y Catullo (2005) y un artículo donde comparamos las respuestas de los afectados de la ciudad de Itá y de la ciudad de Nueva Federación (Argentina) (Catullo y Coun, 2002) nunca hemos trabajado con el material del cual nos valemos para este trabajo.

VÍTIMAS DO DESENVOLVIMENTO EM EMPREENDIMENTOS HIDRELÉTRICOS NO SUL DO BRASIL

Silvana Terezinha Winckler

(Universidade Comunitária da Região de Chapecó) – Brasil

Arlene Renk

(Universidade Comunitária da Região de Chapecó) – Brasil

As indústrias extrativas, em suas formas de inserção para operação, deixam marcas, por mais que os aparatos legais tentem minimizar os efeitos nocivos e irreversíveis. Ao contrário das hidrelétricas, a indústria da mineração dispõe de protocolo não oficial, mas bem visto no âmbito empresarial: a Licença Social para Operar. Os povos indígenas e tradicionais encontram-se amparados na Consulta Livre, Prévia e Informada da Convenção 169 OIT, o que nem sempre ocorre. Outro instrumento que poderia ser uma tentativa de ágora consistiria nas Audiências Públicas, não fosse a despossessão linguística (vernacular e de termos técnicos) de considerável fração da plateia, e um Estudo de Impacto Ambiental nem sempre fidedigno à realidade, como é evidenciado no decorrer das obras. A política energética brasileira, das últimas décadas, em nome do crescimento do país e de seu desenvolvimento, diretamente ou por meio de leilões, construiu grandes empreendimentos hidrelétricos, resultando na alteração da paisagem, flora, fauna, no desalojamento de grupos humanos (povos indígenas, ribeirinhos, camponeses). As alterações do substrato morfológico desses grupos, de sua cosmologia, da vulnerabilização, dos efeitos posteriores não contabilizados pela economia formal, sob a categoria de vítimas do desenvolvimento, pretendemos discutir neste painel.

OP 191 – URBAN MIGRANTS AND TRANSFORMATION OF PUBLIC SPACE

Throughout history, cities have adapted to movement of population. In many cases, they have also been gateways to the rest of the country. Newcomers affect changes in the urban infrastructures and bring new lifestyles. Places of contact between locals and newcomers have expanded beyond the public square, as cities are now dominated by hotels, headquarters of multinational corporations and other meeting places. Social networks and other online facilities add to this.

The panel builds on recent publications by members of the IUAES Commission of Urban Anthropology that address current trends on urban diversity world-wide, stimulating critical comparative analysis.

This panel focuses on how cities respond to socio-demographic movements, asking whether cities resist, try to regulate or adapt to them, and how urban migrations change overtime. We invite papers that address the following questions:

- What parts of the heritage can be preserved in the transforming cities?
- What are contemporary visitors looking for in cities?
- How do local merchants and other service providers deal with change, and to what extent can they be said to be local?
- How do local political elites respond to these changes?
- How do people of different ethnic and religious backgrounds co-exist?
- How do the poorest dwellers respond to change and to immigration?
- How do these changes affect the public space?

Convenor:

Zdenek Uherek

(Institute of Sociological Studies, Faculty of Social Sciences, Charles University) – Czech Republic

Giuliana B. Prato

(University of Kent, Canterbury) – UK

Comissão/Comission: Commission of Urban Anthropology

Languages accepted for paper presentations: Presentations in English

Keywords: Urban anthropology; migrations; transformation processes; city culture.

Thematic lines: 35. Urban Anthropology/Antropologia Urbana

— Session —

INTEGRATION OR ASSIMILATION?: SURVIVAL STRATEGIES OF ALEVIS IN TURKEY

Hiroki Wakamatsu

(Toros University) – Turkey

This paper examines the way in which Alevis in Turkey have developed the strategies for survival as a minority within the Sunni-Turkish majority nation-state since the Turkish Republic was established in 1923. Alevis in Turkey are heterodox religious minority whose religious practices are different from five pillar of Sunni Islam even though the majority of them assert themselves as Muslim. Their ritual practices are different from orthodox Sunni Islam's creed for example they do not go to the mosque for five time prayer per a day, do not fast in Ramadan, do not go to Pilgrimage to Mecca. In spite, they have some religious traditions differing from Sunni Islam. One of the most famous religious rituals of Alevis is the Cem ritual. Due to their different religious life style they have been persecuted for a long time. In the Ottoman period they were considered as an infidel and worse than other religious groups included Jews and Christians by the Islamic religious authority of the government. These persecutions have socially continued even since the foundation of a secular republic. However, previous studies extremely tend to focus on the conflict or dispute around the Alevism between Alevis and Sunnis (or Turkish government). At the same time these studies have not sufficiently mentioned about the relationship between Alevi NGOs which try to differentiate the Alevism from "Alevi-Islam" or just "Islam". Therefore, these activities of Alevi NGOs disturb local Alevis in actual field. The paper tries to describe how their survival strategies have been developed within the relationship and interaction between Alevis and Sunni majority. At the same time it focuses on how they live as a "different" minority within the Sunni majority society considering analytical terms like "integration" and "assimilation" in a different social context. Finally it reveals the various aspects of "survival strategies" of Alevis in Turkey within the relations among Alevis, Sunnis and Alevi NGOs through an Anthropological analysis and the ethnographic descriptions.

TRANSFORMATION, PUBLIC SPACE, PRAGUE AND LITTLE TOWNS IN THE CZECH REPUBLIC

Zdenek Uherek

(Institute of Sociological Studies, Faculty of Social Sciences, Charles University) – Czech Republic

The paper focuses on the issue of the unevenness of the transformation processes we are witnessing in the Czech Republic. While some big cities, especially the capital of Prague, have become a place of the highly diversified population and wide cultural exchange, medium, and small cities are developing with different dynamics and often with other values and preferences. Debunking disproportion and harmonize the relationship between the overloaded urban centers, where the dynamics of movement of people, goods, and information becomes for residents often unbearable and the pace fed up and confused, and areas that do not receive external stimuli, is a topic that seems ever more pressing. In my contribution, I would like to talk about the view of urban diversity as seen by the inhabitants of Prague, the institutions dealing with tourism and cultural heritage and as seen by the inhabitants that are out of the centers of speed urban development. Included in my interpretation are also opinions of people who have recently immigrated to the Czech Republic from abroad and interviewed in 2016.

OP 192 – VISUAL ANTHROPOLOGY AND COLONIALISM: CRITICAL APPROACHES AND FUTURE GUIDELINES

The singularity of Rouch's work and his presence both in cinema and anthropology leads us to interrogate issues related to Anglo-European colonisation, as well as stylistic and methodological concerns which historically belong to both fields. The development of visual anthropology also includes the uses of photography and its historical legacies both related to racial and interethnic relationships often revealed in the visual work of those who took cameras to their fieldwork. Filmic and photographic images (either digital or analogical) have the power of expressing anthropological knowledge in sensitive and affective ways, often through a dialogue with visual arts. The aim of this panel is to reflect on the future of visual anthropology as related to issues of confrontation and encounter in the context of colonial situations and their developments nowadays. Processes like repatriation, collaborative work in local and global contexts (increased alongside with the new technologies and wide world web) as well as the development and consolidation of methods and styles of image research, compilation and archival sharing are still in progress. Experiences of cinema, voices and sounds that perform historically conceived scenes constitute a starting point to transdisciplinary approaches which can synthesize and promote wider and more inclusive points of view about our lives in this world.

Convenor:

João Braga Mendonça

(Universidade Federal da Paraíba) – Brasil

Gabriela Zamorano Villarreal

(El Colegio de Michoacán) – México

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English; French; Portuguese; Spanish

Keywords: Jean Rouch; Pierre Perrault; colonialism cinema; photography

Thematic lines: 36. Visual Anthropology/Antropologia Visual

IMAGES, ETHNOGRAPHY AND SHARED ANTHROPOLOGY

POR UMA ESTÉTICA ÉTICA DO CONSENTIMENTO: A DINÂMICA DE (RE)NEGOCIAÇÃO CONTINUADA DE SENTIDO DA IMAGEM NA PESQUISA ETNOGRÁFICA COMPARTILHADA

Diogo Dubiela

(Universidade Federal do Rio Grande do Sul)

O presente trabalho pretende refletir sobre o uso da imagem na pesquisa em antropologia, sobretudo urbana, a partir da experiência etnográfica que iniciei em 2013 com o grupo de mulheres Art&Mãe na cidade de Porto Alegre/RS-Brasil. O grupo confecciona produtos artesanais com fibra de garrafa PET – resíduo do processo de reciclagem da garrafa PET. A narrativa audiovisual dá a ver a interação ocorrida em campo, a trajetória do grupo e seus trabalhos cotidianos com a fibra como constituintes de uma forma de sociabilidade feminina. Deste espaço de intersubjetividade brota uma imagem de sentido (re)negociado continuamente no decorrer do tempo, em um movimento hermenêutico de respeito pela percepção do outro acerca da construção de sua própria imagem.

Neste sentido, proponho refletir sobre a dinâmica de (re)negociação continuada de sentido da imagem na etnografia compartilhada em conformidade com uma necessidade ética, uma dinâmica cuja inscrição imagética configura uma estética ética da pesquisa antropológica.

DE QUEM É ESSA HISTÓRIA?: NEGOCIAÇÕES E DESAFIOS NA FILMAGEM DA CONSTRUÇÃO DO MEIÃO DO TAMBOR DE CRIOLA EM SÃO LUÍS DO MARANHÃO

Alice Villela

(Universidade de São Paulo) – Brasil

Esta comunicação trata das questões éticas envolvidas na produção de um dos episódios da série para a televisão “Taquaras, Tambores e Violas”, sobre instrumentos musicais artesanais brasileiros, realizada pela produtora Laboratório Cisco, de Campinas- SP.

Durante a filmagem da confecção do meião, tambor escavado em madeira bruta tocado nas rodas de tambor de crioula em diversas regiões do estado do Maranhão, o artesão desafia a equipe a entrar no manguê para buscar madeira e demanda o tempo todo a condução do processo das filmagens, como legítimo portador do saberes ligados à construção do tambor e como profundo conhecedor das etapas e do tempo de realização do instrumento.

A postura do artesão diante do projeto de documentário trás a tona o questionamento de quem é essa história?, parafraseando MacDougall. O autor vai dizer ser importante pensar nesta questão quando se faz filmes abordando grupos identitários, pois questiona se o filme é o mesmo objeto para quem o fez, imprimindo-lhe o status de discurso, e para aqueles que casualmente deixam seus traços físicos. No caso da série em questão, tensões e ruídos deixaram evidentes os diferentes interesses entre cineastas e sujeito do filme que nos estimulam a pensar: como se deram as negociações entre equipe de filmagem e sujeito do filme no estabelecimento de um terreno comum e um acordo do quê e como filmar? A relação entre sujeitos e cineastas transparece no resultado final?

A reflexão caminha no sentido proposto por João Moreira Salles, que aproxima o documentário e o filme etnográfico ao afirmar que a questão da autoria no documentário (e poderíamos incluir aí o filme etnográfico) se define antes por uma responsabilidade ética do que por uma questão estética.

FILMIC ANTHROPOLOGY AND SHARED ANTHROPOLOGY IN RESEARCH WITH FANFARES FROM THE BRAZILIAN NORTHEAST

Caio Nobre Lisboa

(Universidade Federal da Paraíba) – Brasil

Fanfares and marching bands are important spaces of socialization for young people and children of the Northern Coast of Paraíba. In this communication I try to talk about research with filmic anthropology and shared anthropology, according to Claudine de France (1998) and Jean Rouch, respectively, with young people from a fanfare located in the Municipality of Rio Tinto: Fanfarra Antônia Luna Lisboa. I propose, therefore, to describe the process of dialogical encounter (Martin Buber, 2007), provoked and intermediated by this filmic research and realization, revealing the contexts and identities that, at first glance, are not evident, is the case, for example, of the indigenous Potiguaras that integrate this fanfare. Thus, I try to reflect on how the September Seven, a secular ritual (Richard Schechner, 2012) that celebrates the supposed declaration of Independence of Brazil of its old metropolis, Portugal, is configured as a moment that congregates people of different identities – whether as race, ethnicity, generation, gender and sexuality – under the label of a comprehensive national identity, and acquiring the air of a polissemic parade (Roberto DaMatta, 1997), effervescent of people, performances, sounds (R. Murray Schafer, 1991) and musical styles.

VISUAL MEMORIES, ARCHIVES, MONTAGE, CONTEMPORARY METHODS AND CURATORIAL PRACTICES

CONTEMPORARY VISUAL STRATEGIES: THE INTERSECTION OF PHOTOGRAPHY AND VISUAL ANTHROPOLOGY

Rodrigo Hill

(University of Waikato) – New Zealand

Photography has a long and at times contested history in anthropological practice. Historically, colonial photography from 1860 to 1920 covers a crucial starting point for the use of photographic methodologies. Photographic and anthropological practices were both part of wider paradigm of modernism, assigned with making sense of the world through scientific principles of information gathering, especially observation.

However, with the postmodernist turn photographic images, practices and meanings started to be challenged and the idea of images as pure depictions of reality became severely deconstructed. Essentialist objective approaches such as documentary (photography) and anthropology soon became scrutinized and contested. Within this scenario, contemporary photography practice has become fractured by postmodern conventions and strategies such as plurality, fragmentation and use of mixed media to tell stories.

My presentation at the 18th IUAES World congress will discuss (visual) anthropological knowledge production and current photography practices. I will present the creative outcomes of my ongoing practice-based PhD research on photography and place making. I will demonstrate how I use creative photographic methodologies to translate further Indigenous (Waikato Māori) and European place imaginaries in the Waikato, New Zealand. I will present my creative photographic practice as a complex curatorial and methodological system aimed at the construction and outputting of academic creative products.

TEMPO REVISITADO NAS FOTOGRAFIAS-ÓRFÃS

Fabiana Bruno

(Universidade Estadual de Campinas) – Brasil

Partindo da interrogação subjacente à tônica de discussão proposta, proponho uma breve revisão contextual acerca do papel conferido à imagem nas últimas décadas na Antropologia numa perspectiva de reflexão sobre o futuro da antropologia visual tomando como base um território do sensível de estudos que venho realizando nos últimos anos acerca das “fotografias-órfãs”, termo cunhado para referir-se às imagens vernaculares descartadas, perdidas ou desvinculadas de uma identificação e a guarda de uma família. As “fotografias-órfãs” são personagens protagonistas de levantes silenciosos e de sofisticadas estratégias de interjeição sobre as coisas do mundo. Seriam as imagens criações imanentes que se arrogam a um tipo de imortalidade? Uma criação anacrônica e indócil, que não se curva a qualquer denominação do que venham a ser as formas de colonialismo? Como perfurar as imagens e interrogá-las no âmbito de pesquisas antropológicas para adentrar ao sentido inusitado de um território multiverso, sensível (e afetivo)? Seriam as fotografias, as confabuladoras, grávidas de leituras desse mundo e de muitos outros mundos que habitam o passado e já visitam o futuro?

A despeito da superexposição visual na qual vivemos, explicar e fazer pensar uma imagem permanece ainda uma tarefa difícil. Pois é a evocação, como diz Hans Belting, que perdura em nossa concepção, e assim a imagem em uma abordagem antropológica, só faz sentido quando somos nós que a indagamos.

Percorrerei um duplo movimento reflexivo em torno do quê e do como se conta/ e o quê e como se mostra ou evidencia por imagem. No primeiro, tratarei de pensar sobre a constituição de narrativas visuais de vida, a partir de fotografias vernaculares guardadas por pessoas no decorrer de suas vidas. Como se conta sobre uma vida a partir da escolha e montagem de fotografias colecionadas? E em seguida, estabelecerei o meu segundo movimento, para refletir sobre o que não se conta, mas se mostra (potencialidade heurística do visual) a partir de fotografias vernaculares “órfãs de família”. Uma espécie de genealogia dos retratos segregados (e libertos) dos discursos de álbuns tradicionais de família, e que agora podem evidenciar sintomas de uma dada transversalidade de diálogo para além dos legados históricos ancorados numa suposta memória dos arquivos de família.

ARQUIVOS DA MEMÓRIA: IMAGENS BORORO, SISMOLOGIA E SINTOMA

Edgar Teodoro da Cunha

(Universidade Estadual Paulista) – Brasil

Esta pesquisa busca um aprofundamento metodológico e teórico na forma de lidar com acervos de imagem, em particular aqueles resultantes de processos de pesquisa ou passíveis de análise a partir de uma perspectiva etnográfica. O ponto de partida é um acervo de imagens sobre os Bororo do Mato Grosso, Brasil, em diferentes suportes e associadas a diferentes dinâmicas históricas e sociais. Quando imagens tão diversas são colocadas em relação, por meio de procedimentos de montagem podemos modificar sua configuração, estabelecer novas constelações e novos caminhos do pensamento. Essa reconfiguração permite que as imagens “tomem posição”, proporcionando uma “legibilidade” que potencializa o fragmentário, o segmentado, o rastro e seus indícios independente da possibilidade de se inventariar, classificar, criar organizações definitivas, catálogos exaustivos para repertórios que resistem a serem submetidos a esses processos. As imagens Bororo sobre as quais me proponho construir uma reflexão de conjunto tem exatamente estas características e são ao mesmo tempo, em seu conjunto, imagens extremamente eloquentes sobre a história da relação dos Bororo com o mundo envolvente e por outro lado silenciam sobre o ponto de vista deste grupo que mesmo nos dias de hoje pouca visibilidade tem nos fluxos comunicativos e de sentido envolvendo as diferentes alteridades no cenário nacional.

CRITICAL APPROACHES ON PHOTOGRAPHIC ARCHIVES AND CINEMA

RAFAEL KARSTEN'S "PHOTOGRAPHIC OBSERVATION" AND MATTHEW W. STIRLING'S "PHOTOGRAPHIC COLLECTION": THE ROLE OF PHOTOGRAPHY IN THE CONSTRUCTION OF ANTHROPOLOGICAL KNOWLEDGE ABOUT THE SHUAR (ECUADOR)

Maria Fernanda Troya

(Facultad Latinoamericana de Ciencias Sociales) – Ecuador

Karsten visited Ecuador in 1916 and undertook several expeditions to the Shuar territories until 1919. We can find dozens of photographs taken during this trips in the Karsten Collection of the Finnish National Board of Antiquities at Helsinki. Most of them were published by their author as illustrations in various studies as soon as 1920 in different languages (Swedish, Finnish and English). Stirling visited Ecuador as a member of the Beatty Latin American Expedition that visited Shuar territories in 1931-1932. He was at the time Anthropology researcher at the Smithsonian Institution and, when he returned, he was designated as Chief of the Bureau of American Ethnology (BAE), institution in charge of the publication of the BAE Bulletin. Stirling and other members of the expedition took photographs and some of them, along with others collected by Stirling from other sources, were published as a part of an extensive article in 1938. Both authors were considered, during their time, scientific authorities in relation to the Shuar. Drawing on Deborah Poole's notion of "visual economy", on the combination of archival and ethnographic work, and on the crossing of visual and textual sources, we will analyze the roles of the photographic practices of these two authors during these fieldworks, and in the publications derived from them, in relation to an international history of anthropological knowledge about the Shuar in which the photographic image did not play a secondary role.

LA COLONIALIDAD DEL VER Y LA MISIÓN JOSEFINA DEL NAPO, ALTA AMAZONIA ECUATORIANA 1922-1930

Saúl

(Universidad Politécnica Salesiana) – Ecuador

Patricia Bermúdez Arboleda

(Facultad Latinoamericana de Ciencias Sociales sede Ecuador) – Ecuador

El objetivo de esta ponencia es evidenciar de qué manera se enunció la mirada occidental-colonial de la Misión Josefina (1922-1930) en la provincia de Napo, Alta Amazonia Ecuatoriana, a través del análisis de un corpus fotográfico encontrado en la Biblioteca-Archivo Aurelio Espinosa Pólit en Quito. Y a su vez, cómo estas miradas pueden ser revertidas en la actualidad a través de procesos críticos de re-interpretación de las fotografías con los indígenas Napo Runa.

En el primer análisis realizado, caracterizamos el contexto de producción de las fotografías, el cual revela regímenes visuales coloniales sobre procesos de inferioridad racial y relaciones de poder que configuran imaginarios sobre el indígena amazónico como un ser abandonado a la simple naturaleza. En el segundo análisis planteado, proponemos un diálogo etnográfico con indígenas Napo Runa donde el ethos occidental-colonial se pone en discusión.

CONTACT FRONT IMAGES: RADICAL OTHERNESS AND SUBVERSIVE TEMPORALITIES IN RIO DAS MORTES (1946) AND SANGRADOURO (2009)

Samuel Leal

(Universidade Federal Fluminense) – Brasil

The first peaceful contact between the indigenous group Xavante and the Brazilian state took place in 1946, when the Brazil's Central Highlands colonization project put this group in the focus of the nascent Brazilian mass media. Therefore, the contact was extensively documented in images that gave rise to several texts and films. Such production presupposed a linear temporality marked by the notion of progress where the Xavante represented the backwardness, and legitimized the State's purpose to transform the natives into good citizens who would compose the colors of the nascent Brazilian nation project.

These images circulated intensely and became emblematic of that moment. They have been retrieved in recent documentaries that seek to revisit them critically. I propose to look at them in two moments: first in the film *Rio das Mortes* (1946), made by the indigenous State agency cinematographer Heinz Forthmann, where a modern temporality is imposed over the portrayed xavante bodies; and secondly in the film *Sangradouro* (2009), produced by the xavante filmmaker Divino Tserewahú, where the same plans are reinscribed in another temporality, in which the Xavante are no longer object of a modernizing look and knowledge, but agents of their own history, which they affirm with a different notion of culture and society.

CANOA QUEBRADA: CINEMA, MEMORY AND ANTHROPOLOGY

Alexandre Vale

(Universidade Federal do Ceara) – Brasil

In 1968, part of the French film “Le Grabuge”, directed by Edouard Luntz and written by the anthropologist Jean Duvignaud, was filmed on a northeastern beach called Canoa Quebrada, a very poor locality at the time. During the filming, a 14-year-old native teenager, Maria da Silva, was adopted by team members and moved to France. The girl was also a friend of a pair of anthropologists who then researched Canoa, at the initiative of the Institute of Anthropology (created in 1958), attending daily the house that the pair occupied for two years. This communication reflects on the ongoing filming process of “Operation Canoe”, an ethnographic film involving Maria da Silva herself (now 64 and currently residing in Australia), an actor from Le Grabuge (Gérard Zimmerman, interviewed in Paris), and the pair of anthropologists who researched Canoa (Hélio Barros and Teresinha Alencar, both retired today). The communication addresses the imbrications between cinema and anthropology, emphasizing the reverberations of a complex film process in what refers to the history of today’s famous and international beach of Canoa Quebrada. It also addresses aspects related to the local collective memory of cinema’s experience, the liberians and miserable effects of some migratory processes and the restitution of images and knowledge. Such reflections take place from filming fieldwork already done with Maria da Silva and the anthropologist Teresinha Alencar, both in Canoa Quebrada.

OP 193 – VITAL EXPERIMENTS: LIVING (AND DYING) WITH PHARMACEUTICALS AFTER THE HUMAN

This session builds on recent efforts in science studies, social history of medicine and medical anthropology to account for the complex pharmaceutical assemblages that cut across changing scientific values, traveling public health agendas and emergent technosocial orders in the aftermath of the welfare state and global medicine. We aim to draw together various ethnographic explorations of such assemblages to unpack the entanglements of diseased bodies, medical knowledges and healthcare from a pharmaceutically grounded perspective. How do old and new medications perform the relationships and tensions between the lab and the clinic, between medical professionals and patients, and between different medical traditions in what one might call “experimental societies”? What are at stakes in such pharmaceutical entanglements after the falling apart of the universal human in biomedicine and the emergence of environmental issues in healthcare? These are some of the broader questions we aim to address in this session, which will bring together anthropologists from around the world in a hope to open up space for shared methods and collaborative inquiry.

Convenor:

Mohacsi Gergely

(Osaka University) – Japan

Pino Schirripa

(Sapienza – Università di Roma) – Italy

Akinori Hamada

(Kansai University) – Japan

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: pharmaceuticals; herbal medicines; posthumanism; biomedicine; global health

Thematic lines: 19. Health and Medical Anthropology/Antropologia da Saúde e Antropologia Médica

PART I – EXPERIMENTAL PLACES: FACTORY, COMMUNITY, CLINIC

Session chair:

Shimozono Yosuke

BIOGRAPHY OF A DRUG. AN ANTHROPOLOGICAL PERSPECTIVE

Pino Schirripa

(Sapienza – Università di Roma) – Italy

The A. in his contribution presents a research a pharmaceutical factory. The aim is to study habits and styles of research in a pharmaceutical factory. At the same time he intends to explore how these habits and styles, and especially the making of directions the research has to be oriented in order to gain the production of a specific drug, are connected to larger strategies of production and marketing. In this context the anthropology of pharmaceuticals is conceived as a praxis of research that stands on the edge between the anthropology of science and anthropology of firm. The first domain about the way we have to look at the scientific research and his social actors, that is to say as a cultural system; the second one, the anthropology of firm, is relevant to explore the organization of factory, the relationships within and between laboratories, the policies of production and the strategies of marketing. The ethnographic approach is based on the biographical reconstruction of the discovering and set-up of a certain molecule and of its transformation into a drug which will be commercialized in two years.

The core of the contribution will be the analysis of scientific and commercial reasons that determine the choice to develop a molecule into a drug; besides will be discussed methodological and epistemological issues concerning this praxis of research.

SPECIAL INTERVENTION IN TCM FOR AGING CRISIS IN COMMUNITY PRACTICE

Luo Mochao

(The Second People's Hospital of Shenzhen)

Xu Qian

(Shenzhen second people's hospital)

Peng Feiding

(Shenzhen second people's hospital)

China is in aging society. Parents of the first batch one-child are getting into old age. Chronic disease and “empty nests” problem, especially who have lost their only child, have led to an increasingly serious psychological disease. In modern age, the elderly have higher life quality requirements, so psychological disease is not apparent. According to statistics, the suicide rate of elderly people due to psychological disease from 2025 to 2030 will reach a new peak. At the same time, some interest groups used the elderly's concerns on health to mislead even create more endanger to the health. How to provide safe and effective physical and psychological treatment for the elderly psychological disease, even suicidal, has become a big society problem that urgently needs to be solved.

When we conducted medical services for the high-risk elderly psychological disease at the Community Health Service Center, we found they approved TCM therapies easily rather than psychological treatment for cultural and social factors.

TCM focuses on emotional control, constitution identification, family communication. We using TCM to regulate the Shen (spirit, regulate Qi and regulate Zang-Organ, using herbal medicine, acupuncture, massage, and acupuncture care to treat the elderly psychological disease. Patients have obvious effects after TCM treatment. In 18 months, 200 patients were given TCM such as acupuncture, massage, and acupoint health care in this center. We used TCM theory to guide patients' life and health in the treatment period. Using the SF-36 health questionnaire to make statistical analysis. After treatment, the rating of SF-36 health survey scale getting higher significantly, especially the mental health rating.

China's old-age care is based on community care. For comprehensive TCM treatment success in the community, we hope to obtain more social support such as staffing, facilities, more communication with other countries on this treatment.

ADMINISTERING AND TAKING HITOGUSURI: INTERPERSONAL COMMUNICATION AS A DRUG FOR PSYCHIATRIC TREATMENT IN JAPAN

Takeshi Matsushima

(Hiroshima University) – Japan

In the psychiatric treatment in Japan, despite repeated warnings, heavy polypharmacy of antipsychotic drugs has been done for a long time. It is mainly because psychiatric hospitals are still central in Japanese psychiatry as can be seen from the number of inpatients exceeding 300,000 and the long length of hospital stay. In psychiatric hospitals maintaining order in wards has been the primal interest, therefore staff tends to focus on the deviant behavior of patients and use drugs principally to sedate them. However, in recent years with the shift from hospital-centered psychiatry to community-based one, changes are underway also in the manner of treatment. As noted in the naming “Hitogusuri” which means human as a drug, more attention is paid to the therapeutic effects of interpersonal communication. In this presentation, based on a study on how Japanese psychiatrists prescribe drugs for and with patients under circumstances where community resources are still inadequate, I will focus on some ingenuity in doctor-patient interactions about drugs. Through examination of data, I argue that medicines are administered in relationships and that patients take them not only as a chemical but also interpersonal matter, therefore their efficacy would be also multidimensional.

PART II – MORE-THAN-HUMAN EXPERIMENTS: FROM PLANTS TO PARASITES

Session chair:
to be added later

KAVA AND URU: SHARED AND CONTESTED HERBAL REMEDIES IN POLYNESIA

Matteo

(Sapienza University of Rome) – Italy

Kava and uru (the breadfruit tree) are two widely spread plants in Polynesia, used both as a medical remedy and as a drink/food as much as in rituals celebrating alliances and conviviality. In the course of the past three centuries, they have alternately been the object of valorisation or oblivion, largely reflecting the articulate interactions between the islands inhabitants and Europeans. The decline or disappearance of kava usage after contact in many island communities in part arose from its condemnation and often banning by Christian missionaries, in an effort by colonizers to gain political control, and the disapproval by Western medical personnel and missionaries who considered the chewing method of kava preparation, widely used at the time, to be unhygienic. In the XVIII century, uru attracted the interest of the British as a highly nutritious plant that could be imported as staple food in their Caribbean colonies. Following the failure of such an experiment, the plant was progressively abandoned and seemed to lose appeal. Towards the end of the 1970s, both plants entered a new phase of rediscovery and resignification by the cultural renaissance movement emerging in this part of Oceania. Today, kava and uru are thus at the heart of ancestors-related ceremonies, cultural festivals and touristic events. But they are also the object of conflicts – kava in particular, with various governments banning its use because of its alleged damaging effects on the liver and independence movements reclaiming on the contrary the free use of kava in the name of cultural traditions. By presenting an overview of this historic trajectories and focusing on the Society Islands (in French Polynesia), this paper wishes to highlight both the articulate set of representations, imaginaries and policies that kava and uru have been the object of, and their capability of placing themselves at the heart of gift and sharing practices as much as of conflicts.

THE PHARMACEUTICAL GARDEN: EXPERIMENTING WITH MEDICINAL PLANTS IN VIETNAM AND JAPAN

Mohacsi Gergely

(Osaka University) – Japan

The growing interest in the gut as a microbial niche and the emerging alliances around “planetary health,” among other things, are constant reminders that our bodies are interspecies infrastructures. At these crossroads, health becomes a more-than-human affair of cohabiting the planet and our bodies with other living things. This is not necessarily something profoundly new to ecological scientists and health experts, but as I will try to argue below, we need to come to terms with the politics of the ongoing experimentation that this cohabitation envisions on a planetary scale. Medicinal plant gardens are important sites where such tinkering is taking place through the natural-cultural production of future pharmaceutical remedies. The gardens in Japan and Vietnam that will be introduced in this paper are historically related to Chinese medicine, but today they are experimental spaces cohabited by scientists, plants, indigenous people, insects and activists, among others. They allow me to ask questions about the co-implications of plants and humans in the development of pharmaceuticals and, more generally, in the politics of cohabitation and future making. Focusing on the ongoing tinkering between medicinal plants and humans in these gardens, I will ask how they are implicated through different kinds of experiments in laboratories, hospitals and in society at large. The question of how people and medicinal plants come to cultivate and be cultivated by one another may help us to highlight the more-than-human stakes that have been emerging in public health during the past decade, on the one hand, and are also implicated laterally in the idea of togetherness (*ky sei*) in contemporary Japanese human sciences.

PALLIATIVE SEDATION AT THE END OF LIFE: DEBATES ABOUT MEDICAL PRESCRIPTIONS

Rachel Aisengart Menezes

(Instituto de Estudos em Saúde Coletiva/UFRJ) – Brazil

At the beginning of the twenty-first century, debates about end-of-life decisions have become frequent, not only in the medical field but also in society in general. The palliative care consists of a management model for the last period of life, with the main objective of providing “quality of life” to the patient and his/her relatives, to produce a “good death”. Based on this idea, palliative sedation is an option to achieve this goal. This article is based on documentary research in textbooks, palliative manuals and scientific articles, which analyzed the prescriptions of palliative sedation for patients treated in Palliative Care.

According to manuals, sedation is understood as the administration of medications in doses that reduce the level of consciousness of the patient, for relief of symptoms. This study verify the value of a shared decision-making process, with the participation of the patient, relatives and the medical team. However, this dynamic is complex and can generate conflicts between all the social actors involved. The use of palliative sedation to alleviate psychological or existential suffering is also analyzed in manuals, which point out difficulties in evaluating this data, because it goes beyond the limits of medical knowledge and practice.

MASS DRUG ADMINISTRATION AS AN EXPERIMENT: DISTRIBUTING IVERMECTIN IN A RURAL TOWN IN SOUTHERN GHANA

Akinori Hamada

(Kansai University) – Japan

The development of the Ivermectin won their creators the 2015 Nobel Prize in Physiology or Medicine. However, in spite of the development of the pharmaceutical made a great contribution to global health, it does not lead directly to the eradication of the infectious disease. Ivermectin has been distributed through the mass drug administration program in Ghana. This program prescribes the drug for the entire population, regardless of individuals' infection status.

At the community level, volunteers conduct actual tasks such as walking around communities, explaining the drug and onchocerciasis to people and administering Ivermectin. Recordkeeping is another important task. They have a book with printed forms to write down particular information of each household and its members such as address, names, ages, heights, and clinical states. The clinical states column may be filled with elephantiasis, hydrocele, blindness, dermatosis, and side reactions. Some of these conditions show the symptoms of onchocerciasis. Therefore, the mass Ivermectin administration program is not only a curative and preventive technology but also a diagnostic and experimental technology. Describing how health workers engage in the mass Ivermectin administration program in Southern Ghana, this paper explores experimental aspects of dispensing pharmaceuticals.

PART III – LIVING AND DYING WITH PHARMACEUTICALS

Session chair:

Nishi Makoto

(Kyoto University)

THE PHARMA WAY OF LIFE: BENZODIAZEPINE USES AND EXPERIENCES IN URUGUAY

Andrea Bielli

(Facultad de Psicología Universidad de la República) – Uruguay

María Pilar Bacci Mañaricua

(Faculty of Psychology University of the Republic) – University of the Republic

Gabriela Bruno Cámares

(Facultad de Psicología Universidad de la República) – Uruguay

Lauren Predebon

(Universidad de la República) – Uruguay

Nancy Calisto

(Universidad de la República) – Uruguay

Santiago Navarro

(Universidad de la República) – Uruguay

The benzodiazepines, a class of psychotropic medication which includes diazepam, alprazolam, clonazepam and others, have been around for over 60 years.

During this time, they have oscillated between heaven and hell in the views of academics, health professionals and general public. Nevertheless, they are still one of the most prescribed psychopharmaceuticals in the world.

Considering that Uruguay presents a high level of consumption of benzodiazepines, our team carried out in-depth interviews with 73 users of such medication, being half of them patients of the public health care system and half of them users of private health care services. In each case, the participants were equally divided into male and female and into three age groups.

The narratives collected exemplify the many ways in which the benzodiazepines become part of the daily life and emerge as an answer to a wide range of demands. In the words of some of our interviewees, they take on roles such as those of friends or food. Also, in many cases, they stick around for much longer than the official guidelines advise for, making them almost lifelong partners in a way that some cannot remember a life prior to it. This paper will, thus, present this love-hate relationship with benzodiazepines in the words of its users, contributing to depict its role in the western society in the 21st century. At the same time, aims to explore emerging issues and challenges to improve the healthcare system in what concerns mental health.

TALES OF TESTOSTERONE: KNOWLEDGE TRAFFICS BETWEEN BIOMEDICAL SCIENCES AND THE “BROSCIENCE”

Lucas Tramontano

(Instituto de Medicina Social da Universidade do Estado do Rio de Janeiro) – Brasil

This work is based on my PhD research in Collective Health, in which I worked with life histories of 21 men using testosterone for different purposes.

Testosterone is an endogenous hormone, still called “sexual” and “male”, used therapeutically as a hormone replacement therapy. Its “generification” and wide diffusion make this molecule a paradigmatic example of a pharmaceutical at the border between the biological/natural and the cultural/artificial, intersecting several social markers of difference. The access to testosterone articulates disputes between different health professionals, or even their total refusal; an informal type of “peer education”, in which one learns about the use with other users, was common in the field, especially between trans men and steroids’ users. Therefore, legitimacy in the use of testosterone occurs in two ways: a more “medicalized” via, associated with a diagnosis (gender dysphoria or ADAM); and the “broscience”, which operates a hierarchical inversion in the production of knowledge about testosterone by its lay users. Finally, it is strategic to locate such use in a context of “molecularization” and “pharmacologization” of society at a global level, seeking pharmaceuticals whenever they are available. Thus, the use of testosterone explicit the interconnections between therapeutic, enhancement, recreational, beauty patterns and (bio)identity in a world that consumes drugs on a large scale.

“IMMUNESUPPRESSION” AS AN EMERGENT FORM OF LIFE: AN ETHNOGRAPHIC STUDY ON KIDNEY RECIPIENTS EXPERIENCE IN THE PHILIPPINES

Yosuke Shimazono

(Osaka University) – Japan

Taking immunosuppressants is a part of everyday life of organ recipients. In this paper, how immunosuppression is entangled with an emergent form of human life. Through organ transplantation, kidney recipients undergo a dramatic change of life, involving the transformation of their lived bodies. Patients, who before a kidney transplant surgery, lived with the artificial kidney, or dialysis machine, start to live with a foreign kidney inside the body. This dramatic corporeal transformation is not only enabled by the immunosuppressants, the pharmaceuticals that prevent the graft rejection, but intimately intertwined with their various effects. Furthermore, living with the immunosuppressive body presents various challenges and dilemmas in kidney recipients' lives. Being vulnerable to infections is not only a source of anxiety but is also interfere with performing various everyday tasks and fulfill their social duties and expectations. This includes taking care of a family member who are suffering from infectious disease and considering of childbirth (for female patients). For those who have received a kidney from a family member, not only is their own health at issue; conflicts may arise between their responsibility of stewardship, obligation to take care of a “precious gift” and their responsibility as the “child,” “mother,” “father,” “husband” and “wife.” Based on my fieldwork in the Philippines, this paper describes how kidney recipients experience these challenges and how they cope with them and discusses how it is entangled with their corporeal experiences and sense of the bodily self.

INTERACTION AFFECTING AND AFFECTED BY PHARMACEUTICALS: PERSONHOOD OF AN END-OF-LIFE PATIENT IN PICTURE LETTERS (ETEGAMI)

Junko Iida

(Kawasaki University of Medical Welfare) – Japan

In palliative care, a biosocial assemblage aimed at minimizing experiences of ‘inhuman’ medical intervention, various pharmaceuticals are prescribed to control symptoms following a more or less standardized set of guidelines. In clinical practice, however, the types and dosage of these pharmaceuticals are adjusted according to each patient’s condition. This paper argues that these adjustments not only follow the patient’s physical conditions, but also affect and are affected by the interactions and social relations between the patient and those around him or her. It focuses on the picture letters (etegami) and attached comments created by a woman while caring for her husband in a hospice in Japan over half a year, as well as on her narratives in relation to these picture letters and comments fifteen years later. In the etegami, she drew and wrote about various things, events, and emotions including the efforts made to provide her husband with his favorite music while he remained in a morphine-induced state of unconsciousness, her feelings of guilt, her wonderings if she was forcing her husband to live, her pleasure when she found his slight reactions caused by a decrease of anticonvulsant, and her sadness finding these reactions decreasing. This paper suggests that the patient maintained his personhood and selfhood through the adjustment of pharmaceuticals as well as through the constant efforts of his wife and of the people around them who tried to communicate with him.

OP 194 – WATER RIGHTS AND INDIGENOUS IDENTITIES IN LATIN AMERICA

Indigenous societies attach particular reverence to their traditional territories and the physical environment in which they live. Their use of resources on their territories is accordingly often guided by their own distinct understanding of their place within this space, and ethnological literature indicates further that their sociocultural and physical (re)production operates from such a perspective.

A key aspect of indigenous identities is their relationship with water. This plays a role in the arguments that indigenous societies put forth as they oppose or seek to influence development projects that threaten to dramatically affect their lives. The dominant development discourse is often seen to clash with the indigenous peoples' rights that are specifically protected both at the international level (e.g. UN Declaration on the Right of Indigenous Peoples and ILO's Convention 169) and at the domestic level in several countries. All over the globe, there is an increase in development projects that harm water sources, and vulnerable populations are the most severely affected by the competition over water uses. Prior consultations to activities to be carried out on indigenous territories, as well as compensation measures, are typically guided by Western premises and values and are prone to ignore the cosmography of indigenous societies. This panel invites the submission of papers that explore the different discourses around water rights of indigenous peoples in Latin America.

Convenor:

Lara Côrtes

(Chr. Michelsen Institute / Centre on Law and Social Transformation) – Norway

Flavio Braune Wiik

(Londrina State University) – Brazil

Camila Gianella

(Chr Michelsen Institute)

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, Portuguese and Spanish.

Keywords: Water rights; Indigenous identities; Development; Discourses; Latin America

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

MOBILIZATION AROUND THE RIGHT TO WATER

AMAZONIAN INDIGENOUS ORGANIZATION'S STRUGGLE TOWARDS THE ACCESS TO CLEAN WATER IN PERU. THE CASE OF 5 CUENCAS

Camila Gianella

(Chr Michelsen Institute)

On February 6, 2018, organizations representing many of the indigenous communities of the 5 rivers basins an affected by oil spills from the state owned Northern Peru pipeline, called for a 72-hour strike as a means of force to demand to Peruvian National authorities to fulfill the resolutions adopted with the indigenous communities in 2016 (Sarumillo accords) to solve the problem of the oils spills and, among other measures, to grantee the access to clean water sources to the indigenous communities. By 9 February, due to the lack of response from the national authorities, the indigenous leaders declared their strike as indefinite, rivers were blocked impeding the transport of goods. Because of the protests, Peruvian national authorities agreed to meet with the organizations and to discuss on the measures to be taken. This paper analyzes the legal frames and arguments used by the indigenous organizations involved in the mobilization of the 5 river basins (cinco cuencas) to claim for the access to clean water. The paper describes the strategies and discourses used by the organizations. Secondary the paper explores if the recent recognition of the right to water and sanitation, adopted in 2017, is an argument used by the indigenous communities in their claims for the access to clean water.

EFFECTS OF MAPUCHE JUDICIAL ACTIVISM AGAINST THE PROLIFERATION OF RUN-OF-RIVER HYDROPOWER STATIONS IN SOUTHERN CHILE: SHINING LIGHT ON INVISIBLE HARMS, PROTECTING CULTURAL RIGHTS

Sergi

(European Inter-University Centre) – Italy

The proliferation of Run-of-River Hydropower stations in Mapuche territories on southern Chile is leading to the proliferation and escalation of ethnic and environmental conflicts. These type of stations are promoted by the government, the industry and the international bank as a clean and almost harmless source of renewable energy as well as an optimal alternative to the big dams, which had left a legacy of gross violations of indigenous people's rights and serious impacts on ecosystems of river basins concerned.

However, such discourses promoting Run-of-River hydropower stations are countered by indigenous communities and domestic and international environmental organizations, who strongly oppose the implementation of these energy projects. Specifically, the judicial activism of the Mapuche people has allowed, firstly, to shine light on the invisible harms caused by Run-of-Rivers power stations. These invisible harms were defined by the UN Special Rapporteur on the Rights of Indigenous People, Mr. James Anaya, as “harms which are non-detectable by people not belonging to indigenous communities” and therefore are closely linked to cultural and health rights of indigenous people; and secondly, to change the jurisprudence of domestic courts, which is starting to reject this type of hydropower projects on the basis that it is necessary to ensure the protection of indigenous areas of cultural significance as well as the right to water and to consultation of indigenous people.

WATER RIGHTS' DISCOURSE IN THE ACAMPAMENTO TERRA LIVRE

Lara Côrtes

(Chr. Michelsen Institute / Centre on Law and Social Transformation) – Norway

Water rights of indigenous peoples are frequently under risk in Latin America. This paper aims to understand how the “Acampamento Terra Livre”, which takes place in Brasilia in April 2018, is used by indigenous peoples and pro-indigenous organizations as a platform from which to put water rights issues in the region on the agenda. Our main goal is to analyse whether the 2010 UN Resolution on the right to water can be traced in the discourse of different communities as a strategy to gain access to water for drinking or other basic purposes. Furthermore, we also wish to analyse the ways in which these groups oppose or seek to influence development projects that affect their water sources. Do indigenous peoples and pro-indigenous organizations employ the discourse of human rights in any form in relation to these types of claims? In the affirmative case, how do they perceive this strategy both at the local and at the international level? In the negative case, what can account for this, and what other strategies are preferred? Considering also that 2018 is a presidential election year in Brazil, we shall also investigate whether any representatives from the wider political arena engage with participants in the Acampamento on the issue of water rights.

COMMUNAL SYSTEMS: POTENTIALITIES AND THREATS

WATER GOVERNANCE IN COMMUNAL IRRIGATION SYSTEMS. THE EFFECT OF CLIMATE CHANGE IN GOVERNANCE STRATEGIES

Ana Alicia Dipierri

(Université libre de Bruxelles) – Belgium

Communal irrigations systems are composed of a natural common-pool resource, the water, which is distributed through a man-made common-pool resource, the irrigation infrastructure. Small-producers constantly face two decisions regarding the management of the communal irrigation systems: (i) how much to contribute to the infrastructure maintenance and (ii) how much water to extract. Moreover, environmental variations increase production uncertainties, affecting when and how much irrigation-water will be available. Thus, small-producers' dilemmas are aggravated because the uncertainty of water availability might disincentivize individual infrastructure contributions while exacerbating their likelihood to over-extract. This paper aims at understanding how small-producers manage their communal irrigations systems under environmental variations. An economic experiment originally developed for laboratory use was modified as a framed field experiment and was utilised to address this question. The empirical evidence from two communal irrigations systems in Northwest Argentina, tested eight hypotheses that the authors proposed, being informed by previous research findings and the pertinent literature. Some of the results were consistent with prevailing findings, while others challenge them. The paper argues that in the case in question and under environmental variations: investment converged; the communal irrigations systems' capacity deteriorated; earnings increased; inequality decreased; cooperation improved and groups reporting low levels of institutional robustness outperformed. Furthermore, the paper offers insights on strategies that could improve communal irrigations systems management during environmental variations in the area of study, while also contributing to the theoretical development of common-pool resources, and communal irrigations systems in particular.

ALBARRADAS: RELEVANCE OF ANCESTRAL KNOWLEDGE FOR LIFE

Fernanda

(Universidade Estadual de Londrina) – Brasil

In the areas dominated by the “tropical dry forest”, traditional hydraulic systems known as “albarradas” artificial water reservoirs have been built and maintained, which for 3,500 years have allowed water supply in areas that are lacking almost all year round, on the Pacific coast of Ecuador and north of Peru. This forest is one of the 4 most important endemic areas of the planet. Due to its high degree of degradation and deforestation, it is a global priority for conservation.

The albarradas are composed of well-defined earth walls, become part of the landscape and are complemented by the environment significantly improving soil conditions. They are filled by a slow process of accumulation of rainwater from the runoff.

The use of these ancestral systems has lasted over time, given their effectiveness. Involves for the communities, the application of specific techniques for the construction and maintenance of walls and drains, and of biocontrol mechanisms for water quality. With them communities are supplied with water and reproduce local agrobiodiversity. They are the fundamental support for the social, economic and environmental reproduction of the population.

The advance of industrial undertakings and the presence of “multimodal” projects, together with land grabbing and the change of ownership, constitute severe threats to a strategic system for peasant life.

INDIGENOUS COSMOGRAPHIES CHALLENGING THE HRTWS?

COSMOGRAFIAS DAS ÁGUAS: OS XOKLENG-LAKLÃNÕ (JÊ MERIDIONAIS) E A BARRAGEM NORTE NO ALTO VALE DO ITAJAÍ-SC, BRASIL

Flavio Braune Wiik

(Londrina State University) – Brazil

Em meados dos anos 1970, cerca de dez por cento da área da Terra Indígena Ibirama, às margens do rio Hercílio onde os Índios Xokleng-Laklãnõ habitavam, é condenada a submergir devido a construção da Barragem Norte. A Barragem remonta o esforço do Estado em reduzir os prejuízos causados pelas enchentes a jusante dos rios formadores da bacia do Itajaí-Açu, como Blumenau, que respondia por 1% de todo o PIB nacional. Sem qualquer consulta, em plena ditadura, a montante, permaneceram os Índios, para quem a Barragem tem provocado profundas rupturas, e.g.: remoção e perda das casas, roças e pomares, divisão da aldeia, faccionalismo, devastação das florestas, poluição das águas, estradas rasgando o território, monetarização e dependência, casamentos interétnicos, epidemias... Até o presente, os Xokleng não foram integralmente indenizados e a Barragem tornou-se epicentro de inúmeros conflitos internos e lutas entre Índios e brancos [sic]. Além do antagonismo e da discrepância de forças historicamente estabelecidas entre Índios e Sociedade Envolvente, a presente comunicação tem como objetivo discorrer sobre as cosmografias xokleng acerca da água, as quais refletem concepções próprias das relações Homem-Natureza não utilitaristas ou objetificadas como observadas nas cosmografias ocidentais. Deseja-se suscitar a dimensão antropológica da água, seus sentidos, significados e usos. A água parada [sic] pela Barragem e seus efeitos nocivos, adquirem sentido à luz da História de Contato dos Xokleng com os brancos [sic], mediadas por seu regime de alteridade e gênese de identidades. Políticas públicas, como a HRtWS, correm o risco de reificar os ethos ocidental caso não considerem seriamente as perspectivas autóctones a propósito de suas águas.

ÁGUA, SAÚDE E SUSTENTABILIDADE: COSMOGRAFIA INDÍGENA E POLÍTICAS PÚBLICAS NA AMAZÔNIA BRASILEIRA

Raquel Dias-Scopel

(Fundação Oswaldo Cruz) – Campo Grande, Mato Grosso do Sul, Brasil

Daniel Scopel

Eliana Elisabeth Diehl

(Universidade Federal de Santa Catarina)

O direito de acesso à água potável é desafio global cristalizado nos objetivos do desenvolvimento sustentável. Contradizendo a imaginação ocidental de água em abundância, na Amazônia indígena a água tratada é produto escasso. Embora as populações indígenas tenham desenvolvido saberes sobre como obter água potável, é significativo o crescente risco ambiental causado por poluição, concentração populacional, proximidade com centros urbanos, trânsito de embarcações e/ou impactos de grandes empreendimentos. Nossa pesquisa etnográfica investigou a implementação de políticas públicas de saneamento na Terra Indígena Kwatá-Laranjal dos índios Munduruku. Verificou-se que a perspectiva indígena sobre a água concentra-se sobre o cosmo, o corpo e a coletividade de modo que saúde, ambiente e sociedade são vivenciados como mutuamente influenciados. Na aldeia Kwatá, não há sistema de distribuição de água tratada e a construção de poços é uma demanda indígena há décadas. Diariamente, mulheres e crianças captam água do rio em baldes para o consumo.

Essa prática não garante quantidade per capita de água adequada pondo em risco principalmente idosos, crianças e pessoas com deficiência. Em suma, a atenção básica à saúde mantém o processo de medicalização com foco nos corpos individuais e uso de medicamentos, reproduzindo a lógica burocrática setorial, em que problemas de saúde são vistos como desconectados de questões ambientais e cosmológicas, ou seja, em confronto com a perspectiva Munduruku.

INDIGENOUS PEOPLES IN THE URUGUAY'S RIVER BASIN: THE RELATIONSHIP BETWEEN TERRITORIALITIES, HYDROELECTRIC AND RIGHTS IN THE USE OF NATURAL RESOURCES

Elis Nascimento

(Universidade Federal de Santa Catarina) – Brasil

The Brazilian energy policy consolidated in the 1970s was related to the model of economic and industrial development proposed by the military governments in Latin America, when huge hydroelectric projects began to be implemented in some regions of the country through strategic planning of the Brazilian State.

In this context, the Eletrosul (Electric Company of Southern Brazil S.A) formulated a project to fully exploit the energy potential of the Uruguay River basin (SC/RS), called Uruguay Project, which estimated the implementation of approximately 22 dam projects in its national stretch. However, the sites selected for the implementation of these hydroelectric dams in the Uruguay River basin pass through to the territories traditionally occupied by indigenous communities, such as the Kaingang and Guarani. Thus, the effects of these projects proposed by Eletrosul are a threat to the lives and rights of these First Nations. Based on the anthropological studies developed by Eletrosul in the scope of this project, between the 1970's and 1990's, and in the field research carried out in some of the Indigenous Lands of this hydrographic region, this article aims to reflect on the effects of the hydropower to these indigenous populations up to the present day and address their articulations for the guarantee of their rights, as well as the use of the natural resources of their traditional territories.

OP 195 – WOMEN IN THE FISHING: REFLECTIONS AND CHALLENGES FOR GENDER EQUITY IN FISHING ACTIVITY

Women fishers and/or fishworkers play an important role in the small-scale fisheries production of different countries, intended for market and/or consumption, but because they are linked to pre and post-capture tasks, considered peripheral, are excluded from the public policies and ignored as agents of the fishing productive sector (Alonso-Población et al 2016; Leitão, 2012). The lack of statistics reinforces the invisibility (Bennet, 2005; Weeratunge et al 2010) and the recognition of its role in this sector (Frangoudes et al. 2008; Alencar 2014; Lentisco e Lee 2014). The Panel intends to bring together researchers who conduct studies on inland and coastal fisheries, and to initiate a reflection on the roles of women in these activity, based on the following themes: market access strategies and social rights; factors of change in the productive process; collective organizations and access to the spaces of power and decision making; forms of resistance and political mobilization for defend the rights to live and work in the fishing territories; governance actions for management of territories and fishing resources; local alternatives and/or models for management of natural resources and to promote sustainable fisheries with the women participation; community food security; climate change and its effects on women's fishing activities; migrations and implementation actions of the Voluntary Guidelines for Small Scale Fisheries (FAO, 2014).

Convenor:

Edna Ferreira Alencar

(Universidade Federal do Pará) – Brasil

Enrique Alonso-Población

(Anthropology Lab) – Spain

Luceni Hellebrandt

(Universidade Estadual do Norte Fluminense Darcy Ribeiro) – Brasil

Comissão/Comission: ABA Association

Languages accepted for paper presentations: English, Portuguese, Spanish

Keywords: Gender; fisheries; public policy

Thematic lines: 15. Anthropology of Development and the Environment/Antropologia e Meio Ambiente

COLLECTIVE ORGANIZATIONS AND ACCESS TO THE SPACES OF POWER AND DECISION MAKING

WOMEN IN FISHERIES. FROM RAISED RECONGITION TO THE NEED OF RECONCEPTUALIZING FEMALE AGENCY IN GENDER IN FISHERIES RESEARCH

Enrique Alonso-Población
(Arthropology Lab) – Spain

In recent decades, many authors have analysed the multiple reasons leading to women's lack of visibility in the fisheries sector worldwide, leading to the development of a vast bibliographic production that has contributed to an increased recognition of the multiplicity of roles played by women in, and their crucial contributions to, the fisheries sector. Yet, the strategies through which the androcentric bias has been contested and the critical role of women in fisheries worldwide has gained recognition, remain largely unassessed. In this paper we assess some of the strategies used by feminist scholars to raise visibility of women in fisheries and point to the need to reconceptualize female agency in fisheries and pursue theoretical approaches that emphasize women's transformative capacity.

ESTEREOTIPOS DE MUJERES PESCADORAS: LA PARTICIPACIÓN EN POLÍTICAS PÚBLICAS DE DESARROLLO EN LA PESCA ARTESANAL EN EL SUR DE CHILE

María Catalina Álvarez Burgos

(Universidad de los Lagos) – Chile

La participación de las mujeres pescadoras artesanales es a través de políticas públicas de desarrollo y en organizaciones mixtas o sólo de mujeres, en ambos casos con escaso protagonismo en la toma de decisiones y restringidos estereotipos que homogeneizan su diversidad sociocultural. La región de Los Lagos, en el sur de Chile, destaca por concentrar la mayor cantidad de organizaciones mixtas de pescadores artesanales en el país, y en donde se concentran gran parte de las intervenciones del Estado. En las intervenciones estatales es posible observar la participación de las mujeres pescadoras, quienes despliegan estrategias de ajuste y negociación con diversos actores, y por tanto, es un espacio donde se tensiona los estereotipos o imágenes de participación en contraste con sus prácticas. La tensión entre los estereotipos y las prácticas tiene un primer foco de entrada a través de la etnografía del Estado en dos programas de desarrollo pesquero: Mujer Más Capaz y el Fondo de Innovación y Competitividad (FIC). Esta etnografía narra cómo los otros, científicos, funcionarios públicos y técnicos de campo, construyen los estereotipos de participación de las mujeres pescadoras.

MEMÓRIAS, MULHERES E PODER NA PRESIDÊNCIA DAS COLÔNIAS DE PESCADORES/AS EM PERNAMBUCO

Rosário Andrade

(Universidade Federal Rural de Pernambuco) – Pernambuco/Brasil

Transversalidade de Gênero: Acesso das mulheres a espaços de poder e decisão na pesca artesanal, consistiu numa proposta de pesquisa que resgatou a trajetória de acesso de mulheres, aos espaços de poder e decisão, na Presidência das Colônias de Pescadores/as em Pernambuco na última década. No estado de Pernambuco a 1ª pescadora foi eleita presidente de Colônia de pesca em 1989, ela se constituiu na única liderança feminina desta categoria até 2007. A partir desta data, o quadro de lideranças nas Colônias de Pescadores/as tem sido modificado, foram eleitas 06 seis presidentes com o apoio do movimento social Articulação das Mulheres Pescadoras de Pernambuco e destas seis, duas se candidataram à vereadora, uma delas foi eleita para o cargo nas últimas eleições municipais. A pesquisa está fundamentada na epistemologia feminista e na literatura que envolve gênero, pesca e meio ambiente (ALENCAR, 1991), (ALENCAR, E. F.; PALHETA, S. P.; SOUSA, 2015), (GERBER, 2015), (HELLEBRANDT, 2017), (SCHERER, 2015); (SILVEIRA, 2015). A proposta metodológica de conhecimento situado, contribuiu na elaboração de duas radionovelas, idealizadas a partir da concepção de trocas de saberes que envolve a devolução dos dados de pesquisa à comunidade na forma cartilhas, reuniões, palestras e cursos. A pesquisa possibilitou resgatar histórias de superação e visibilizou mudanças nas relações de poder e de trabalho.

THE INVISIBILITY OF BRAZILIAN FISHERWOMEN IN ENVIRONMENTAL IMPACT ASSESSMENT

Patricia Rodin Ben Lior

(Universidade Federal do Rio de Janeiro) – Brasil

In Latin America, specifically in Brazil, the implementation of ventures of significant environmental impact have been intensifying, making the life of artisanal fishing communities extremely difficult or unfeasible. In this scenario, imposed by capitalism, the determinants of social inequality, gender, race and ethnicity intersect and define, in terms of incidence and intensity, the way in which environmental impacts are distributed between and within the different social groups. With regard to fisherwomen, they are subject to two articulated domains: capitalism and patriarchy. The social role of these women are extremely different from that of fishermen, which impose different relations with their territory and consequently with the impacts. However, the environmental impact assessment (EIA) is permeated by the androcentric bias of science, manifested in the total invisibility of specificities impacts to which fisherwomen are subjected. Such studies tend to be restricted to impact on sea men fishing, without taking into account that even if this was the only activity impacted, it would lead to a chain of other impacts on women's lives. Therefore, we highlight the gap regarding this discussion and knowledge production, making fisherwomen invisible once again, both in ventures viability assessment and in the required compensation and mitigation measures. In that way, we draw attention to importance of EIA also constitute a place of struggle for fisherwomen gender equality.

ROLES OF WOMEN IN THE FISHING PRODUCTIVE ACTIVITIES

O PAPEL DAS MULHERES NO EXTRATIVISMO DO MOLUSCO BERBIGÃO (*ANOMALOCARDIA BRASILIANA*) NA RESERVA EXTRATIVISTA MARINHA DO PIRAJUBAÉ, FLORIANÓPOLIS – BRASIL

Alana Casagrande

(Universidade Federal de Santa Catarina) – Brasil

O. Rover

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Valmir

(Universidade Federal de Santa Catarina) – Brasil

O trabalho analisa o papel das mulheres no extrativismo, beneficiamento e comercialização do molusco berbigão (*Anomalocardia brasiliana*) na região do Bairro da Costeira do Pirajubaé. Para a coleta das informações foram feitas entrevistas e observação participante. O berbigão historicamente foi pescado por mulheres, jovens e crianças. Adquiriu relevância comercial a partir do final dos anos 1980, com a introdução de um novo petrecho de pesca, que possibilitou sua captura em escala e favoreceu o domínio masculino sobre a sua coleta e comercialização. Em 1992, a região passou a abrigar a Reserva Extrativista Marinha do Pirajubaé (RESEX), que fomentou cadastramentos e o regramento local da pesca artesanal, sobretudo do berbigão. Ao longo do tempo, as mulheres atuaram em diferentes elos da cadeia extrativista, até uma situação de colapso ecológico da espécie que impediu a continuidade de sua atividade. O papel das mulheres no extrativismo do berbigão é analisado sob as dinâmicas de divisão do trabalho pesqueiro, de acesso aos mercados e renda, de apropriação técnica e de gestão dos recursos de uso comum em RESEXs. Embora o extrativismo do berbigão tenha promovido uma relativa autonomia econômica das mulheres, observa-se a invisibilização e o desfavorecimento das mulheres, tanto em relação aos ganhos financeiros, como na sua exclusão como beneficiárias da RESEX, o que demonstra limitações da política pública conservacionista e dos mercados para a promoção da equidade de gênero.

A PESCA EM UMA POPULAÇÃO CAIÇARA: AS MULHERES PESCADORAS DE GUARAQUEÇABA – PR

Rosi Medeiros de Mello

As análises antropológicas contemporâneas permitem repensar as questões sobre gênero, o lugar do ser masculino e do ser feminino dentro de populações tradicionais, estabelecendo um novo debate que coloca em perspectiva uma nova maneira de pensar a divisão sexual do trabalho. Esse é o caso da pesca em populações de pescadores artesanais e profissionais. Nessas populações a figura masculina teve lugar central nas atividades de pesca e caça e as mulheres o lugar da pós captura. Na população caiçara de Guaraqueçaba (litoral norte do estado do Paraná, formada por comunidades rurais, ilhas e a sede do município, cerca de 7.900 indivíduos) a pesca está entre as principais atividades econômicas. As mulheres tanto nas comunidades rurais, nas ilhas, quanto na sede desse município realizam práticas pesqueiras. Em geral, as mulheres pescadoras, começam a pescar com o casamento. O marido é considerado responsável pelo ensino das técnicas de pesca para a esposa. Desde bem jovens os homens acompanham o pai na pesca e as mulheres cuidam das tarefas da casa, da roça e do preparo dos peixes. Após o casamento com pescadores, essas mulheres se envolvem ativamente na pesca. Muitas dessas mulheres pescadoras, após o casamento tornam-se independentes dos maridos. Tem carteira de pesca e atualmente muitas pescam sozinhas na costa, conduzem barcos e canoas, constroem tarrafas, limpam camarão, preparam siris e vendem o produto final. Essas mulheres diante da expansão econômica capitalista e dos desafios da manutenção das suas práticas em uma Área de Proteção Ambiental (APA) e da legislação ambiental que proíbe e criminaliza suas atividades, se organizaram e criaram a colônia das mulheres pescadoras. A colônia representa um ato de resistência e organização coletiva dos trabalhos desenvolvidos por elas. Este trabalho busca, assim, descrever etnograficamente o conjunto de relações de resistência estabelecidas pelas mulheres caiçaras na pesca e nos conflitos socioambientais presenciados na sobreposição da legislação ambiental sobre seu modo de vida tradicional.

THE CHANGES THAT WOMEN BRING

Ana Paula Rainho

(Universidade Federal de Santa Catarina) – Brasil

In most cases, women's work in fishing is invisible, unrecognized, undervalued and under-represented. However, in the traditional community of artisanal fishers Enseada da Baleia, located on Cardoso Island (Canaanéia, Brazil), women play a central role in the economy and social organization. Women not only outperformed men's income, but also shaped and changed the entire labor organization of the community, turning all wage-earning into Solidarity Economy.

They have transformed the whole community, increasing income for all members of communities, including men. After such a major transformation, women became the leading political leaders of the community. The residents' association is all made up of women and today they are the main leaders in the fight for the rights of the community to their traditional territory. From this, this work begins to analyze the labor changes carried out by women, trying to understand how women change, struggle and resist, reframing work, housing and community life.

FISHING IN LAGOA DA CONCEIÇÃO/FLORIANÓPOLIS – SC: EXPERIENCES AND EXPECTATIONS FOR THE FUTURE

Márcia Calderipe

(Universidade Federal do Amazonas) – Brazil

This article aims to reflect on the experiences and expectations of traditional fisherwomen and fishermen from the surroundings of Lagoa da Conceição, in Florianópolis- SC, focusing on strategies for the continuity of their way of life, both by teaching traditional knowledge, represented by experience, and by the changes incorporated in their practices. Therefore, I try to understand how young people access the knowledge about fishing and incorporate them in their trajectory. By observing how the social agents participate in fishing in generational terms and by gender, considering them as social markers of difference that focus on the ways of continuity and management of fishing in the communities, I emphasize the specificities of the insertion of women and men, considering that, historically, there is a public recognition of this activity as masculine while the work of women is seen as secondary, of intensity and differentiated values. I think that studying the young generations in fishing, observing how they access the experiences of the elders and how they conjugate their and their community's expectations in terms of work in fishing allows us to perceive the continuities and transformations in this activity.

RELATIONS WITH THE ENVIRONMENTAL FOR WOMEN IN THE FISHING

BOARDED ARTISANAL FISHERWOMEN FROM LAGOA MIRIM AND LAGOA DOS PATOS'S ESTUARY: EDUCATION, 'KNOW-HOW' AND INTERCONNECTION OF THE ENVIRONMENTAL SPACES FROM A COMPARATIVE PERSPECTIVE

Liza Bilhalva

(Federal University of Rio Grande) – Brazil

The reference that the boat fishing is eminently a male practice prompted by a hierarchical view that does not acknowledge the existence of the fisherwomen, whose trajectories in search for their rights and recognition is still incipient, and, thus, shaded. Through the interlocution between Anthropology and Environmental Education, this research comes to attend and provide visibility to these workers starting with the comparative study with boarded fisherwomen in the artisanal fishing beside Lagoa Mirim e Lagoa dos Patos's estuary, located in the Brazil and Uruguay southmost. Claiming that these women act as boarded in the artisanal fishing implies saying that they work in small vessels that are typical to these lagoon regions (boats or canoes) returning daily to land.

This is an attempt to empathize with the research the diversity and otherness of social groups, making it visible the work of these women, the form and the knowledge transmission, allied to the human and systemic development on the interconnection of environmental spaces comprehension. More precisely, the purpose is, especially, capture, from the historical, educational, generational, procedural and relational aspects, the multiple meanings of what is being a boarded fisherwoman, how one is built as a subject, and, hence, understand in which form the skills linked to one's work practices, territorialities, and, on a wider way, the lifestyle, form each other, updates and are passed in educational processes.

INITIAL NOTES FROM THE PROJECT “WOMEN IN FISHING: MAP OF SOCIO-ENVIRONMENTAL CONFLICTS IN CITIES FROM THE NORTH FLUMINENSE AND BAIXADAS LITORÂNEAS”

Luceni Hellebrandt

(Universidade Estadual do Norte Fluminense Darcy Ribeiro) – Brasil

This communication compiles preliminary results from the project “Women in fishing: map of socio-environmental conflicts in cities from the North Fluminense and Baixadas Litorâneas”. With the objective of identifying how socio-environmental conflicts affect women who are engaged in fishing activities in the seven cities where the project is taking place, the research developed by a multidisciplinary team began in April 2017 with a round of exploratory field during November and December. In this field round, methodologically structured through participant observation and informal conversations, we identified some interlocutors who reported socio-environmental impacts that affect their daily lives in the artisanal fishing activity. We highlighted some examples, such as the construction of hydroelectric power plants, pollution of water bodies by large enterprises, and tourism impact, which directly affect the fish stock and, consequently, its activities of capture, processing and fish trade in the region. The research is still in progress, but these first results show how socio-environmental conflicts also affect the women in fishing communities, using gender lenses to deconstruct a conventional approach that identifies fishing as a male activity.

GENDER RELATIONS, HISTORY AND TERRITORIALITY IN THE FISHING COMMUNITY OF ARAÇÁ, IN PORTO BELO / SC

Silvia Beatriz Mendonça

(Universidade Federal de Santa Catarina) – Brasil

The work proposal is the product of preliminary analyzes resulting from ongoing field research in the traditional community of Vila do Araçá, in Porto Belo / SC / Brazil. The central objective of this is to access the knowledge systems and the ways of organization of this village to develop fishing activities that promote the daily sustenance of their families and the participation of women in them. It seeks to understand community relations and the sense of belonging to this geographic space. Accessing the relationship of these people with the territory and their use of the ecosystem, we seek to verify if there is interference generated by the recent installation of an Environmental Protection Area in the territory of the community and by laws that restrict fishing practices that were once common.

TRANSFORMACIONES EN EL ROL DE MUJERES PESCADORAS EN LAGUNA DE ROCHA (URUGUAY). DESAFÍOS PARA LA GOBERNANZA Y GESTIÓN INTEGRADA DE LAS ZONAS COSTERAS

Ximena Lagos

(Centro Universitario de La Región Este) – Uruguay

María Catalina Alvarez Burgos

(Universidad de los Lagos) – Chile

Maria Cecilia Laporta

(Maestría en Manejo Costero Integrado del Cono Sur) – Uruguay

El objetivo de esta presentación es problematizar la necesidad de considerar el enfoque de género en la Gestión Integrada de Zonas Costeras (GIZC). La GIZC es un enfoque que apunta al desarrollo de procesos participativos con integración intersectorial y de conocimientos para el bienestar de los sistemas socioecológicos costero-marinos. Sin embargo, la GIZC, particularmente en la pesca artesanal, no ha puesto suficiente atención a las desigualdades de género en los procesos de toma de decisión y gestión de los recursos. Frente a esto, se propone un enfoque situado, sociohistórico y territorial, tomando la orientación teórico-metodológica de la Interfaz Socio Estatal de Norman Long y Joel Migdal, que permitió observar las respuestas diferenciadas a la implementación de políticas de desarrollo, en Laguna de Rocha, Uruguay. Se describe el proceso de transformación del rol de mujeres pescadoras, dentro de su comunidad, tanto en el marco asociativo, como en los espacios de gobernanza y gestión vinculadas a Laguna de Rocha, como área protegida y a la pesca artesanal como sector productivo. Este caso permitió reconceptualizar el espacio doméstico como espacio de disputa y negociación, donde la unidad familiar y el rol de la mujer en ella, y en la comunidad, se convierte en un elemento relevante en el bienestar socioecológico del sistema pesquero-artesanal.

OP 196 – WOMEN STUDYING SECURITY: REFLECTIONS ON GENDER AND THE FIELD

Over the past decade, a distinct anthropological subfield focused on the ethnographic study of police and security has emerged. While these research contexts are mostly inhabited by men and shaped in no small part by masculinity, their ethnographers are, increasingly, women. When we consider the Brazilian or the Latin American contexts the presence of women studying topics related to policing and also intervening in public policy is of extreme relevance. In this open debate, we seek to reflect on the subjectivities/complexities of being women researchers in male dominated security worlds. We intend to discuss how gender impacts issues of research access, rapport and connection with field informants as well as secrecy and trust, conceptions and uses of force and passivity, emotional and cognitive labor, affection and empathy, maturity and youth, and last but not least personal safety or insecurity of women ethnographers amidst armed men.

Convenor:

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Comissão/Comission: (Not informed)

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WOMEN STUDYING SECURITY: REFLECTIONS ON GENDER AND THE FIELD

ADVERSIDADES E LUGARES DE FALA: A PRODUÇÃO DO CONHECIMENTO ETNOGRÁFICO POR UMA JOVEM PESQUISADORA NEGRA COM POLICIAIS CIVIS

Flavia Medeiros

(Universidade Federal Fluminense) – Brazil

Neste trabalho tomarei como reflexão certas situações vivenciadas na realização de trabalho de campo para refletir sobre dilemas, conflitos e controvérsias ocorridos a uma antropóloga pesquisando junto com policiais civis. A partir da descrição etnográfica, irei apresentar questões sobre a produção do conhecimento em condições nem sempre confortáveis para o pesquisador e/ou seus pesquisados. Considerarei interações muitas vezes tensas e arriscadas nas quais me engajei como antropóloga em formação realizando pesquisa com policiais civis da região metropolitana do Rio de Janeiro e como, desde meu lugar de fala como mulher, negra, pesquisadora e jovem compreendi e refleti, relacionando teoria e método, na construção do conhecimento etnográfico.

TOGETHER WITH THEM: METHODOLOGICAL REFLECTIONS OF A STUDY ON “YOUTH AND VIOLENCE”

Ana Paula Galdeano

(Centro Brasileiro de Análise e Planejamento) – Brasil

Antônio and Esther were taken by the police working on illegal drug market activities, hence they served Liberdade Assistida (L.A) in a Socio-educational Measurement Service in the periphery of São Paulo. The specialized literature has often considered these adolescents as marked by “faults” – material and moral -, far from the civilizing process. These researchers are seldom close to adolescents, treating them as mere informants (Lyra, 2013), while recent scholarship has taken to account that favelas are not sinonimum on representation of danger or risk (Lyra, 2013, Feltran, 2011, Grillo, 2013, Hirata, 2010).

In this text I seek to reflect on my field research with adolescents who worked in drug markets in terms of an ability to be with them in the circuits of the city, neighborhood and state equipment. Being with them involves circulating in the city to take documents, going to WhatsApp, to medical appointments and in court hearings. On this course, my work was close to the work of the social educators, all women, immersed in the attempt to prevent adolescents arrestment, at the same time that implied being together in unintentional situations with women who support their relatives when they are imprisoned. The article discusses the methodological aspects involved in the field work carried out in the field of a study on “youth and violence”.

A WOMAN (ANTHROPOLOGIST) IN THE POLICE: AN EPISTEMOLOGICAL REFLECTION ON GENDER AND FIELD CONSTRUCTION

Mariana Sirimarco

(Universidad de Buenos Aires – Conicet) – Argentina

Anthropology has long stood for the importance of analyzing the anthropologist own background as a way of understanding how field is co-produced. In academic texts, however, this position often takes the form of a quick statement or a mix of contextual details that keep failing to deeply combine with the theoretical apparatus that guides the research.

Among these particularities that shape who the anthropologist is, gender appears as a central input. It is through gender (and other elements) that we construct the individual identities and the modes of relations that would impact on the developing of the research and the production of data. If knowledge is always situated, gender turns out to be one of the principal means to access the limits and possibilities of what we know. How does gender impact on the information we can or cannot access? Which practices and discourses are made visible or are hidden? Which modes of relation are stimulated or disqualified? And above all, how do all these issues affect the data we produce as anthropologist?

This paper seeks to reflect upon those general points taking into account my personal experience: that of a young woman doing fieldwork in an Argentinean police institution. Which particularities has had to the development of my research the fact of being a young woman wandering a space mostly inhabited by men in the context of an institution associated with noticeable demands of masculinity? Which data have I been able to produce from my gendered position, and how this data is anyhow different from the one produced by men anthropologist in the same social space?

The aim of this paper is therefore epistemological, for it intends to surpass the understanding of gendered experiences in the field as simple personal trajectories with no further meaning. Far from being anecdotes alienated from data, I wish to display here how gendered relations come to be the very tools to construct them.

GENDERED LOGICS OF CARE IN SECURITY ETHNOGRAPHY

Erika Larkins

(San Diego State University) – USA

Drawing on four years of ethnographic study of the private security industry in Rio de Janeiro, this presentation explores how my relationships with research subjects, as well as my experience of being in the field, were shaped by gender roles. For one facet of my study of private security, I conducted participant observation on the Rio 2016 security team for the Olympics, a team comprised nearly entirely by men. I was appointed to the team as a “security analyst” but I was clearly viewed by most of my research subjects as a bumbling outsider who couldn’t analyze much of anything. I struggled to figure out how to be a participant observer in this setting. At the same time, I found myself being asked to perform gendered labor on a daily basis. This meant engaging in such activities as taking notes, dialing phones, and preparing and serving coffee to the men doing the “real” security work, who liked to joke that their “secretary” had a Ph.D. My class and educational superiority was erased through the simple act of serving them coffee. In this way, gendered labor was a way to put me into a subordinate place in the office hierarchy. I also found myself engaging in emotional care-taking, as I was asked to empathize with men’s exhaustion and vulnerability, or to help them understand the tensions present in their relationships with other women. Yet while this emotional labor was creating a species of rapport with research subjects, I was simultaneously being excluded from other kinds of male bonding on the basis of gender. Critical reflection on the methodological process of rapport-building in security ethnography thus allows us to better understand some of the ways that gender shapes engagement with police and security actors in Brazil and beyond.

WOMEN STUDYING SECURITY: REFLECTIONS ON GENDER AND THE FIELD

PESQUISANDO ENTRE O “FOGO CRUZADO” E O “CAMPO MINADO”

Palloma Valle Menezes

(Universidade Federal Fluminense) – Brazil

Há dez anos, uma nova forma de policiamento – chamada de Unidade de Polícia Pacificadora (UPP) – foi implementada em favelas da cidade do Rio de Janeiro e alterou significativamente a rotina dos seus moradores. Baseada em um trabalho de campo realizado por cinco anos em favelas “pacificadas”, analisei os principais impactos das UPPs sobre a vida dos moradores desses territórios. Os dados da minha pesquisa apontam que o ambiente dessas favelas após as UPPs passou a ser caracterizado pela coabitação, com oscilações intensivas e arranjos criativos, entre a antiga lógica do “fogo cruzado” – baseada no medo constante dos tiroteios – e a lógica do “campo minado” – baseada no monitoramento constante do ambiente e no medo de possíveis “contaminações”, geradas pelo contato entre moradores, policiais e traficantes que passaram a dividir o mesmo território 24 horas por dia. Neste trabalho, abordarei os desafios e dilemas de se fazer trabalho de campo entre o “fogo cruzado” e o “campo minado”. O objetivo do trabalho é, por um lado, refletir sobre as facilidades que tive e os constrangimentos que enfrentei por ser uma pesquisadora mulher ao entrevistar traficantes e policiais (que eram em sua maioria homens). E, por outro lado, mostrar como as sensações que tive – semelhantes as que aos moradores sentem – de ser monitorada tanto por traficantes como por policiais em campo foram fundamentais para me tornar mais sensível ao que descrevo como regime territorial do “campo minado”.

VIOLENT INTIMACIES IN PRIVATE SECURITY (SAO PAULO)

Soares Durão

(UNICAMP – IFCH – Dept. Antropologia) – Brazil

It has been recurrent in the field research on private security in São Paulo the observation of crucial moments that show how economic, social, regional, race and gender inequalities are present in both the policies and training as in the daily work of this market. However, these inequalities are subject to a commercial ethos of production of what vigilantes and managers call a “sense of security.” Structural violence is thus crossed by demands for demonstration and permanent manifestation of cordiality and consent on the part of “vigilantes” (security guards), on the one hand, they are guardians of goods and people and on the other hand they accept and assume their constitutive subalternity. In my field work I circulated among the worlds of those who demand and deal with all this inequality and who integrates it into life as a basis of possibility to continue to work in highly precarious and vulnerable conditions. The ultimate goal of the sense of security policy is to maintain what I call cordial security in practice, which may incorporate military and police agonistic elements but also aim at “civilizing” Brazilian urban security. My interest in the presentation focuses on discussing what I call violent intimacies, very present in this field of private security and which the basis of functioning are and reproduction of cordial security based on structural inequality. I question my place as a Portuguese woman researcher circulating between worlds not only of men but of men and women with whom I live and exchange experiences of this violent intimacy in Brazilian security.

UMA MULHER ENTRE HOMENS FARDADOS: ETNOGRAFANDO A INSTITUIÇÃO POLICIAL MILITAR

Cláudia Vicentini

(Universidade Estadual de Campinas) – Brasil

Entendendo que a Polícia Militar brasileira é uma instituição total, fechada e notoriamente contrária à apreciação civil de seus dispositivos, as pesquisas realizadas com seus partícipes e/ou em suas dependências são, de saída, dificultadas e sujeitas a um grau de formalismo pouco comum às pesquisas de cunho antropológico. As pesquisas etnográficas realizadas por mulheres nestas instituições esbarram em dificuldades adicionais àquelas já enfrentadas por pesquisadores civis, isso dado ao caráter marcadamente masculinizado do universo militar em que predomina o discurso heteronormativo e essencialista no que se refere à identidade de gênero. Essas dificuldades são transversais e atravessam várias etapas da pesquisa, da negociação do campo ao recorte do problema de pesquisa, passando pelo relacionamento com os informantes e com a abertura deles ao diálogo. Assim, partindo das discussões sobre os papéis de gênero nas pesquisas antropológicas, este paper busca problematizar a experiência de campo da etnografia que realizei com cabos e soldados da Polícia Militar do Estado de Goiás (PM/GO) atendidos pelo dispositivo psiquiátrico oferecido pela instituição militar e publicada sob o título “Corpo fardado: adoecimento mental e hierarquia na Polícia Militar” (Ed. UFG, 2014). O campo foi realizado no Hospital da Polícia Militar (HPM), entre 2010 e 2012, com policiais militares do sexo masculino, na ativa, submetidos à Junta Médica na área de psiquiatria.

THE PLACE OF SILENCE: GENDER, VIOLENCE AND ETHICS IN ETHNOGRAPHIC RESEARCH ON CRIME

Carolina Christoph Grillo

(University of São Paulo) – Brazil

Lately, activists and intellectuals from favelas have criticized the scholars' accounts on favelas and claimed the acknowledgment of their "place of speech".

Their arguments are rooted in a self-reflective anthropological critique on the ethnographer's authority to speak about others, that began a few decades ago.

Anthropologists admitted the partiality of their accounts and prescribed the awareness of "positionality" matters while conducting ethnographical research.

Narratives on the lived fieldwork process have since become almost mandatory. But do they portray the actual challenges of ethnography or do anthropologists still romanticize their fieldwork experience? I admit having presented a nicer story than the actual one and yet I am willing to argue that I could not have done otherwise.

When conducting ethnographical research among drug traffickers and armed robbers in Rio de Janeiro favelas, I was confronted with a series of ethical problems that research protocols do not account for. Among them were the experiences of gender violence that I did not report in my dissertation and that I am still unwilling to report. While the favela dweller's speech derives its authority from the experience of poverty, prejudice and violence, mine is anchored on the legitimacy of the white and male western science. My experiences of gender violence would not enhance my place of speech, but on the contrary, render myself subject to sexist critiques from peer scholars. It would also support the criminalization of people who are already regarded by many as unhuman. Therefore, this paper addresses practical and ethical matters concerning the silencing of gender violence in narratives of fieldwork experience.

OP 197 – WORDS IN THE INDIGENOUS WORLDS

We intend to investigate what is the word for indigenous peoples, as well as to discover and think about indigenous theories about the word, approaching the ontologies of language in these societies. The word can be thought, according to Levi-Strauss, as an object of exchange; a very special object, given its double nature: alienable and inalienable at the same time. In turn, the ontology of the indigenous word is, in many cases, highly transformational, changing from being a sound, to a fluid and from this to an object. To proffer a word is, paraphrasing H el ene Clastres, to take action. It penetrates the bodies and from them it arises, moving between worlds: that of the living and that of the dead; that of humans and that of gods, etc. We are interested in the words of shamans and sorcerers, but also those of the chiefs, the community leaders, the children, the evangelical pastors, the professors. Inquiring about the different contexts of enunciation of words, from public acts to whispers in the intimacy of kinship, we want to understand what the word can do, what are the regimes of its agency and how its alliance with formalisms of various types modifies its possible effectiveness, according to the objectives pursued. Finally, we want to know what our interlocutors think about the written word and, with it, about the ontology of whites, because our way of relating to the word is probably one of the characteristics that best define us in the eyes of indigenous people.

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Comiss o/Comission: (Not informed)

Languages accepted for paper presentations: English, French, Spanish, Portuguese

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Thematic lines: 21. Indigenous Knowledge/Saberes Ind genas

WORDS IN THE INDIGENOUS WORLDS 1

LÉVI-STRAUSS, OS MITOS AMERÍNDIOS E AS PATOLOGIAS DA LINGUAGEM

Renato Sztutman

(Universidade de São Paulo) – Brasil

No final de “As estruturas elementares do parentesco” (1949), C. Lévi-Strauss sugere que palavras, pessoas e coisas podem ser pensados para além do domínio da Troca e da Comunicação. Se estas fundam a vida social, sua abolição, também a abolição da sociedade, não cessa de ser pensada, imaginada e, por que não, vivida. Com efeito, muitos mitos ameríndios, reunidos por Lévi-Strauss na tetralogia “Mitológicas” (1964, 1966, 1968, 1971), não cessam de colocar o problema da fragilidade da vida social, da troca e da comunicação: estas dependem da “boa distância” entre os patamares e agentes do cosmos. Poderíamos afirmar que estes mitos repõem a analogia profunda – estabelecida nos textos programáticos reunidos em “Troca e Parentesco” de “Antropologia Estrutural” (1958) – entre aliança matrimonial e linguagem: do mesmo modo que casamentos muito aproximados (incestuosos) ou muito distantes (entre seres de “naturezas” diversas) podem pôr tudo a perder, o mau uso da linguagem (uso abusivo ou incapacidade de comunicação) pode provocar colapsos e cataclismos.

O objetivo deste estudo é, portanto, o de buscar em Lévi-Strauss (“pensar com Lévi-Strauss, para usar o jargão de I. Stengers) pistas para pensar uma teoria propriamente ameríndia da linguagem, situada além da mera analogia formal entre língua e cultura.

OTRO LADO. BETWEEN THE OTHER 'SIDES' AND 'WORLDS' IN THE MORÉ INDIANS DAILY DISCOURSE

Pawel Chyc

(Adam Mickiewicz University) – Poland

Living with the Bolivian Moré Indians I had many occasions to hear the words *otro lado*. Those are, of course, Spanish words because today the Moré people don't speak moré language in a daily communication. But the idea hidden upon those Spanish words seems to have more provenience with the Moré's own ontology. From the scientific point of view, moré is a very poorly known native language. Today the last one in Bolivia from the chapacuran language family.

As a consequence of historical factors, the Moré people witnessed a very quickly language shift from native to the Spanish language. Anyway, a specific use of words *otro lado* allows me to think that this rapid language shift doesn't mean a parallel shift in a way of thinking or using ontological claims.

The *otro lado* term we can translate literally as "the other side". However, I will show a few ethnographic examples when this notion occurs with a different meaning. All of them from the daily situations. I argue that the use of this words in some context is mostly a marker for ontological assumptions. This idea corresponds to the question what is the word for indigenous people? My hypothesis is that for the Moré (and maybe others indigenous people too) some words are "triggers of attention". Used in a context of telling stories they focus listener's attention on ontological shift (also point of view shift). They mark a moment when the referred world is other than this side. Or as the Moré people would rather say, some words have the power (*poder*) to change (*transformar*) a reality.

AMERINDIAN NATURES OF LANGUAGE

Jan David Hauck

(University of California, Los Angeles) – EUA

Guilherme Orlandini Hewrich

(University College London)

What is language in Amerindian collectives? In the Western intellectual tradition, “language” emerged as autonomous system of symbolic representation, a foundational pillar of the modern constitution. It mediated the ontological separation of nature and society/culture (Latour 1991; Bauman & Briggs 2003; Descola 2005), and became a criterion to distinguish humans from their ancestors and other species. Ethnographies of the indigenous Americas, on the other hand, have provided evidence of alternative ontologies, as well as language practices that defy the privileging of symbolic and referential aspects of language.

They challenge its separation from the realms of practice, the body, the nonhuman, and the material, and the universality of an all-encompassing “nature of language” underlying variation. Drawing on our research among Aché (Paraguay) and Araweté (Brazil), and work from other Amerindian groups, we discuss shamanic songs that make present deceased kin, communication with nonhumans, and the use of language as material resource in healing rituals. Beyond describing local language ideologies—“beliefs” about language that take linguistic forms to be ontologically equivalent—we develop a theory of “natures of language,” different understandings of what language is in relation to double and body, interiority and physicality, self and other in Amerindian ontologies.

“Language” here remains an “equivocation” (Viveiros de Castro 2004), indexing potential referential alterity.

A ARTE DA POLÍTICA NA LINGUAGEM E O XAMANISMO DAS PALAVRAS MBYA

Ana Maria Ramo y Affonso

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Nesta configuração da socialidade mbya que aqui ilustro, as palavras aparecem como os objetos de troca por excelência. A política estética de Nhanderu pode, então, ser dita Ayvu: palavra; mais ainda, linguagem, ou seja, troca de palavras. As palavras são um objeto de troca muito especial, uma vez que elas são dadas, mas elas continuam com aqueles que as dão – são alienáveis e inalienáveis ao mesmo tempo. As palavras se desdobram e replicam, fazendo do seu movimento, muito antes que de sua “propriedade”, a questão crucial. É importante, então, saber quando colocá-las entre as pessoas e quando segurá-las, silenciá-las. Como nos mostra Testa (2013), há práticas que “controlam e orientam” o fluxo dos saberes entre os Mbya. Entre o conceito de –katu, que pode ser traduzido como “estar livre, desimpedido”, e que é amplamente usado na opy (casa de reza) quando se pede força (mbaraete), coragem (py’a guaxu) e palavras em abundância, e o conceito de –joko, “parar” e/ou “bloquear”, toda uma heurística pragmática se desenvolve.

Este movimento, exposto nas suas dimensões de troca, consiste também em traduções e transformações: das palavras em coisas, das coisas em pessoas, das pessoas em palavras. A troca de palavras se aproxima do profetismo, ainda que se efetue em uma escala bem mais molecular, no modo em que ambos supõem a passagem “da mediação para a conversão de mundos” (Sztutman, 2012: 492). No universo Guarani é possível perceber constantemente processos de replicação (entre duplos e corpos), desdobramento (de corpos e de palavras) e imitações ou repetições com variações (de ações e comportamentos, assim como de relações e posições). Assim sendo, e dado que palavras são intrinsecamente ligadas aos nhe’, aos duplos ou “anjos”, como dizem os Guarani, penso ser possível expor, brevemente, a multiplicidade a que me referi acima nos termos dos movimentos de replicação e desdobramento, de imitação e repetição com variação, de transformação, enfim, de palavras, de nomes, numa tentativa de fazer aparecer a política estética de Nhanderu no conceito de ayvu, essa “multivocalidade” (ver Lima, 2011), em que consiste a linguagem mbya – o signo de sua diferença. Eis que o xamanismo Mbya é a arte da política na linguagem e a política Mbya o xamanismo das palavras políticas, a sabedoria da “boa” vizinhança.

WORLDS IN THE INDIGENOUS WORLDS 2

QUANDO SER É DIZER: POTÁS E ONTOFANIA ENTRE OS ÍNDIOS GALIBI-MARWORNO (AMAPÁ, BRASIL)

Ugo Maia Andrade

(Universidade Federal de Sergipe) – Brasil

Potá ou suflê, em língua patois da Guiana Francesa, são nomes pelos quais os índios galibi-marworno do interflúvio Oiapoque-Cassiporé (AP), Amazônia brasileira, chamam uma técnica de sopro e encantamento operacionalizada por meio de palavras ditas, algo similar às técnicas do evil spells ou breathing sorcery relatadas à larga na etnologia amazônica, mas que pode estar ou não associada à feitiçaria. Os efeitos visados com o uso de potás podem estar relacionados à produção ou à cura de doenças; ao sucesso na caça, na pesca, nas relações sexuais ou amorosas. Utilizam-se os potás também para adormecer uma criança que chora, para fazer uma pessoa passar despercebida, para fazer com que a mandioca plantada cresça e para uma série de outras finalidades. Os oficiantes dos potás, chamados de sopradores, precisam apenas aprender e decorar as fórmulas encantatórias que agem por si mesmas, isto é, produzem efeitos sem a intervenção dos espíritos auxiliares dos pajés.

Por outro lado, é a necessidade imposta aos pajés galibi-marworno de lidarem com as potências xamânicas que lhes auxiliarão, chamadas regionalmente de Karuãna, que exige deles uma penosa iniciação ao xamanismo, geralmente feita de adoecimento, loucura provisória e sonhos perturbadores. Os Karuãna são pessoas invisíveis que utilizam invólucros a fim de esconderem a sua forma subjacente antropeide e virem para o mundo dos humanos transformados em animais, plantas, fenômenos naturais, artefatos rituais etc. Bancos, mastros e as clarinetas turé utilizados no rito homônimo são Karuãna e, por extensão, pessoas com intencionalidade ou psyche.

Procuro argumentar etnograficamente que, não obstante as diferenças entre o xamanismo e a técnica subjacente aos potás, ambos recorrem a uma mesma formulação de mundo, permitindo dizer que a relação que vigora entre forma e figura nos artefatos rituais galibi-marworno é análoga àquela que há entre significado e significante nas fórmulas encantatórias, motivo pelo qual os galibi-marworno utilizam uma mesma palavra de origem karib (piaii) para pajé, feitiço, feiticeiro, soprador e potá. Pois, assim como os bancos, mastros, maracás e clarinetas rituais não são apenas representações plásticas de conceitos, as palavras nos potás são entes com psyche e não mera representação simbólica, figurando como potências que criam por meio da articulação do sopro e da palavra dita (pneuma e ontofania). Desta forma aproximam-se dos cantos xamânicos, mas, simultaneamente, deles se afastam por visarem à manipulação de qualidades objetivas do mundo a partir daquilo que ele é: palavra. E isso só seria possível porque as palavras também são mundo (coisa), pois entes com intencionalidade.

THROUGH THE BODY: SACRIFICE, HISTORY AND SUNG-WORD IN THE TIKMŨ,ŨN PERSON

Douglas Campelo

(Universidade Federal de Santa Catarina)

The circulation of the sung-word in the body of the Tikmũ,ũn person plays a central role in their sociality which invests in an intensive relation with the singer-spirits-peoples known as yãmiyxop. Throughout their life, the great male and female shamans accumulate in their bodies a lot of songs that attach them to some spirits and when they approximate to death they make their songs circulate in the body of their relatives. At the same time, through the parties realized with the yãmiyxop, parts of the prey animals circulate in a sacrificial manner and substantiate the sung-word. If the words are substantiated through the breaking of parts of the prey animals and the shamans make parts of their sequence of songs circulate when they are close to death, in this sense, we can ask ourselves if there is not a structural transformation from the sacrifice of the animal body and the parts of the songs which compose the body of the shaman distributed previously to his death. At the same time, that the circulation of these songs take place in the bodies of the people the songs structure narratives that open the listening in the bodies of specific events. Finally, I argue that if perspective is in the body as suggested by Viveiros de Castro (1996) and Lima (1996), we should make the hypothesis that if history is kinship as Peter Gow (1991) argues in the perspective of the tikmũ,ũn person, history pierces the body through the circulation of the sung-word.

MALAS PALABRAS. DINÁMICAS DE TRANSFERENCIA Y CORPORIZACIÓN DEL LENGUAJE ENTRE LOS URARINA DE LA AMAZONÍA PERUANA

Emanuele Fabiano

(EHESS) – France

Para el pueblo Urarina (Amazonía Peruana) acusaciones, maledicencias y quejas subyacen a una precisa mecánica de intercambio, cuya finalidad es la de alejarlas de su primer enunciador para que de este modo las palabras fortalezcan su eficacia mediante un efecto de repetición. Salir y entrar de una persona a otra encuentra su correspondencia en la dinámica evidenciada por la etnofisiología urarina, la cual reconoce a cualquier fluido del cuerpo, al igual que para algunas palabras, cierta incidencia en la construcción, moldeado o degradación del cuerpo y las facultades de pensamiento y memoria durante todo el ciclo de vida. En el caso de los cantos bauu, por ejemplo, la eficacia terapéutica se debe a la capacidad, activada mediante la enunciación, de “corporizarse” disolviéndose en una sustancia “permeable”, la cual sucesivamente les permite implantarse en la persona enferma gracias a un proceso de maduración y endurecimiento. De este modo, las palabras pueden adquirir corporalidad y una específica voluntad que guía su acción dentro y a través de los cuerpos y, de forma temporánea, les otorga la capacidad de actuar sobre ellos. A partir de una descripción de su funcionamiento y transmisión, se analizará como la introducción de palabras al interior de las personas garantiza su reproducibilidad a través de una dinámica de transferencia y contaminación. De modo particular, se detallarán estas características a partir de las palabras que excluyen, lastiman o castigan, veremos entonces los mecanismos que permiten su potenciamiento o, de lo contrario, la desactivación.

COMO ENGANAR UM LOUGAWOU: RUMOS, SONHOS, PALAVRAS E FEITIÇO

Ana Fiod

Trato das relações entre sonhos, intimidade e feitiço privilegiando a perspectiva das falas das crianças envolvidas em ataques de magia em Nip, Haiti, constantemente narradas por elas. Darei ênfase às práticas associadas ao lougawou – entidades que se alimentam de seres humanos de sua própria família, sobretudo de crianças durante o sono. As formas rotineiras de despistar, desviar e enganar essas criaturas são reveladas nas palavras e gestos combinados em preces, banhos, massagens, danças e escarificações corporais. O que o medo de ser atingido pelo feitiço cria nas rotinas dessas crianças? Como elas se protegem quando a ameaça vem de um parente próximo? As práticas rituais apontam o lugar central reservado ao corpo e às transformações corporais no processo de se tornar um adulto. A fabricação de objetos e amuletos é frequente e usado por elas diariamente. Os sentidos atribuídos aos gestos e palavras que tornam uma criança “forte” ou “fraca” diante do ataque dessa criatura serão abordados.

WORDS IN THE INDIGENOUS WORLDS 3

DE SOPROS E FALAS: UM ESTUDO COMPARATIVO ALTO XINGU/TUPI

Gabriel Garcêz Bertolin

(Universidade de São Paulo) – Brasil

Maria I. Mello em sua tese sobre a festa Iamurikuma entre os Wauja do Alto Xingu, aponta para dificuldade em marcar uma distinção entre o que denominamos de sistema vocal e instrumental, isso porque entre os Wauja, o som da flauta kawoká, proibida à visão das mulheres, é a própria fala do apapaatai (agentes patogênicos), assim como o som tocado no aerofone é a música cantada por elas na festa Iamurikuma. Já Jean-Michel Beudet, em seu clássico trabalho sobre os tule (clarinetes wayãpi), Souffles d'Amazonie, toma o verbo tupi pi, sopro que atravessa os cantos, as sessões xamânicas e também os aerofones, para pensar a produção sonora amazônica. Partindo dessas reflexões podemos tomar o som dos aerofones ameríndios como fala? A intenção aqui é estabelecer um contraponto entre dois casos etnográficos distintos, um pautado na proibição das mulheres verem esses tubos sonoros e a relação da flauta com agentes patogênicos (apapaatai), como é o caso xinguano, o outro no qual tais proibições são mais flexíveis e os clarinetes estão relacionados aos animais, como aquele descrito para o caso Wayãpi. Pretendo, assim, refletir sobre quais as conexões com outros tipos de gente que são incitadas pelo tule wayãpi e pela kawoká wauja. Lembrando, como coloca Rafael M. Bastos (A Musicológica Kamayurá), que a centralidade dada, em muitos trabalhos, à língua falada, tem como consequência, a obliteração de outros canais de comunicação, os quais devem ser explorados.

CANTOS FEMININOS ASHÁNINKA E SEUS CONTEXTOS PERFORMATIVOS

Rocio

(Universidade Federal de Santa Catarina) – Brasil

Esta comunicação discorre sobre os cantos femininos e sua relação com outras formas de arte verbal (narrações, adivinhanças) que os Asháninka da Selva Central peruana entretêm. Hill (2014) frisava que o grande vazio nos estudos da etnologia respeito à musicalidade era resultado de uma antropologia com “surdez musical” que priorizou epistemologias visuais e espaciais, subestimando a importância de fazer e ouvir sons musicais e as dimensões musicais da arte verbal indígena. O comportamento ritual dos aruaque peruanos foi frequentemente caracterizado como “empobrecido” (Weiss, 1975) e a literatura etnográfica mostra uma predileção pelo conhecimento masculino, o papel da mulher está atrelado às atividades domésticas. Porém, os dados de campo e minhas observações sugerem que a situação é complexa e matizada. Porque são as mulheres as únicas que cantam nas reuniões de pirarentsi? Porque cantam de tal maneira, para tal plateia e em determinado momento? Qual é a relação entre a linguagem poética e o não-humano? Minha proposta para compreender os cantos asháninka está ancorada no trabalho de Uzendoski & Calapucha (2012) que propõem o termo poesia somática, uma forma de expressão poética multimodal que envolve o corpo (a voz humana) e sua interligação com o mundo. A linguagem é apenas uma parte de um mundo comunicativo muito mais abrangente e diversificado. Procuro, por tanto, mostrar as imbricações dos cantos com a paisagem, a memória do parentesco, as emoções e o não humano.

WORDS (EN)CHANTED: USAGES OF THE KAIOWÁ AND GUARANI WORD IN BRÔ MC'S RAP

Jacqueline Candido Guilherme

(Universidade Federal de Santa Catarina) – Brasil

“The experiences of life are experiences of the word” (CHAMORRO, 2008, p. 56). Among the Kaiowá and Nãndéva the valorization of the word through orality and songs is a theme well known in the anthropological literature. Furthermore, researchers suggest that the word is a vital principium, which generates and keeps life. I will take that as a starting point to my reflection about some songs by the Guarani Kaiowá rap group Brô Mc's. I will take into account also our conversations about the process of musical composition, which among other things were about the way they elaborate their rhymes and choose the words to be used in their rhymes. These conversations were also about the meanings words in general have to them and about their intentions with them. I will try to demonstrate that the artistic production of the Brô Mc's is far away from configurating a process of acculturation – in the sense of loss –, instead, it points to modes of actualization of forms of the use of words the Guarani Kaiowá take as traditional through their meanings and agencies. In this manner, the words are always implicated in a direct relationship with the body of those who execute them and from who they are listened from. In addition to that, through the sung word of the Guarani Kaiowá's rap, these artists have amplified their nets of articulation with the surrounding society, within a search for dialogue about their demands concerning the adversities they face in their everyday lives.

LOS CANTOS DE LA CHICHA DE MAÍZ Y LA CONSTRUCCIÓN DE LA PERSONA ENTRE LOS ISKONAWA

Ana Carolina Rodríguez Alza

(Pontificia Universidad Católica del Perú) – Perú

Esta presentación explora el uso de la palabra en los cantos de toma de oma ‘chicha de maíz fermentada’ entre los iskonawa, pueblo indígena pano ubicado actualmente en la zona central del Ucayali (Perú). Si bien esta fiesta ya no se practica, los cantos siguen ejecutándose por los más ancianos para recrear la memoria de la vida antes del contacto. De tal modo, nos interesa comprender la memoria sobre contextos performativos de estos cantos, así como los actuales contextos en los que estos vuelven a emerger. Asimismo, a partir de su registro y traducción, nos interesa indagar sobre la “palabra” iskonawa en el lenguaje ritual de esta fiesta, es decir cuáles son sus características y cómo esta se relaciona con el lenguaje cotidiano de los iskonawa, el cual presenta una importante influencia de otra lengua vecina. Finalmente, nos proponemos examinar cómo la “palabra” en los cantos anuncian y conducen la construcción misma del cuerpo de la persona iskonawa a través de la ingesta de la bebida de maíz.

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O QUE UM NOME PODE FAZER

Marina Vanzolini

(Universidade de São Paulo) – Brasil

A etnologia dos povos que conformam o complexo multilíngue xinguano registra a existência, sem analisar em profundidade, de um sistema de transmissão de nomes pessoais entre gerações alternadas intimamente ligado à constituição de elites políticas aldeãs. O objetivo desta apresentação é descrever como esse sistema funciona entre os Aweti, povo tupi alto-xinguano, ao explorar considerações indígenas sobre como nomes podem de produzir qualidades específicas em quem os recebe. Entendo que essa consideração sobre o efeito ontológico e político dos nomes pessoais pode embasar um questionamento mais amplo sobre o valor da palavra e da fala para os Aweti.

LET THEM BE FATTENED WITH MY NAME

Clarisse Raposo

(Universidade Federal de Minas Gerais) – Brasil

It is intended to reflect on the processes of embodiment of the names among the Akwen-Xerente, a “Gê” speaking people inhabiting the Middle Tocantins.

For them, their personal names are cosmological categories connected to a swarming movement of the living beings that compose their existential landscape.

Such movement of cosmic expansion – which genesis goes back to their mythology – is refracted by their kinship relations in such a way that their names also make up their bodies. This process of assembling of the world (and of the person as well) is performed by transposing a series of relational scales (myth, ritual, and kinship) in which the souls are analogous to their names, which are analogous to the semen, which in turn makes both women fatter and children grow inside them. The names – as primitive words/forms that have witnessed the genesis of the world – fatten people up. The processes of reproduction, multiplication and growth are, thus, carried out by both ritual and kinship. The names weave together many aspects of these processes of assemblage, being therefore categories that make up time.

WORD AND MOVEMENT: NOTES FROM ETHNOGRAPHIES IN GUARANI VILLAGES (MBYA)

Elizabeth de Paula Pissolato

(Universidade Federal de Juiz de Fora) – Brasil

Drawing upon a charade by Yva, a Guarani woman who is very fond of conversation and jokes, whereby she understands the word as that which, without leaving the place, runs the whole world, I follow some clues to reflect on what the words can do. Words seem crucial to produce life and kinship even when it comes to denying them by gossip or witchcraft. In the realm of the person, the word defines the very condition of who lives. The “soul-word” (nhe’ë) is a principle that joins a person in her/his birth. If, on the one hand, this “principle-word” guarantees communication with deities, which they stem from, on the other hand, it plays a crucial role in the construction of human relationships. Thus, investment in these interactions brings to the forefront “assemblages-with-words” that range from “mentally” communication with children to practices of advising and telling histories. From the daily exchanges of soft words to the emotional speeches in the ritual home, care among relatives always involves, one might say, an art of the word. This art turns powerful once connected to feelings, emotions, tobacco and songs and music. We aim highlighting on the aspects of the word-in-motion and on the transformations brought about it.

Based on mbya ethnography, I first describe contexts that articulate displacements between villages and words. Next I will focus on contexts where words act even from a distance, as inferred from the riddle above. Here, witchcraft and healing assemblages will allow us to reflect on the movement of words and bodily transformations.

FALAS DOS ANTIGOS: NOTAS SOBRE OS ACONSELHAMENTOS KAINGANG

Paola Andrade Gibram

(Universidade de São Paulo) – Brasil

Nesta apresentação irei abordar o estatuto e a prática dos aconselhamentos kaingang, falas proferidas por pessoas detentoras do que concebem como “conhecimento dos antigos”. Para isso, trarei descrições etnográficas que articulam aspectos de moralidade, de parentesco e aliança, bem como do sistema punitivo entre os Kaingang da T.I. Rio da Várzea (RS). Minha experiência nesta localidade levou-me a perceber que o “casar bem” – forma ideal de aliança matrimonial, que segue a exogamia de metades e o devido distanciamento genealógico – só ocorre com a presença e a performance de conselheiros na cerimônia de casamento. A eficácia das punições locais, por sua vez, dirigidas àqueles que infringem as “leis internas” da comunidade, também é atribuída aos aconselhamentos. Pretendo também destacar o fato de que as falas formalizadas (aconselhamentos e falas de chefe) figuram-se como um tipo de conhecimento bastante específico, geralmente aprendido por meio da relação com espíritos de animais, plantas, rios, pedras. Assim, para que alguém possa ser pa’í (chefe), é necessário que se adquira o “conhecimento do mato”, para que assim se torne apto a falar devidamente a sua comunidade, bem como aos brancos. O estatuto destas falas, portanto, extrapola o nível referencial; trata-se aqui de uma linguagem que age nos corpos e nas relações inter-humanas, e aponta para formas de conexão e atenção específicas, ligadas a planos de relacionalidade além do humano.

WORDS IN THE INDIGENOUS WORLDS 5

FOFOCA, COTIDIANO E GÊNERO MBYA-GUARANI, ENTRE RISADAS E FOGUEIRAS

Luna Mendes

(Programa de Pós-Graduação em Antropologia/MN) – UFRJ/BR

Apresento aqui meu projeto de doutorado ainda em sua fase inicial em que proponho realizar uma etnografia entre os Mbya-Guarani atenta à fofoca a partir de um enfoque sobre o cotidiano das aldeias. Entendo que a partir da fofoca é possível vislumbrar relações que compõem a vida social, experiências que participam da socialidade mbya e que, ao evidenciarem conflitos, se distanciam daquilo comumente associado e descrito, principalmente nas narrativas atentas à fala e às palavras, como a conduta harmônica e pacífica desse povo.

Proponho investigar que mundo se apresenta a partir da fofoca e do que ela deixa ver das relações sociocosmológicas entre os Mbya. A fofoca, ao colocar palavras em circulação, emana como força, circula e afeta corpos e pessoas, mobiliza aspectos que excedem os limites das relações humanas envolvendo potências e riscos que agem sobre o mundo mbya. Assim, pretendo pesquisar como são acionadas essas forças e por que redes de relações elas passam. É preciso atentar, também, para as multiplicidades engendradas na fofoca, bem como para as ocorrências de modalidades distintas de fofoca e seus respectivos alcances em termos de efeitos e relações, buscando visualizar os aspectos operativos concernentes à fofoca, sobre o que se pode fofocar, quem pode falar de quem, em que situações a fofoca é ativada e em quais circunstâncias e sob quais formas ela se produz e se atualiza, atentando também para as valorações e gradações de proximidade e distância emergentes nessas falas.

POLÍTICA E POÉTICA NA FALA DURA DOS TUPI GUARANI

Amanda Danaga

(Universidade Federal de São Carlos) – Brasil

Os Tupi Guarani, como muitos ameríndios, apresentam maneiras específicas de operar e enunciar suas políticas. Por meio de uma etnografia que tratou desses modos tupi guarani de fazer políticas, especialmente os da liderança da Ywyty Guaçu (Aldeia Renascer – Ubatuba/SP), proponho pensar a estética desses enunciados enquanto um gênero narrativo. A narrativa empregada por Awá, foi analisada como um modelo característico de discursividade, compreendendo o que chamei de bronca como uma espécie de performance tupi guarani. Como Awá, através de seus discursos, faz a aldeia andar, produz pessoas e fabrica a si mesmo como liderança? Awá conjuga modulações distintas de falas na tentativa de se fazer presente nas pessoas, de inspirá-las por meio dos conhecimentos que aprendeu com os antigos. Através do acesso às memórias do que ele chama de tempo dos antigos, Awá aconselha e dá broncas. É por intermédio das palavras e discursos que ele procura ensinar aos mais novos, promovendo encontros entre palavras e pessoas. Os Tupi Guarani assumem modos distintos de agenciar as palavras, um estilo fala dura que se efetua na forma bronca, expressado por um jeito de ser. Palavras duras que mostraram-se poéticas, na medida em que realizavam conexões com um tempo passado, com uma memória dos antigos e com a intencionalidade de fazer pessoas. As broncas como um recurso enunciativo de Awá são potentes porque afetam pessoas, porque criam socialidades e porque colocam as histórias dos antigos em movimento. Embora com outra forma, há nelas a realização de uma estética harmoniosa. A plasticidade das palavras de Awá é um esforço permanente de propiciar bons encontros.

"AYVU MEANS SPEECH BUT IT MEANS LOVE TOO": GUARANI LANGUAGE AND MEANING DIVERSITY

Carlos Maroto Guerola

(Universidade Estadual de Campinas) – Brasil

Aiming to denounce the epistemic violence of the colonial invention of languages and meta-discursive regimes, as well as the silencing of indigenous discourses about their languages and language practices, this presentation deals with language diversity in terms of diversity of meanings and social practices by researching the meanings language has for Guarani people, more specifically those of the Guarani words closest to those concepts, i.e. *nhe'e* and *ayvu*. For that purpose, a dialogue is fostered among diverse ethnologic discourses about the Guarani narrative on the foundation of human language, the divine nature of language and its centrality in Guarani religion, and on the connection between language, epistemology and religion as core elements for the organization of the *tekoa* (place where the way of being Guarani is possible) and the *Nhande* (collective "me" of the community). Those discourses are articulated with the reflections on these topics offered in a semi-structured interview by teacher *Adão Antunes*, *xeramõi* of the Guarani community of *Morro dos Cavalos* (Palhoça, Santa Catarina, Brazil). These reflections emphasize the role Guarani language plays in the organization of the *tekoa*, the risk that the loss of the local social practices constituting Guarani language pose to the survival of its meanings, the close link existing for the Guarani between language, religion, love and collectivism, and the way in which the neglect of local social practices of Guarani language unbinds the community, dissociating collectivism and isolating subjects in the "miserable life of hunger, sadness and slum" of that who "quits the union [and] cuts himself off everything". This discursive articulation contributes to the disinvention of languages as constructed by

Western linguistic tradition, and it also approaches Guarani perspectives on language, still silenced.

O CANTO CREPUSCULAR, PORTA ENTRE MUNDOS NA MITOLOGIA E NO XAMANISMO KADIWÉU

Francesco Romizi

(Universidade Estadual de Londrina) – Brasil

No âmbito da cosmologia kadiwéu, os pássaros mitológicos e os xamãs, em determinados momentos, participam de ambos os mundos que contribuem para comunicar, constituindo porteiros especularmente justapostos do mesmo umbral. O mais surpreendente é que, de qualquer parte que se observe tal passagem, a chave para aceder sem perigo ao outro lado é exatamente a mesma: o canto. Trata-se de um canto repetido, demorado e crepuscular. No mito de origem kadiwéu, o carão, pássaro investido de humanidade (humanity), reconheceu esta sua própria condição em uma humanidade (humankind) ainda “em estado cru”, depois de passar uma noite inteira cantando e olhando, sendo que as duas ações são indissociáveis. Da mesma forma, o xamã consegue invocar os bichos, entrando em êxtase, depois de horas de canto repetitivo e monótono realizado à noite, na penumbra de um fogo sem chamas. A voz do carão é forte e cheia, um grito longo frequentemente seguido por 3-4 gritos curtos. De modo semelhante, o canto do xamã intercala demoradas repetições e picos de intensidade em que o ritmo do maracá se faz mais excitado e os cantos atingem o máximo da força. O clímax alcançado por meio destas alterações de crescente dramaticidade corresponde, no mito, ao momento em que o carão vê os primeiros humanos e, na sessão do xamã quando este último chama a chegada de seu bicho. Partindo das sugestões da antropologia simétrica e do perspectivismo ameríndio, reflete-se aqui sobre esta assonância performática transespecífica.

WORDS IN THE INDIGENOUS WORLDS 6

A LÍNGUA DO OUTRO

Amanda Horta Campos

(Universidade do Estado do Mato Grosso) – Brasil

Partindo de uma etnografia das relações entretidas pelos indígenas vindos do Território Indígena do Xingu que se encontram hoje na cidade de Canarana (MT), este artigo propõe a análise de quatro séries de realidade alto-xingua: (1) o filme “Língua do peixe – Kanga Ngugu” (2012), produto da oficina “Cinema índio” realizada na aldeia Ipatse do povo Kuikuro; (2) o mito que me foi contado por Euká em 2014 na aldeia Nahukwá; (3) o sonho narrado por um homem mehinaku a Thomas Gregor (1984); (4) e o desejo recorrentemente anunciado pelos povos do alto Xingu de ir para a cidade para aprender o português. O objetivo maior é iluminar o quarto ponto, que figura na bibliografia etnológica amazônica como *razão* para o deslocamento indígena para os centros urbanizados. Argumento que o desejo de aprender o português carece ele mesmo de explicação, a qual busco investigar a partir da referência às três primeiras séries. A análise folheada costura questões que vão do filme ao mito, destes ao sonho, e dos três primeiros à vida contemporânea, operando analogias e torções relevantes para uma leitura da presença indígena na cidade atenta aos interesses dos próprios índios.

WHO HAS THE WORD, MUST SPEAK: NOTES ON THE USE OF THE LANGUAGE IN A SHIPIBO-KONIBO COMMUNITY

Bianca Hammer Schmidt

(Universidade Federal do Paraná) – Brasil

Have the word, talk. The language appears as an important ethnic identity marker for the Shipibo-Konibo group of the Community of Callería in the Peruvian Amazon. This is because, in everyday life, not only the language is spoken, but also they talk about their language. If the elders complain about the adaptations or incorporations of the words of the regional Spanish to the expressions in Shipibo, for not considering them original, young people suffer internal crises and denounce the attitude of people who are going to study and / or live in the city who, out of shame or the desire to appear nawa (white / foreign / mestizo), “forget” the language. Despite the differences, there is a common point in intergenerational discourses, who has the word, must speak.

Important factor in the history of the community, which in the mid-fifties became also the territory of the Iskonawa, people belonging to the same language group, Pano. However, their word is not intelligible to the Shipibo. Element of differentiation and political struggle, the word that cannot be forgotten, says a lot about how to be in Callería. In this sense, in the light of the concept of ethnicity as a language, proposed by Manuela Carneiro da Cunha, I try to reflect on the use of the language, not only because it refers to something outside, but also because it allows communication.

ULISSES, O HOMEM QUE FOI LEVADO PELO DEMÔNIO

Edson Tosta Matarezio Filho

(Universidade de São Paulo) – Brasil

Pretendo mostrar nesta comunicação alguns aspectos da relação entre o xamanismo, católicos e evangélicos, entre os Ticuna do Brasil, com base em um evento ocorrido na comunidade de Nossa Senhora de Nazaré, São Paulo de Olivença (AM). A aparição de um homem, após ter “enlouquecido” e passar um ano desaparecido na floresta, foi o evento que colocou em evidência conflitos e acordos entre religiosos cristãos e o xamanismo ticuna. Descrevo e analiso os rituais, narrativas e disputas que se desencadearam após o inesperado retorno do homem desaparecido. Havia uma cisão nos esforços para trazer o homem de volta, o recurso aos poderes do xamã, um empenho dos evangélicos e o acirramento de seus conflitos com católicos e com o xamanismo. Uma atenção especial é dada a descrição e análise de uma viagem xamânica para recuperar a “alma” (ã’ê) do homem foragido na floresta. Veremos que, por meio de diálogos cerimoniais e de palavras cantadas, que descrevem a viagem por outros “mundos” (na’ane), o xamã ticuna constrói trajetórias que ele percorre para resgatar a alma de Ulisses, o homem que foi levado pelo demônio (ngo’o).

THE IKÓLÓÉHJ GAVIÃO OF RONDÔNIA AND THE WORDS OF THE PROTESTANT MISSIONARIES: MISUNDERSTANDINGS AND TRANSFORMATION

Lediane Fani Felzke

(Instituto Federal de Rondônia) – Brasil

The Ikólóéhj Gavião, Tupi people of Southern Amazonia, were evangelized about fifty years ago by the New Tribes Mission. The possibility of accessing the words of the white people, the Portuguese language, was one of the reasons for the acceptance of the Protestant missionary presence in the 1960s. Since then many misunderstandings have been established around the processes of translation from the Gavião language into Portuguese and from this into the native language, especially with regard to Christian fundamentalist preaching among the Indigenous people. At that time, the words of the missionaries constituted triggers for the transformation of cosmology and the Shamanic universe Ikólóéhj at the time they were transformed by the Indigenous people on their own terms. Misconceptions – ontologically based – around words related to Protestant preaching, such as God, Jesus, faith, salvation, soul, immortality; were decisive for the Ikólóéhj, who were today largely believers, to establish with Christianity a relation discreetly distinct from that sought by the agents of the mission. More than the written word that Gorá / Paadjaj / Pazov (God) granted to whites, it is the word in the form of music, inseparable from the dance, which prevails in the ceremonies of the Evangelical Gavião Church. And because of the understanding of the word (music and dance) that the Ikólóéhj accede to immortality. In this sense the church and the word of the whites were instrumentalised to guarantee the immortality promised by Gorá in mythical times.

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OP

In different parts of the world youths have recently had to face the challenges of economic, social, cultural and political inequality which, together with the impact of economic liberalism on labour and rents and the revival of conservative political positions are just some of the aspects of the recurrent crises. The multiple vulnerabilities that these processes triggered (such as 1. Chronic violence 2. Pauperization 3. Unemployment 4. Crisis in the processes of political participation and representation 5. Crisis in the schooling process 6. Stigmatization and segregation, among others) are defying our contemporary approaches to youth. Even amid these uncertainties, youth agency is present in different forms: in the way technology is employed and public space occupied, in sociability, in political representations, in migratory mobility, in the emergence and new visibility of the issues of gender and sexuality. In this panel, we underline the urgency to rethink the issue of power, as well as the categories, methodologies and modes of production of knowledge employed in youth studies, critically assessing their hegemonic, adult-centred and colonialist roots. We invite papers addressing inequalities affecting youth, based on critical epistemologies, capable of revealing the issues of intersectionality and considering the different youth expressions, languages and perspectives.

Convenor:

Frank Marcon

(Universidade Federal de Sergipe) – Brasil

Lorenzo Bordonaro

(Universidade de Trás-os-Montes e Alto Douro (UTAD)) – Portugal

Mariana Chaves

(CONICET-Universidad Nacional de La Plata-Universidad Nacional de Tres de Febrero) – Argentina

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English; Spanish; Portuguese

Keywords: Youth; Inequality; Power; Contemporary Society

Thematic lines: 11. Children, Youth and Childhood/Antropologia da Criança, Juventude e Infância

RELAÇÕES DE PODER, CURSO DA VIDA E GÊNERO

PLAYFUL MASCULINITIES IN URBAN PUBLIC SPACES: SKATEBOARDERS IN THE INNER CITY OF JOHANNESBURG

Hans Berner

(Humboldt-University of Berlin) – Germany

Urban public space in Johannesburg is vibrant, complex, messy, chaotic and dangerous. Fear of violence and crime structure the daily lives of many inhabitants of Johannesburg.

On the weekends, though, boys and young men meet up in the ‘lion’s den’ of the inner city to playfully navigate the urban chaos on skateboards. In groups they explore the urban architecture together, always looking for opportunities to perform tricks. The unpredictability of city life is not just put up with by the boys and men, but it is a valued part of the experience offering challenges, entertainment and excitement, and producing solidarity.

The street skateboarders in Johannesburg are a remarkably diverse group in terms of race, class, age and nationality, but women and girls are practically absent. The diversity of the group of street skateboarders regarding race, class, nationality and age seems to be possible, because two aspects complement each other and form the basis for a shared masculine identity: the practice of skateboarding and the spatial situatedness of street skateboarding in the ‘dodgy’, risky inner city of Johannesburg.

The risky practice of skateboarding, enacted in a risky public space, generates a mode of belonging for boys and young men through playful masculinity overcoming. Gathering and travelling in groups, the skateboarders create volatile, male dominated play spaces that, within limits, deter threatening and violent masculinities.

GENDER INEQUALITIES AND “ESCAPE” OF YOUNG WOMEN IN A TERRITORY OF LOW INTENSITY IN PORTUGAL. THE INCAPACITY OF TOURISM AS A SECTOR OF ATTRACTION AND SETTLEMENT

Vera Mendonça

(Centro de Estudos Transdisciplinares para o Desenvolvimento) – Portugal

Luzia Oca

(Centro de Estudos Transdisciplinares para o Desenvolvimento) – Portugal

The Douro region, located in the north of Portugal, was declared a World Heritage Site by UNESCO in 2001. This is one of the first areas of the country to enter the global market, thanks to the demarcated wine production, which together with the incipient tourism currently support productive activity. Its territory is defined as being of low density, characterized by emigration, depopulation and aging of the population.

Our proposal intends to focus on the motivations and impacts of the exit of young women to other territories, preferably urban and coastal. We take as a starting-point that one of the reasons for their “escape” is related to the static system of gender relations, which is inherited from the deeply androcentric vineyard society, which has prevented or hindered a satisfactory social integration and job insertion of women (especially those trained) in the tourism sector. On the one hand, through processes of social control and reproduction of gender inequalities; on the other hand, the processes of horizontal and vertical segregation of the labor market. The emergence of tourism as a promising sector so far has not been an element in the fixation of Douro’s young people in rural areas, in addition to some cases in the proprietary classes. The absence of equality measures or policies at the time of counteracting this departure shows little awareness of gender inequalities in a territory where the consequences of this migration go far beyond demographic aspects.

YOUTH STRATEGIES FOR AN ETHNOGRAPHY OF YOUTH: TRYING TO GRASP YOUTH CULTURAL LOGICS IN A SOUTHERN BRAZILIAN HIGH-SCHOOL

Ivan Fontanari

(Federal University of Fronteira Sul) – Brasil

This paper addresses the methodological complexities emerging in the process of conducting a “collective ethnography” among high-school students by a research team constituted by a university professor of anthropology, a high-school teacher of Sociology and Philosophy, three undergraduate students and two high-school students of the institution ethnographically focused. Though the research project had as object the relatively autonomous means by which young people identified themselves with, the unconventional way to conduct ethnography in this project has raised unpredicted methodological issues which quite often blurred the boundaries between “subjects” and “objects”. It happened to the point of taking methodological issues as key-points to understand the research object itself. The misunderstandings among the research team members, constituted by people with diverse epistemological grounding and in different stages of institutional education, proved to be quite helpful to reveal common issues in the everyday interactions between teachers and students, adults and youths and their corresponding worldviews and values. Thus, by addressing the ethical, communicational and epistemological issues involving the understanding of youth cultural practices, this paper intends to show the importance to experiment and adapt conventional research methods to the particularities of the sets intended to be ethnographically revealed.

JUVENICÍDIO COMO PROPOSTA ANALÍTICA NOS ESTUDOS SOBRE MULHERES ADOLESCENTES EM CONFLITOS COM A LEI

Elida Braga
(Brasil)

Este artigo apresenta um recorte da pesquisa de doutorado em sociologia, em andamento, no qual se propõe uma reflexão acerca da temática “Juventudes em conflitos com a lei”. A construção social que envolve crianças e adolescentes em conflitos no Brasil nos dá conta de um acúmulo de situações mal resolvidas desde o período colonial. Nesse campo complexo, faz-se necessária a compreensão dos mecanismos que operam em seu entorno. A pesquisa traz as adolescentes mulheres que se encontram cumprindo medidas “socioeducativas”. O local de observação é a Unidade Socioeducativa Feminina Maria do Carmo Alves / UNIFEM – Aracaju-Sergipe/Brasil. Neste artigo, a proposta é apresentar e contextualizar uma proposta de análise a partir da teoria que emerge no México através de José Manuel Valenzuela Arce, o Juvenicídio. As desigualdades que surgem no contexto, principalmente em uma perspectiva comparada entre homens e mulheres no contexto das infrações, no leva a pensar como se processa os indícios do fenômeno do Juvenicídio nesse contexto. No geral, o objetivo da pesquisa é compreender como funciona o entendimento do Estado sobre essas adolescentes mulheres que foram apreendidas na prática de atos infracionais, os mecanismos que operam entre o sistema socioeducativo, as polícias, as famílias, bem como a compreensão das mesmas sobre este processo.

THE MANAGEMENT OF THE “INAPPROPRIATE”: ETHNOGRAPHY OF MOTHERHOOD’S STATE REGULATIONS IN A PROGRAM OF CONDITIONAL TRANSFER OF INCOME (CCTP) FOR YOUNG PEOPLE IN BUENOS AIRES METROPOLITAN AREA (AMBA)

Ana Cecilia Gaitán

(Universidad Nacional de San Martín) – Argentina

In the implementation of social policies, the State regulates gender in the distribution of rights and obligations, as well as in the definition of needs. In this articulation between distribution and interpretation, certain representations of “the feminine” are sustained and some others are discarded -in intersection with other markers of difference such as class and age. Thus, classifications and categories of people are instituted which, in turn, legitimize certain practices and strategies to intervene and model behaviors that do not conform to the representations of the “appropriate”. Feminist studies has pointed out that the Argentine State has developed the maternalist ideology, as the basis of a substantive form of regulation of women, and that contemporary CCT programs focused on adult women are the new way of articulating such regulations. Although the feminist literature on the subject is abundant, it is not so much when it comes to study CCTP aimed at young people. Therefore, the objective of this paper is to analyze how this maternalism works in the implementation of the CCTP. Envión aimed at young people in “situation of social vulnerability”, considering that although this CCTP did not have among its programmatic objectives dealing with motherhood, it did established some behaviors as “appropriate” and some as “inappropriate” for the beneficiaries who were mothers. The fieldwork was conducted between 2013 and 2016 in a local implementation of Envión in AMBA.

POLITICAS, AGÊNCIAS E DESIGUALDADES

BASIC STUDY ON INTER-INSTITUTIONAL TRANSITIONS AND LIFE COURSE DIVERSIFICATION

Shuji Iijima

(Kyushu University) – Fukuoka

Since 1990, some forms of child discipline began to be called abuse in Japan. The number of reports of child abuse is increasing year by year. After a study on the social status of leavers of children's institutions began, several published studies have suggested a strong correlation between the leavers and homeless.

During a discussion on social inclusion and exclusion, our team, which consists of scholars of Japanese children's institutions, mental hospitals, and self-reliance institutions for homeless people observed that there seemed to be a group of people who were moving from institution to institution. Our team obtained several significant findings. First, types of institutions are various even within Japan, but, generally speaking, the degree of state intervention seems to change, depending on the resilience of inmates. Second, the pattern found of inter-institutional transitions shows various cycles between the three institutions: (A) transition between the same type of institution and (B) transitions between different types of institutions. There are also patterns of persistency, as we found (C) persistent inmates, (D) temporary deinstitutionalization, and (E) persistent deinstitutionalization.

Within the limits of our study but we found that about 10% of inmates experience some transition between institutions. More accurate statistics would require a study of the subjects within the same municipality. (This was supported by JSPS KAKENHI Grant No. JP26284137)

VIDAS JUVENILES EN DESVENTAJA: ACUMULACIONES, AGENCIAS, CONTEXTOS Y SOPORTES EN ARGENTINA DE 2010 A 2017

Mariana Chaves

(CONICET-Universidad Nacional de La Plata-Universidad Nacional de Tres de Febrero) – Argentina

El objetivo de la ponencia es analizar los procesos de acumulación de ventajas y desventajas y las posibilidades de superación de estas últimas entre jóvenes de sectores populares. Nos interesan las continuidades y discontinuidades de las trayectorias de clase de la que son parte, así como identificar interseccionalidades y redes que produzcan mayor desigualdad. El estudio se llevó a cabo en una ciudad media de la provincia de Buenos Aires, Argentina, combinando trabajo de investigación e intervención comunitaria. En ese marco se cuenta con datos producidos en una etnográfico de larga data que incluyó entrevistas de historia de vida. Se utiliza el enfoque de curso de vida que nos permite reconstruir analíticamente las trayectorias y condiciones de vida, los soportes de políticas sociales, organizaciones y referentes que fueron de incidencia, las elecciones y decisiones tomadas, los eventos disruptivos y las condiciones de posibilidad que generan los diferentes contextos económico, políticos y sociales que se desarrollaron en el tiempo del trabajo de campo (se atravesó dos modelos de gestión del estado nacional, provincial y municipal, a grandes rasgos nombrados como neodesarrolista el anterior y neoliberal el actual). Incluiremos algunas reflexiones metodológicas sobre la modalidad de producción de conocimiento que combina investigación e intervención.

RURAL YOUTH: IDENTITY CONSTRUCTIONS, POLITICAL ACTION AND SOCIAL REPRESENTATION

Elisa Guarana de Castro

(Universidade Federal Rural do Rio de Janeiro) – Brasil

From the 2000s we observed in Brazil an important presence of the rural youth as a category of political identification in rural social movements, in spaces of national representation and of dialogue with governmental instances of formulation of public policies. The category can be read as a collective identity (Brah2006) formed by multiple identity experiences: family farmers, peasants, quilombolas, among others. In this scenario the rural youth also contests their possibilities of living and seeing their sexual diversity recognized, as well as breaking with oppressions and inequalities of gender, ethnic and racial, either in their territories or in urban spaces. That is, ways of experiencing their multiple understandings of youth without being disqualified in decision making. And the struggle against the persistence of invisible borders of inequality that separates “rural” and “urban” access to public services in Brazil. It is in this context, and with a special attention for the 14 years of the Lula-Dilma governments, that this article intends to analyze forms of organization of the rural youth and the dialogue/incidence on the agenda and effectiveness of public policies. To what extent did the established forms of participation and representation strengthen the autonomous organization of this youth? And the possible weakening of these political configurations in the context of a parliamentary coup that interrupted the Dilma Government in 2016.

¿QUIÉNES SON LOS Y LAS JÓVENES INDÍGENAS EN PARAGUAY? SITUACIÓN ACTUAL Y DESAFÍOS A PARTIR DE LA CONSULTA A JÓVENES INDÍGENAS REALIZADA EN AMBAS REGIONES DEL PAÍS

Anai Vera Britos

(Ministério de Educação e Cultura do Paraguai) – Paraguay

La categoría “joven” es una construcción social, que puede variar entre las culturas y el contexto histórico. Muchos pueblos indígenas marcan el traspaso de la niñez hacia la vida adulta a través de rituales de iniciación, aunque no todos reconocen nítidamente un estado diferenciado de juventud. Sin embargo, en la actualidad las organizaciones y comunidades indígenas utilizan el concepto de “juventud indígena” para dar visibilidad a sus demandas y problemas actuales.

Los cambios abruptos a los que se enfrentan los pueblos indígenas están impactando en el significado y en los roles de los y las jóvenes: los adultos y ancianos les demandan conservar su cultura, su lengua y su territorio, pero, por otro lado, la escolarización, los requisitos laborales, los medios de comunicación, y otros impactos sociales y económicos traídos por la sociedad envolvente, les requiere mudanzas en su modo de vida para sobrevivir, haciendo que vivan en constante tensión entre las exigencias impuestas y sus expectativas.

La Consulta a Jóvenes Indígenas fue un proyecto de investigación, cuyo objetivo fue diagnosticar la situación actual de la juventud indígena en Paraguay, en los aspectos sociales, económicos, políticos y culturales, y proponer políticas públicas pertinentes para el sector. La metodología de Consulta implicó la realización de encuestas a jóvenes, varones y mujeres, y entrevistas a jóvenes, chamanes, ancianos/as y referentes comunitarios de 50 comunidades indígenas del país, para analizar la situación actual. También se llevaron a cabo encuentros con jóvenes representantes indígenas con quienes se elaboraron las propuestas de políticas públicas de forma participativa, para que se pueda atender sus demandas y mejorar su calidad de vida.

FACING DIFFERENCES: INDIGENOUS YOUTH OF PERU AND BRAZIL AND THEIR CHALLENGES FOR THEIR INSERTION AND PERMANENCE IN HIGHER EDUCATION

Enrique Rivera Vela

(Universidad Nacional del Altiplano) – Perú

The annihilation suffered by the original peoples of the American continent, either by the Spanish or Portuguese invasion and colonization, as well as the subordination in which they were placed once the independence of the countries to which they belonged was achieved, a situation that unfortunately continues nowadays, has affected its population in general, including young people, who, among others, have less possibilities to access higher education than their similars in the official society. To analyze the challenges that young indigenous students from countries such as Peru and Brazil have to face in order to achieve their insertion and permanence in higher education institutions is the objective that guides the proposal of this paper; to this purpose, for the past two years we have been carrying out field work at the San Ignacio de Loyola University in Peru and at the University of Brasilia in the case of Brazil, where, through affirmative action programs, young indigenous people coming from diferents indigenous communities, are being trained. The observed in these different realities and the conversations that have been held with many of them, lead us to think that their insertion and permanence in the university is still very limited, among others because of the prejudicial and discriminating practices that are still experienced in both countries, as well as for the exclusion and historical invisibility in which they were subsumed by the officiality.

ESTILOS DE VIDA, TERRITÓRIOS, SOCIABILIDADES E TRABALHO

YOUTH IDENTITY AS INSTITUTIONAL EXPERIENCES: THE CASES OF AIESEC AND THE SCOUTING MOVEMENT

Patricia Kunrath Silva

(ESPM)

Caio Coelho

(Unisinos) – Brasil

Youth from different social backgrounds report suffering and concern with their futures, with professional perspectives and contexts of social inequality.

Taking youth as an emic category, and problematizing as an ethic category, we consider that these subjects find themselves in critical moments of identity construction processes and subjectivation. Many young people end up pursuing to be in groups that may offer answers to their emotional needs, personal and collective anguish and provide meaning to their trajectories. It is in this context that organizations such as Scouting – established in 1907 in the United Kingdom and represented by organizations in most of the world – and AIESEC – recognized by UNESCO as the world's largest NGO run by young students and newly graduates – arise bringing together young people for training and teaching processes based on the discourse of achieving world peace through volunteering. In this article, we question the engagement and permanence of young people in these organizations, the spaces they occupy and the subjectivities they develop, as well as the identity processes they put forth. Through participant observation and in-depth interviews it is possible to observe that engagement takes place within upper social classes and taking perspectives that are political, induced by the belief in the action of a “non-partisan” social impact and through group identity construction through institutional performances.

THE CONSTRUCTION OF A PLACE: URBAN MEMORIES AND TRAJECTORIES IN GRANDE CRUZEIRO

Ana Patrícia Barbosa

(Universidade Luterana do Brasil) – Brasil

Ana Luiza Carvalho da Rocha

(Universidade FEEVALE) – Rio Grande do Sul

This work presents an ethnographic study about the transgenerational youthful experiences in popular stratum considering time, space, social networks and their territories of life. The research was guided by the argument of the production of territorialities, directing the focus to possible urban youthful experiences.

This issue was analysed in this study based on continuities and ruptures on the production of social-spatial youthful dynamics in Grande Cruzeiro, one of the largest 'favelas' in city of Porto Alegre, capital of the state Rio Grande do Sul, Brazil, through the rescue stories and images of memories in the territory presenting it as an object of continuous construction, through an overlapping of layers about time, social subjects and groups, that offer possibilities of duration in face of the quotidian (im)possibilities that are expressed in urban setting. In reference about the study of youthful territorialities, it's a question of understanding the flows that make up the movements of young people in different generations to make their lives in the face of the metamorphoses that occur in the lived space, resulting from the intensification in urbanization process and that affect the areas of youth housing that belongs to the poorest layer of population and the strategies built by the residences to remain on their homes.

YOUTH AND TOURISM IN THE DOURO (PORTUGAL). BETWEEN EXPECTATION AND DISAPPOINTMENT

Lorenzo Bordonaro

(Universidade de Trás-os-Montes e Alto Douro – UTAD) – Portugal

The boom of tourism in Portugal in the last few years has contributed to the spread of a vision of this sector as a golden eggs chicken, especially in a country marked by negative economic turnout in all other sectors and severe debt and public expenditure cuts imposed by ECB and FMI until 2016. Even in the Douro region, in north-eastern Portugal, one of the poorest area in the country and a paradigmatic case of rural decay, tourism has come to be envisaged as the solution for local development. The region has been marked by decades of emigration towards the cities on the coastline or to other EU countries and even today most young people can't find satisfactory life opportunities in the Douro. As a matter of fact, despite general optimism on the positive effects of tourism in the region, data collected this far show that the actual growth of this sector in the Douro has not brought about a corresponding increase in per capita PIB, decrease in unemployment or lessened the desertification of the region as expected. My paper, based on research carried out in Vila Real (a small town of 50000 inhabitants, capital of the homonymous district in the Douro region), within the framework of the DOUROTUR research project, portrays young people's expectation, hope and growing disappointment towards tourism.

YOUTH, PRECARIETIES AND STYLE: MOBILITY, WORK AND LIFESTYLES

Frank Marcon

(Universidade Federal de Sergipe) – Brasil

Based on research I have been doing in Aracaju and Salvador (Brazil), Barcelona (Spain) and Lisbon (Portugal), complemented by researches in cyberspace, I present some reflections about relationship between the contemporary experiences lived by young people from the periphery in Brazil and young immigrants in Portugal and Spain who occupy much of their time expressing themselves aesthetically through music, dance, audiovisuals, graphite, among other street expressions. Through these forms of action, they affirm some agency about the hostile contexts and the conditions of vulnerability in which they live. These expressions are the ways by which these young people experience sociabilities and survive in contexts of restrictions of access to the world of leisure, the uses of public space, political participation, work and consumption. What restrictions and hostilities do they face in such situations? What is the social profile of these young people? What resources do they use? How do they express themselves and compete for spaces of social interaction and political participation, work and leisure? What do they have to say about their lifestyles, especially with regard to their use of time, space, technologies and aesthetic resources to make a living? There are the questions that I seek to gather, compare, analyze and present in this communication, trying to understand the main and different contradictions between the different experiences of contemporary youth and the relation with the condition of precarization and the aestheticization of life.

ESTIGMAS, JUVENTUDES E PRÁTICAS DE LAZER EM COMUNIDADE PERIFÉRICA DE CAMPINA GRANDE-PB

Vanderlan Francisco da Silva

(Universidade Federal de Campina Grande) – Brasil

Esse trabalho apresenta resultados de pesquisa desenvolvida na favela da Ramadinha, na qual investigamos as formas de lazer dos moradores da localidade, com ênfase nos jovens. Localizada no município de Campina Grande-PB, ela tem 3270 habitantes e é comumente vista a partir de olhares estigmatizadores de moradores de outras comunidades, que atribuem aos seus residentes práticas delituosas: furtos, roubos, homicídios e tráfico de drogas. Marcada por precárias condições de infraestrutura, como falta de esgotamento sanitário, coleta de lixo, insuficiência de asfaltamento, ausência de equipamentos públicos de lazer: campos de futebol e quadras poliesportivas, praças, etc. A pesquisa etnográfica foi desenvolvida a partir de observações diretas nos locais de lazer, inclusive com idas a eventos na comunidade e mediante a realização de entrevistas com interlocutores de gêneros e de diferentes gerações. Nos resultados, constatou-se que em meio aos estigmas e face à completa ausência de equipamentos estatais de lazer, os moradores constroem alternativas e resistências. Observou-se que nas noites, jovens circulam pelas ruas buscando paqueras; grupos religiosos vão às lanchonetes após seus eventos; famílias conversam nas calçadas, enquanto crianças brincam de bola de gude e de amarelinha. Grupos de homens e mulheres dançam Zumba e treinam Karater na SAB e Clube de Mães. No final da tarde, grupos de jovens e adultos jogam dominó em torno de pequenos tabuleiros sobre as calçadas.

OP 199 – “CLIMATE CHANGE – EFFECTS ON AND RESPONSES FROM NOMADIC AND SEMI-NOMADIC POPULATIONS.” THIS PANEL IS SPONSORED BY THE COMMISSION ON NOMADIC PEOPLES

In 2015, the American Anthropological Association’s Global Climate Change Task force released its report which identified issues of livelihoods, adaptation, resilience, and conflict among local populations experiencing the effects of global climate change. Researchers of nomadic pastoral and foraging populations have an important role to play in this discussion, particularly as the populations we study inhabit regions that are highly vulnerable to increased temperature, drought, changing rainfall patterns, rising sea levels and floods. Climate change is intensifying bringing about changes in food production, land use, relations with the state, and increased ethnic and religious violence leading to migration and displacement. This panel draws on current research of nomads in Africa, the Middle East, South America, Central Asia, East Asia, and circum-polar regions. Papers will address the risks and hazards faced by nomadic populations and their responses to them. These strategies include adapting mobility patterns and herd composition, seeking alternative or additional livelihoods through farming and urban migration, and modifying social mores and cultural pathways to new conditions. By focusing on adaptation at local level communities, anthropologists can clarify how adaptation is obtained and identify means to strengthen the livelihoods of existing populations facing a rapidly warming world. This panel is sponsored by the Commission on Nomadic Peoples.

Convenor:

Elliot Fratkin

(Smith College) – United States of America

Horst Jürgen Schwartz

(Humboldt University of Berlin) – Germany

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English

Keywords: climate change; environment; pastoralism; nomads; risk

Thematic lines: 30. Risk and Disaster/Antropologia do Risco e Desastres

CLIMATE CHANGE – EFFECTS ON AND RESPONSES FROM NOMADIC AND SEMI-NOMADIC POPULATIONS

THE IMPACT OF CLIMATE CHANGE ON NOMADIC PASTORALIST POPULATIONS

Elliot Fratkin

(Smith College) – United States of America

Livestock pastoralists typically occupy savannas, deserts, mountains, or arctic lands too arid or cold to support crop agriculture on a wide scale. During periods of environmental or political stress in the past, these populations responded by herd and human mobility and diversification of their herds, or more recently, the seeking of alternate livelihoods including agro-pastoralism, wage-labor, or artisanal mining. However, environmental stressors have increased substantially in the current era due to long term and irreversible global climate change. Climate scientists predict the earth's temperature will rise from two to four degrees Celsius (or higher) in the coming decades. Prolonged drought, excessive storms and rainfall, declines in water resources, as well as sociopolitical and economic forces leading to conflict, threatens pastoralism as they do other food production strategies. To survive this coming environmental catastrophe, pastoralists must continue to adapt to maintain their livestock as a major and consistent food source. This paper will review vulnerability, resilience, and adaptations of pastoral populations to climatic stressors, drawing on examples from Africa, Middle East, Central Asia, and Arctic regions.

CLIMATE, MOBILITY, AND MARKET ACCESS AMONG BORANA PASTORALISTS OF SOUTHERN ETHIOPIA

Peter Little

(Emory University) – United States

This paper addresses the challenges for Borana pastoralists of balancing the dual requirements of herd mobility and the need to market animals. Increasingly, the dictate to sell animals to purchase food and other goods has grown in the region, as has incidences of extreme weather (drought). The paper is based on the premise that uncertainty over extreme climatic events—and their effects on herder and herd welfare, markets, and conflict--will likely worsen in the region during the next decade and beyond. Under this scenario it suggests that a key market constraint for Borana is that optimal grazing are not located where spatial access to markets is good. In other words, market systems require fixed points for transactions, but mobile herding systems require movements to remote grazing and water points, especially during droughts. The paper shows that mobile 'bush' traders and mobile phones are means by which some of the contradictions between mobility and fixity are managed. Critical questions to be addressed in the presentation include: how do mobile herders access markets in relatively remote areas; how do climate-related risks affect market access and market chains; and what scales of producers and groups, including women, benefit from different livestock markets under conditions of extreme climate variability? The paper draws on ethnographic and survey data from a three-year study of livestock traders and pastoralists in multiple sites of southern Ethiopia.

OP 200 – THE CHALLENGES CHILDREN BROUGHT BY CHILDREN TO ETHNOGRAPHY – EPISTEMOLOGICAL, METHODOLOGICAL AND ETHICAL ISSUES

The challenges children brought by children to ethnography – epistemological, methodological and ethical issues” It is an opportunity to deepen an epistemological, theoretical, methodological and ethical debate that becomes necessary to produce a wider knowledge concerning children and childhood, in which the ethnography contributions have been proving valuable.

Electing ethnography to understand society prospecting a social phenomenon of childhood is not new. That goes also for the difference that, based on alterity in relation to adults, expresses itself in particular ways of interpreting, classifying and symbolizing the world by children. However, this has not always been reflected in a critical and visible reflection on the ethnographic experience on the ground, namely towards answering “how” the problems, ambiguities and perplexities inherent to the ground were perceived, reflected and faced; the emotions that arise there and the roles they play; the decisions that are to be taken in referring to representation and voice in ethnographic writing.

This proposal does not aim to be a space for the presentation of ethnographic research with children. Rather it is a space for critical problematization about the often liminal modes of communication that are specific of the complex relations of alterity between adults and children and between children themselves, understood as reflective socio-cultural processes, but without deluding the questions of power nor those of the.

Convenor:

Flávia Ferreira Pires

(Universidade Federal da Paraíba) – Brasil

Fernanda Bittencourt Ribeiro

(Pontifícia Universidade Católica do Rio Grande do Sul) – Brasil

Manuela Ferreira

(Faculdade de Psicologia e de Ciências da Educação, Universidade do Porto) – Portugal

Patricia de Moraes Lima

(Universidade Federal de Santa Catarina) – Brasil

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Português, Inglês, Espanhol, Francês

Keywords: Etnografia, Crianças, Infâncias, Teoria Antropológica, Metodologia

Thematic lines: 11. Children, Youth and Childhood/Antropologia da Criança, Juventude e Infância

OS DESAFIOS QUE AS CRIANÇAS LANÇAM À ETNOGRAFIA – QUESTÕES EPISTEMOLÓGICAS, METODOLÓGICAS E ÉTICAS

Session chair:

Flávia Pires

Manuela Ferreira

Fernanda Ribeiro

Patrícia Moraes Lima

ETHNOGRAPHY WITH CHRONICALLY ILL CHILDREN AND ADOLESCENTS: THE RELATIONS AMONG THE DISTINCT ACTORS FROM/ IN A PUBLIC OUTPATIENT CLINIC

Katerina Volcov

(Unifesp – Universidade Federal de São Paulo) – Unifesp/Brasil

This is a partial report of a Post-Doctorate research of an ethnographic-methodological approach carried out in an allergy and immunology outpatient clinic of a Brazilian public university. The focus of the research is follow up children, adolescents and young people with chronic skin diseases to understand which are the expectations of schooling from their everyday clinical realities.

Through the narratives of children and adolescents it is possible to observe relations among distinct areas like education and health and different social segments as between peers in school; teacher and student; doctor and patient, researcher and subject, etc.

In addition and at the same time, ethnography does that the researcher observes the different actors and agencies on their flows, also the opposite happens: the researcher becomes the subject of the other publics present in the outpatient clinic. Thus, the ethnographic experience introduces perceptions in the delimited field of the research for the researcher, and others appears through the reflexivity of the actors in the field starting by the action of the researcher.

EVERY DAY SCHOOL AND SOCIO-SPATIAL DYNAMICS IN CEILÂNDIA / DF

Stéfane Guimarães

(Universidade de Brasília) – Brasil

Through the relationship with children, young people and the community of a school located in the city of Ceilândia, Federal District, seeks to understand the local transits around this space; the occupation, construction and recognition that people make of themselves in the city, and their representations.

The objective is to understand the city of Ceilândia and its relations in the territory of the Federal District, from the perspective of students and, through different forms of cultural expression, such as music, paintings, illustrations, literatures, understanding the processes of local urbanization and their social and cultural developments.

Throughout the research, the accumulated record of photographs and filming will be used to construct a narrative from the stories told by the interlocutors about the city based on concrete experiences with people and places.

LA PARTICIPACIÓN ACTIVA DE LOS NIÑOS EN LA INVESTIGACIÓN DE SUS EXPERIENCIAS EN TORNO A LA SALUD

Araceli Muñoz

(Observatorio de la Alimentación (ODELA) – Universitat de Barcelona) – Spain

Un elemento esencial al explorar las experiencias de los niños en torno a la salud es tener en cuenta el papel que juegan en la construcción de su propia realidad. Una participación activa y un papel significativo de los niños en la investigación son importantes cuando exploramos esas experiencias. El uso de sus propias narrativas y categorías nos permite profundizar en nuestro conocimiento de sus vivencias cotidianas, enfocando el análisis en la perspectiva de los niños y reconociéndolos como narradores de sus propias experiencias.

Es importante tener en cuenta un enfoque de las experiencias en salud derivadas de la propia perspectiva de los niños. La manera en que los niños gestionan los significados sobre salud está vinculada a toda una serie de representaciones culturales, pero los diferentes discursos existentes en torno a la salud son subjetivados por los niños, ya que éstos no sólo son reproducidos sino también reconstruidos.

Para llegar a profundizar en la propia perspectiva de estos niños se ha utilizado un conjunto de métodos y técnicas de análisis. El uso de entrevistas semi-estructuradas, listados libres y dibujos ha permitido un mejor acercamiento a cómo se llegan a construir las percepciones de los niños sobre la salud y a cómo estos intervienen en estas construcciones en sus vidas diarias. Se trabajó con una muestra propositiva de 30 niños y niñas de entre 6 y 12 años de un colegio público del área metropolitana de Barcelona.

NA CAPTURA DE UMA AGÊNCIA ASTUCIOSA: LIÇÕES METODOLÓGICAS, TEÓRICAS E ÉTICAS DE UMA ETNOGRAFIA COM CRIANÇAS SOBRE USOS DA NOÇÃO DE BULLYING

Juliane Bazzo

(Universidade Federal do Rio Grande do Sul) – Brasil

Esta comunicação aborda interpelações metodológicas, teóricas e éticas levantadas ao se abraçar crianças enquanto sujeitos de pesquisa numa etnografia da agência da noção de bullying na contemporaneidade brasileira. Estabelecido como construto científico em fins dos anos 70 por Dan Olweus, pesquisador em psicologia na Universidade de Bergen (Noruega), o bullying espalhou-se mundialmente desde então, na função de nomear práticas de intimidação repetitivas entre pares, especialmente nos ambientes escolares. No Brasil, o termo conquista enorme popularidade a partir dos anos 2000. Minha tese de doutoramento em antropologia social problematiza como esse conceito vem informando, no cotidiano atual do país, a realização de pesquisas científicas, a elaboração de políticas públicas, a cobertura midiática, a concepção de produtos de mercado e, sobretudo, dinâmicas infanto-juvenis nas instituições de ensino. Nesse sentido, a jornada em campo, baseada no Estado do Rio Grande do Sul, abrangeu a imersão em duas escolas, uma pública e outra privada. A presente comunicação reúne as demandas em métodos, teorizações e cuidados éticos que os encontros etnográficos ordinários com crianças suscitaram no âmbito dessa investigação. Como forma de conjugar a abordagem desses desafios, a exposição delimita por eixo analítico a interligação que as crianças hoje estabelecem entre o agenciamento da noção de bullying e atribuição de apelidos pejorativos entre pares no interior dos espaços educativos.

OS DESAFIOS QUE AS CRIANÇAS LANÇAM À ETNOGRAFIA – QUESTÕES EPISTEMOLÓGICAS, METODOLÓGICAS E ÉTICAS

Session chair:

Flávia Pires

Manuela Ferreira

Fernanda Ribeiro

Patrícia Moraes Lima

PEQUENOS ANTROPÓLOGOS: PERFORMANCES DE ESTUDANTES DE ESCOLAS PÚBLICAS DO DISTRITO FEDERAL/BRASIL

Luciana Hartmann

(Universidade de Brasília) – Brasil

Esta comunicação pretende compartilhar os resultados do projeto “Pequenas Antropologias: uma proposta colaborativa de formação de educadores para o trabalho com a diversidade cultural no Ensino Fundamental”, desenvolvido entre 2014 e 2016 em escolas públicas do Distrito Federal. Proporcionar a produção e a escuta das narrativas das crianças, através da etnografia e do uso de metodologias oriundas das Artes Cênicas, como jogos teatrais, contação de histórias, performances e produção de material audiovisual, que possibilitassem a problematização do lugar da diversidade em sala de aula, foi o objetivo do projeto. A partir da apresentação das diferentes etapas do trabalho, que foi coordenado por professores de teatro e antropólogos, e contou com a participação de bolsistas de iniciação científica dos Cursos de Licenciatura em Antropologia e em Artes Cênicas, esta comunicação pretende defender que, por meio de “pedagogias performativas” (PINEAU, 2005; ICLE E BONATTO, 2017), se pode potencializar a agência das crianças em exercícios concretos de reconhecimento da diversidade. Com esta pesquisa propusemos o enfrentamento das diferenças no contato com as histórias, corpos, imagens destes “outros”, colegas de sala de aula, reconhecendo a instabilidades, incertezas e desconfortos que surgem na relação com a alteridade. Ao apostar nas crianças como “pequenos antropólogos”, ampliamos as possibilidades de compreensão e partilha de seu universo.

THE MASTERY AND PITFALLS OF CHILDREN'S VOICES. ETHICAL, METHODOLOGICAL AND POLITICAL CHALLENGE OF ISOTIS PILOT PARTICIPATORY STUDY ON PRESCHOOL AND PRIMARY SCHOOL INCLUSION

Alice Sophie Sarcinelli

(Università degli Studi di Milano Bicocca) – Italy

Giulia Pastori

(Università degli Studi di Milano Bicocca) – Italy

Alice Sophie Sarcinelli

(Università degli Studi di Milano Bicocca) – Italy

Valentina

(University of Milano-Bicocca) – Italy

Social research on childhood has initially been characterized by a political and moral commitment to listen to children's voices, to promote their participation and to empower them. More recently, the very question of children participation and the notion of children's voice have been critically addressed and deconstructed (Gallagher & Gallacher, 2008). Scholars expressed ethical concerns and argued against participation at any costs (Mortari, 2009). This is particularly crucial in researches on very delicate issues where the risk of manipulation of children's voice, as well as of hurting the informants are higher (Bittencourt Ribeiro, 2017).

The paper aims at offering a critical, yet constructive analysis of the methodological issues related to access to children's standpoints on school inclusion. We will discuss the data gathered in an ethnographic pilot study conducted in Italy in preparation of a cross-cultural study that will involve eight countries. The study – set within the collaborative, EU-funded project ISOTIS (Inclusive Education and Social Support to Tackle Inequalities in Society, International coordinator P.Leseman, University of Utrecht; PI of the Italian team G.Pastori, University of Milan-Bicocca – <http://www.isotis.org/>) – focused on pre-school and primary school children's views on inclusion of diverse and disadvantaged students in their academic experience. Recognizing that children should be given the opportunity to shape their own education (Pastori & Pagani, 2016), we elicited their proposals about what could be done to make their school (more) welcoming and inclusive to each child.

We faced several methodological challenges. Given the ethical, methodological and political risks that research with children on sensitive issues entails, how can we explore preschool and primary school students views and experiences on inclusion/exclusion in school contexts characterized by cultural diversity and social inequalities? How can we align our interest as researchers with children's competence, motivation and interests, guaranteeing the right of children's participation while taking into consideration the risks of such participation itself? The paper adopts a reflective stance to look at the choices we made throughout the entire process- from the design to the implementation – that resulted in our methodological proposal. The challenge reside in shifting from a “socially and historically situated methodology” (Sarcinelli, 2015:9) – that takes into account the social identity of informants, the specific objectives of the research, the social construction of childhood and status of children in a given context – to a method to be used in a cross-cultural study.

“VOCÊ VEIO OLHAR A GENTE OU ESCREVER?” ETNOGRAFANDO COM CRIANÇAS PEQUENAS NUMA ESCOLA DE EDUCAÇÃO INFANTIL

Míghian Danae

(Prefeitura Municipal de São Francisco do Conde) – Creche Casulo Zaide Daltro Dias, Brasil

Em 2015, realizei uma etnografia com crianças negras entre 4-5 anos numa escola de educação infantil na escola municipal Malê Debalê; esta pesquisa resultou na escrita de uma tese que foi defendida em 2017 no programa de pós-graduação em Educação da Faculdade de Educação da Universidade de São Paulo, SP. Quando conheci a escola, percebi que as crianças estavam presentes em cor e corpo não apenas dentro das salas de aula na escola, mas ocupavam também os espaços destinados à comunidade pelo bloco afro de nome homônimo à escola e que a sediava, bloco este fundado em 1979 e que abriu a escola em 2006. À época, meu interesse voltou-se para compreender como aquelas crianças viviam as experiências de ser criança dentro de uma escola com características específicas, imersa num bairro de população majoritariamente negra e que tinha, não apenas na escola e no bloco afro mas em diversos outros espaços presentes no bairro (terreiros de candomblé, associações comunitárias), a compreensão da importância do conhecimento da nossa própria história para a compreensão de quem somos.

Valendo-me da etnografia para aproximar-me das crianças, apresento aqui esta metodologia de pesquisa e os percalços encontrados durante o trabalho de campo que alteraram rotas e colaborar com as análises produzidas posteriormente, ao fim da pesquisa. A pesquisa etnográfica com crianças não é algo recente, mas a partir da sociologia da infância/ estudos sociais da infância, esta perspectiva metodológica ganha alguns contornos necessários que serão sublinhados neste artigo. A frase contida no título e proferida por Leonardo (4 anos) num dos dias em que com elas estive pode representar parte daquilo que uma etnografia com crianças pode nos reservar. Longe de compreender minha escrita frenética no caderno de campo como uma observação acurada das práticas cotidianas infantis, Leonardo enxergava minha cabeça baixa e concentração para escrever como o contrário daquilo que eu havia me comprometido a fazer. Assim, pôs em cheque o próprio método de captura inicial do trabalho etnográfico e me convocou a estar mais com elas para de fato, olhá-las, observá-las.

Assim, num primeiro momento do texto, apresento brevemente não apenas a etnografia, mas também a sociologia da infância e os estudos sociais da infância, demonstrando de que forma estes campos contribuiriam para o encontro com as crianças negras. No segundo momento, também de maneira breve, apresento o campo da pesquisa ao qual me debrucei durante cerca de um ano letivo e meio. Por fim, no terceiro momento do texto, ocupo-me de demonstrar como a etnografia, no encontro com a sociologia da infância e as crianças negras, pode apreender renovada força através dos questionamentos produzidos também pelas crianças.

¿DÓNDE HACER ETNOGRAFÍA CON NIÑOS Y NIÑAS?. DESAFÍOS TEÓRICO-METODOLÓGICOS DESDE LA ESPACIALIDAD INFANTIL

María Celeste Hernández

(Laboratorio de Estudios en Cultura y Sociedad) – Argentina

Andrea Szulc

(Consejo Nacional de Investigaciones Científicas y Técnicas) – Argentina

Históricamente en América Latina gran parte de los estudios antropológicos que inicialmente atendieron a la infancia se desarrollaron en mayor medida en espacios institucionales, principalmente escolares. En sí mismo, esto no sólo es reflejo del lugar que nuestras sociedades asignan a la infancia, sino también da cuenta de las concepciones que subyacen y modelan las investigaciones que se han ocupado de esta parte del ciclo vital.

Entendiendo que “la experiencia social infantil y sus factores condicionantes se extienden más allá del campo de la educación formal” (Cohn y Szulc, 2012) sostenemos que el abordaje etnográfico de la espacialidad infantil, de los particulares usos y representaciones del espacio que niños y niñas producen en su cotidianeidad, se muestra como una vía privilegiada para abordar las configuraciones relaciones en que se produce su infancia (Hernández, 2016).

A partir de las propias investigaciones con niños y niñas de sectores populares de una ciudad intermedia de la Provincia de Buenos Aires, y con niños y niñas mapuche de la Provincia de Neuquén (Argentina), el interés analítico de este trabajo es ahondar en cómo una mirada etnográfica a la espacialidad infantil incorpora espacios -y con ellos relaciones- no asociados a la infancia por el sentido común. Y cómo al hacerlo se evidencian vínculos de alteridad que modelan las experiencias de los niños incluso en el desarrollo de las pesquisas etnográficas.

OS DESAFIOS QUE AS CRIANÇAS LANÇAM À ETNOGRAFIA – QUESTÕES EPISTEMOLÓGICAS, METODOLÓGICAS E ÉTICAS

Session chair:

Flávia Pires

Manuela Ferreira

Fernanda Ribeiro

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(RE)VISITANDO CENÁRIOS E CONCEITOS: A ETNOGRAFIA ENQUANTO METODOLOGIA DE PESQUISA E ENCONTRO COM CRIANÇAS

Marina Di Napoli Pastore

(Universidade Federal de São Carlos) – Brasil

Ainda atualmente, estudos e pesquisas com crianças no continente africano carecem de uma perspectiva que traga uma imagem positiva das mesmas, ou seja, sobre os modos de vida, responsabilidades e tarefas e, principalmente, sobre o brincar e seus brinquedos, seus modos de fazer e de estar no mundo a partir de uma contextualização em seu espaço-tempo específicos. Construído a partir de estudo etnográfico durante os anos de 2014-2017 em 3 comunidades distintas ao sul de Moçambique, o intuito é trazer uma discussão sobre diferentes formas de se entender as faces e cenários das infâncias e das crianças no país, ampliando olhares e formas de se trabalhar com elas e a partir delas, possuindo como ferramenta a etnografia e seu uso não apenas enquanto metodologia de pesquisa, mas de produção teórico-prática de conhecimento e trocas de saberes entre pessoas em relação, e, enfaticamente, com as crianças. Ao propormos um estudo etnográfico com crianças, a partir de olhares e de vozes próprias, co-autoras e interlocutoras participantes da pesquisa e produção de conhecimento, permitimos que práticas e teorias sejam repensadas e que a percepção das crianças e das infâncias passe por uma ordem que não é lógica ou cronológica, mas construída a partir das vivências culturais entre pares, dos universos de pertencimento, dos tempos outros, não calculados e delimitados pelo relógio, mas pelas formas de encontro que são permitidas e ofertadas nos momentos do encontro, desprendendo-se de teorias colonizadoras e possíveis no encontro de metodologias participativas, acolhedoras e de encontro ao outro, propiciando rupturas na visão de infância única.

CHILDREN AT CONGADA: AN ETHNOGRAPHY WITH A BRAZILIAN TRADITIONAL POPULAR MUSIC GROUP

Sandra Mara da Cunha

(Faculdade de Educação) – Universidade de São Paulo

Este artigo trata de uma investigação de pós-doutorado que vem sendo desenvolvida com a Congada de Santa Efigênia, grupo musical de tradição oral de Mogi das Cruzes, São Paulo. O objetivo principal é compreender o ponto de vista das crianças e jovens sobre sua aprendizagem musical e sobre como são compartilhadas as experiências e saberes entre seus membros. O que crianças e jovens pensam, sentem, fazem e os significados que atribuem à sua pertença ao grupo são questões que os visibilizam e desvelam sua participação e agência nesse contexto. A pesquisa se apoia nos Estudos Sociais da Infância e tem a geração como principal categoria social para o estudo da infância. Os significados expressos por meio de danças, cantos, ritmos, vestimentas, adereços e personagens das Congadas, herdeiras de raízes profundas ligadas à ancestralidade africana e à religiosidade católica brasileira, vem sendo compreendidos por meio de uma etnografia itinerante que acompanha o grupo em suas apresentações em várias localidades. Mais do que resultados, esta narrativa traz inquietações e reflexões iniciais sobre os desafios enfrentados por quem realiza pesquisa etnográfica com crianças e jovens, e afirma que estes desafios, ao invés de serem paralisantes, nos instigam a prosseguir. Os dados coletados no campo revelam, por exemplo, relações menos assimétricas dos adultos com as crianças e jovens pois, independentemente da idade, todos são soldados de Santa Efigênia, inclusive esta pesquisadora.

DA TERAPIA À ANTROPOLOGIA: DESAFIOS DE UMA ETNOGRAFIA EM UM GRUPO TERAPÊUTICO COM CRIANÇAS

Betânia Mueller

(Universidade Federal Fluminense) – Brasil

Esse trabalho faz parte de minha pesquisa de doutorado em antropologia, em uma comunidade na cidade de Niterói, Rio de Janeiro. Trata-se de uma pesquisa que realizo, ao mesmo tempo em que atuo como psicóloga voluntária junto às crianças, por meio de dois grupos terapêuticos. O objetivo da pesquisa é o de conhecer perspectivas e sentimentos das crianças em relação a diversas questões que permeiam sua vida nesse local, tais como os conflitos armados entre traficantes e polícia, conflitos domésticos, sua vida escolar, interesses, e demais questões que para elas figuram como importantes. Através dos grupos, tenho a possibilidade de diversas conversas com as crianças e seus familiares, além de utilizar diferentes técnicas comuns ao trabalho psicológico com crianças e também da pesquisa antropológica, em sintonia com os estudos mais recentes da área de antropologia da criança. Técnicas tais como jogos, brincadeiras, confecção de desenhos, histórias, fotografias, dentre outras. A inserção como psicóloga junto às crianças me proporciona um acesso especial à expressão de suas emoções e conflitos, porém a prática conjunta de pesquisa e trabalho traz implicações metodológicas e éticas tanto para uma prática como para outra, questões que eu gostaria de aprofundar e discutir nessa apresentação.

ESTUDOS DA INFÂNCIA NA AMÉRICA DO SUL: APONTAMENTOS ETNOGRÁFICOS E DESAFIOS DE PESQUISA

Monique Aparecida Voltarelli

(Universidade de São Paulo) – Brasil

Este trabalho é parte de uma investigação de doutorado realizada no campo dos estudos sociais da infância, que investigou os temas e metodologias de pesquisa deste campo na América do Sul. O mapeamento de pesquisadores que reconhecem as crianças como atores sociais e participantes do meio em que vivem, em consonância com as produções a partir do novo paradigma da infância, permitiu compreender as linhas teóricas que vêm sendo utilizadas, os caminhos metodológicos, e as escolhas temáticas. Dentre os caminhos metodológicos utilizados pelos pesquisadores destaca-se a presença da etnografia, principalmente nos países como Argentina e Chile, os quais revelaram produção mais sistematizada no campo. As produções indicam a importância da etnografia para a pesquisa com crianças, apontam desafios éticos, metodológicos e ressaltam questões relacionadas a co-autoria das crianças nas produções científicas. As práticas de pesquisas com as crianças também foram temáticas de destaque nas publicações abrangendo preocupações sobre a representação da voz das crianças na escrita etnográfica e as relações adultocentricas envolvidas na publicação dos resultados das investigações científicas.

OP 201 – MIGRATION: ‘OTHERING’, MARGINALISING AND ACCEPTING THEIR PRESENCE

Migrants cast as well as face a perpetual gaze as the ‘other’ which epitomizes lifeworld encounters and challenges for them across many contexts. International migration encrypts a mutually accepted or contested actor centred universe of contextual ‘othering’ and claim making. Whether it entails citizenship, national spaces, employment or individual rights, migrant encounters shape up and respond to various challenges in many instances of South-South migration. Countries in the more prosperous west too have been facing issues like unemployment, rising working class poor, pension cuts, challenges to health care and austerity measures of late. Journeys of othering in such a milieu may range from an ignorant or a prescriptive gaze on migrants to proposing clichéd integrations or outright rejection of the other by host societies. Additionally, processes of othering may mimic or draw inspiration from local modes of discrimination wherein migrant-host encounters may also face crime and violence. Although a contested domain yet migration continues to embed itself profoundly in the current world system. Our panel invites anthropological and inter-disciplinary work on, how migrants get, ‘othered’ in today’s context and does this marginalisation resemble local modes of discrimination?; how does othering impact group dynamics and mutual associations in postcolonial migration milieus, including the appearance of crime and violence?; do migrants forward a counter discourse?

Convenor:

Anand Singh

(University of KwaZulu-Natal) – South Africa

Bobby Luthra Sinha

(University of Basel, Department of Social Anthropology) – Switzerland

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: English, French, Portuguese and Spanish

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Thematic lines: 25. Migration and Displacements/Migração e Pessoas Nômades

— Sessão 1 —

A COMPARATIVE PERSPECTIVE ON NORTH-EAST INDIAN AND AFRICAN MIGRANTS IN DELHI: THE DISTANT, DISPARAGED AND THE INVOLVED 'OTHER'

Bobby Luthra Sinha

(University of Basel, Department of Social Anthropology) – Switzerland

Over the past decade African migrants in Delhi have been negotiating the rise in discriminatory practices such as name-calling, segregation, harassment, aggression and assault. In this respect the chief complaints of many migrant students, job-seekers and workers range from unsolicited touching, being stared at, suspected and looked down upon or considered 'too westernised'. Migrants from North-East India in Delhi too face similar situations. Therefore, whether these migrants hail from distant lands, or they belong closer to home, both groups continue to grapple with disparagement while attempting to remain involved in the city's socio-cultural milieu. However, these two sets live through different consequences and implications of othering owing to the diversity in their status and belonging. Needless to say, these migrants encounter and experience Delhi in a multitude of ways. Through interviews and field work among students and differently skilled migrants from Africa and North-East India in Delhi, this paper seeks to compare the agency of the migrants in different situations. The two main questions that it ponders upon therefore are a corollary of one other: a) how safe as well as how othered do these migrants feel in Delhi, and b) what are the processes through which migrants construct their own limit to social integration and make assimilation choices with respect to those that they perceives as, 'others'. Answers to the questions above can help in critically analysing if migrants are able to achieve their larger purpose behind traveling/re-locating, working and studying in Delhi? Or, is the city out of sync with its global role and onus?

EMPLOYERS AND EMPLOYEES IN DURBAN: A CASE STUDY OF 'OTHERING' OF MALAWIAN UNSKILLED AND SEMI-SKILLED WORKERS

Anand Singh

(University of KwaZulu-Natal) – South Africa

This paper is about the perceptions and relational dynamics of Malawian migrant workers in the city of Durban, South Africa, with two segments of people that prevail over their possibilities and opportunities for survival. “Segments” is a deliberate choice of word here because while one (local Zulus) remain as a competitive segment for menial unskilled work against the Malawians, the other segment (local South African citizens of Indian and European descent), prevail as middle and upper class employers. As competitors against local unemployed Zulus, Malawians are “othered” in Durban as unwelcome guests that have acquired a competitive advantage over their counterparts through provision of cheaper labour. And as employees of Indian and White residents and entrepreneurs they are “othered” in both favourable ways as well as with careful circumspection. Against the background of a weak economy characterised by a zero percent growth rate over the last few years, the scramble for employment by unskilled labour in South Africa persists amidst a conundrum of unemployment and extreme poverty. This situation presents itself to potential employers as an opportunity to maximise on their work outputs but operate on a non-committal basis with their employees since labour availability remains at enormous surplus levels. In view of these dynamics, this paper will aim at addressing three significant issues: the experiences of Malawian workers in an environment of “othering” them to a point of social exclusion and marginality; the Zulu work seekers attitudinal justifications against Malawian work seekers; and the Indian and White employer experiences and attitudes towards Malawian workers. The anthropological case study approach will serve as the basis for the compelling stories that have emerged in the process of interviews with people from within these segments.

EXPLORING THE NEXUS BETWEEN ILLICIT DRUGS AND MIGRANT (FOREIGN NATIONALS) IN DURBAN (SOUTH AFRICA)

Nirmala Devi Gopal

(University of KwaZulu Natal) – South Africa, Jenelle Abraham

Cultural geographer Crang (1998: 61) describes othering as “a process (...) through which identities are set up in an unequal relationship.” Brons (2015:70) argues that “Othering is the concurrent construction of the self or in-group and the other or out-group in mutual and unequal opposition through identification of some objectionable characteristic that the self/in-group has and the other/out-group lacks and/or some undesirable characteristic that the other/out-group has and the self/in-group lacks. Othering thus sets up a superior self in contrast to an inferior other, but this superiority/inferiority is nearly always left understood. “Through empirical data this study explores discursive notions of ‘othering’, through a qualitatively constituted sample of migrant small business owners, within the context of crime and deviancy in South Africa. Using a semi structured interview protocol the researchers’ generated data from 10 foreign national business people residing in Durban’s Central Business District. The participants hailed from various African countries and were approached using snowball sampling within a non-probability research design. The research explores how foreign identity is constructed within the illicit drug discourse in South Africa. It offers recommendations for how ‘other’ may be deconstructed within the illicit drugs discourse.

— Sessão 2 —

CASAMENTO POR CORRESPONDÊNCIA– O CASO DO CASAL DE IMIGRANTES JAPONESES COM DIVERGÊNCIAS EM RELAÇÃO CASAMENTO

Sayaka Nakanishi

As pesquisas acerca da imigração de noivas japonesas do pós-guerra ao Brasil realizadas tanto no Brasil quanto no Japão, raramente as noivas tiveram posição de destaque. Desta forma nesta pesquisa foram entrevistados ambas as partes, tanto os maridos quanto as esposas.

Basicamente havia três padrões de motivação. A primeira motivação era a espontaneidade das noivas em optar pela imigração ao Brasil e que conheciam seu parceiro de casamento. A segunda motivação implica no desejo, das noivas, de romper com a vida no Japão, encarando como uma fuga. Por último, a terceira motivação, noivas que foram expulsas do Japão. Não desejavam vir ao Brasil, mas não tinham outra opção senão vir ao Brasil, pois não havia condições de continuar vivendo no Japão.

No início do século XX, muitas japonesas que decidiram fixar nos Estados Unidos casaram-se por meio de correspondência. Esta forma de casamento foi difundido no Brasil após a Segunda Guerra Mundial, onde as noivas imigrantes por meio de troca de fotos e cartas concretizavam o matrimônio. A maioria dos casamentos nesta modalidade ocorriam entre pessoas que nunca tinham se encontrado e por conta disso havia muitos conflitos.

Desta vez, destacaremos a segunda motivação citada anteriormente: casamento como fuga. Nestes casos foram observados divergências quanto a expectativas sobre o casamento. Enquanto os maridos buscavam a estabilidade emocional, as esposas viam no casamento uma forma de fugir do Japão.

MARGINAL BORDERS: BUILDING THE IMAGE OF VENEZUELAN IN A CONTEXT OF DENIED HUMANITARIAN CRISIS

Sheneville Araújo

(Universidade Federal de Roraima) – Brasil

Madiana V. de A Rodrigues

(Universidade Federal de Roraima) – Brasil

This work has the aim to analyze, by means of reactions of people during interactions with online press of Roraima, how the Other is seen in the current scenery of Venezuelan mass migration and what consequences are generated from this point of view. The research that underpins this work is still in its incipient stage, but the results suggest the increase of aggressive reactions, hate discourse and conflicting situations generated by the way the subject is approached by the Press. Thus, the International Amnesty Report 2017/18 claims that the Universal Declaration of Human Rights completes 70 years and it is clear that no one can affirm that human rights are guaranteed. Some theorists, such as Arendt, have already observed that the Declaration has never become a law anywhere in the world, leading to its own unreal existence, being merely a resource where institutions were unable to deal with a conundrum. A previous field research allowed me to collect ethnographic data that reinforce the literature about the topic: even though there are no guarantees of rights, migration takes place worldwide throughout centuries and it is possible to observe that some people do not accept it. This problem is aggravated by political leaders policies that adopt extreme ways to close doors to immigrants and refugees, generating consequences to other people who react to this policies.

THE HAITIAN IMMIGRANT SEEN AS AN ALIEN BY THE LOCAL POPULATION IN LAJEADO, BRAZIL

Fernando Diehl

(Universidade Federal do Rio Grande do Sul) – Brasil

This research analyzed the process of stereotyping of haitian immigrants in the city of Lajeado, described the role of the immigrant as a stranger subject in social relations, being an individual in which performs important functions for a certain context at the same time that it's bad seen by the local population. To understand this, this thesis presents migratory theories to understand the Haitian Diaspora and how from their historical process, the Haitians sought in immigration, forms of identification and social ascension. Later shown how Brazil has become a gateway for these immigrants, what was the context for this to occur. Entering then, upon their arrival in Brazil, specifying Lajeado's case. The dilemmas presented by the local population, such as the agreements of the businessmen and the contracting of the Haitians immigrants to the southern region of the country, which caused the estrangement of the established population with the arrival of an unwanted stranger group that suddenly appears in the city. This thesis addresses the conditions that occur for ethnic groups were racialized and dominated by dominant groups. Demonstrating how the case of Haitian immigrants in Lajeado ratifies that in various contexts in which they immigrated they have been a stigmatized and racialized ethnic group. The thesis aims to emphasize how the formation of the stereotype of the Haitian immigrant in the city occurs from two biases, the first is that the Haitians were racialized and the second was their stigmatization by the established local population of Lajeado in their everyday social relations. At first, the local population used existing racial categories about the image they have of the Brazilian black people towards the Haitians, but it was late re-signified through a process of categorization of a new stereotype towards these immigrants. Noting that through a network of gossip of false and exaggerated information about Haitian immigrants were transmitted by the established population of the city. These characteristics of Haitians who corroborated to the formation of their stereotype in the region.

EUROPE FAR AND CLOSE: AFRICAN MIGRANTS AND THE IMAGINATION OF EUROPE

Till Förster

(University of Basel) – Switzerland

Since the turn of the century, African migrants have become a hotly debated subject of European politics. Since the so-called refugee crisis of 2015, many European countries adopted strict measures to curb migration from Africa and the Middle East to Europe – in particular for those who were not war refugees.

However, most policies to ‘fight the causes of migration’ proved unsuccessful. This paper argues that the reasons were dated conceptions of migration that do not take its changing character in times of globalization into account. Migration is often still thought of as a one-way movement from a disadvantaged region to a wealthy country in the Global North. It is also assumed that migration is based on a rational decision to search for better chances to make a living.

However, most African migrants do not come from the poorest parts of society, they usually have a family background in middle income strata. Accordingly, migration and mobility have to be conceived in other terms. Based on qualitative research conducted in Cameroon, I argue that any analysis of migration must include the imagination of the other, the ‘target country’ and how these images influence the decision to leave one’s home. The paper shows that these images of another, better lifeworld are produced through the interaction of the migrants with their relatives and friends in Africa – and thus constitute a vicious cycle that produces powerful images that no information campaign can refute.

— Sessão 3 —

HINDU GUJARATI WOMEN EXPATRIATES FROM THE STATE OF GUJARAT, INDIA RESIDING IN CONTEMPORARY SOUTH AFRICA, DURBAN

Sheetal Bhoola

(Univeristy of kwa-Zulu Natal) – South Africa

Through narratives, this paper seeks to understand and document the lifestyle, cultural and social challenges that these women have experienced upon migration to Durban, South Africa. South African born Gujarati men have continuously opted to bring brides from the villages of Gujarat, India till date. The reasons vary, but central to their choice to do so is the preservation of the Gujarati way of life and its vernacular. This paper is based on the narratives of 5 Indian women that migrated to Durban at the beginning of the 1990's till now. Further discussions are based on the prevalence of gender inequality, female role expectations and personal adaptation challenges that these migrant women have experienced. Discussions unravel socio-cultural norms which differ from their hometowns and attention is paid to domestic and religious activities which they have brought and implemented in their homes in South Africa. Upon their arrival these women were initially marginalised and 'othered' by both their in laws' families and the community in Durban. This process was intensified due to their loneliness, emotions of separation from their families and friends in India and lack of familiarity of the community. Their integration and process of acceptance into Durban's local Gujarati community of the Indian diaspora is questioned, understood and documented.

MIGRATION AND ANNIHILATION IN MARICHJHAPI: A READING OF THE HUNGRY TIDE

Nandini Choudhury Sen

(Bharati College, Delhi University) – India

Amitav Ghosh's novel weaves history, ethnography and anthropology in his saga of the Sunderbans situated in West Bengal, India. Transnational migration is seen as an incredible loss – of origin, realities, displacement and trauma. After the division of Bengal along communal lines many Hindu Bengalis fled East Pakistan (Bangladesh). The first flow of refugees, mostly from the upper and the middle classes got settled in West Bengal. But the latter – a section of poor Hindus mainly from the Namasudra caste could not be accommodated. They were forcibly sent to “the rocky inhospitable land” of Dandakaranya. Later, the leader of the Opposition invited the immigrants to settle in West Bengal. Interestingly they were not given land in mainland Bengal but were cast away in an island called Marichjhapi in the dreaded Sunderbans – a land known for its tigers and crocodiles.

Soon the government policy was to change again and the inhabitants of the Sunderbans were asked to go back to where they had come from. When the settlers of Marichjhapi refused to comply, the government imposed an economic blockade on them. They were to be starved to death. When they tried to retaliate with their indigenous weapons, the State police shot them dead. The bodies were dumped in the river. Media had been kept away and mainland Bengal remained in the dark about this state sponsored human slaughter. “Othering” is an integral part of the diaspora experience which inimically alienates large chunks of people on religious, ethnic and regional grounds. In the case of the Namasudra refugees, they were discriminated on the basis of caste, religion, ethnicity and poverty.

This Paper seeks to study the undocumented saga of the Marichjhapi settlement and its brutal massacre through the docu-fiction of Amitav Ghosh.

THE PASSAGE FROM 'PERSON' TO CHARACTER': A FILM EDITOR'S STUDY OF 'PERSONHOOD' IN AUDIOVISUAL ACCOUNTS OF THE "EUROPEAN MIGRANT CRISIS"

Pedro Branco

The so-called "European migrant crisis" has bred a profusion of audiovisual accounts – films, news reports, photographs -, many of which fueled by an alleged intention of giving voice to hitherto voiceless, uprooted people. But as many of these "untold stories" gain material expression as 'storylines', we are urged to consider the implications of yet another form of displacement: that from 'person' to 'character'. How does the border-crossing into pictorial territory transform the represented? What does it mean for audiences to 'empathise' with characters – and is that even possible? Are these images of people truly capable of affecting change, and, if so, at what cost to their dignity and humanity?

This paper seeks to explore what goes into the construction of the migrant character, how different editing styles privilege certain discursive priorities, and to what extent – if at all – 'personhood' can be reassembled from pictorial presence. Beyond the classic analysis of a corpus of existing material, this paper frames the matter from the perspective of the editing room: as a film editor currently working on a character-centred project that examines the forces driving massive sub-saharan migration to Europe and the torments facing their journeys, I interrogate examples stemming from various media, as well as my own material, against a theoretical background drawn from anthropology and media studies with the forthright purpose of shedding light onto some of the intricate dilemmas inherent to the endeavour of portraying people, especially those enduring an almost complete destitution of dignity and humanity due to systematic denials of political agency.

— Sessão 4 —

MIGRANTES DE LA COSTURA EN SAO PAULO: ENTRE EL TRABAJO ESCLAVO Y UNA INSERCIÓN LABORAL DIGNA

Bruno Miranda

(Centro Regional de Investigaciones Multidisciplinarias) – México

Enfocado en las movilidades circulares practicadas por individuos, parejas y familias bolivianas, peruanas y paraguayas entre sus ciudades de origen y la zona metropolitana de São Paulo, Brasil, el presente trabajo inicialmente identifica y caracteriza el nicho laboral en el que esos migrantes se insertan: la industria de la moda. Luego, echo mano de una etnografía realizada entre 2013 y 2015 en dos talleres de costura (en los barrios Bom Retiro y en Vila Maria), y de una extensa revisión bibliográfica acerca de la presencia de migrantes de la costura en São Paulo, para indagar acerca de (a) la percepción de los migrantes que tiene el aparato estatal brasileño (Ministerio Público, Ministerio del Trabajo y Empleo a nivel federal, y Secretaría Municipal de Derechos Humanos y Ciudadanía, a nivel local) una vez que han sido estigmatizados en la esfera pública bajo la figura del “trabajo esclavo”, y acerca de (b) la percepción de los propios migrantes de la costura de su alteridad (étnica, nacional y laboral) a lo largo y ancho de su trayectoria migratoria. Efectivamente, el uso metafórico del esclavo cuadra con la intensidad del trabajo del migrante de la costura, cuyo sudor es absorbido por la silla donde confecciona día, tarde y noche, durante jornadas laborales que rebasan las quince horas diarias en un espacio que es al mismo tiempo su local de trabajo y su vivienda. De esa manera, el costurero y la costurera sudamericana no disponen de tiempos libres y por lo tanto no interactúan con su entorno entre semana. Ese tipo específico de inserción laboral implica determinados límites de movimiento que los mantiene en los pocos metros cuadrados del taller de costura de lunes a sábado. Los domingos, transitan por la ciudad, pero se circunscriben a los espacios proyectados para la comunidad boliviana, peruana y paraguaya, respectivamente (mercados y ferias de calle). Sin embargo, los representantes de grupos civiles y religiosos de apoyo al migrante (ONGs y Pastoral del Migrante), además de las asociaciones binacionales, empresarios migrantes y asociaciones culturales manejadas por migrantes, son en conjunto contrarios a la imagen de “pueblo sufrido” o de “trabajador esclavizado”. En su lugar, plantean que el migrante de la costura desarrolla un trabajo digno y que sabe de antemano las actividades que desempeñará en los talleres de costura de Sao Paulo antes de emprender el viaje desde Bolivia, Perú o Paraguay.

THE REFUGE MYTH: REFLECTIONS ON CITIZENSHIP AND LABOUR FROM THE EXPERIENCE OF MUSLIM ASYLUM SEEKERS IN BRAZIL

Laís Meneguello Bressan

(Graduate Institute of International and Development Studies) – Switzerland

The reflections here presented are set against the backdrop of the recently achieved status by Brazil as the leading exporter of halal meat worldwide. The Islamic regime prescribes a set of practices to be followed for food to be considered halal (lawful) for the consumption of Muslims. Within a scheme of large scale production, the Brazilian meat industry together with Islamic certifiers recruit Muslim asylum seekers to perform this religious ritual, meaning that to produce a Sharia-compliant edible commodity, the industrial complex benefits from the Brazilian humanitarian institutional apparatus to legitimize their demand and supply of low-skilled – yet religiously “qualified” – labour-force. Based on ethnographic research among halal workers – mostly of Bangladeshi and Senegalese origin – at the south of Brazil, as well as with institutions involved in the halal business, this work aims at shedding light at the different layers of otherness structuring the Brazilian institutional debate on the business, which ultimately opens room for the segregation experienced by these workers in the countryside towns where they are sent to. Ultimately, it aims at unpacking the subtleties of a discourse based on the region’s colonial heritage, which are challenged by the migrants attempts to break with them.

THE OTHER BLACKS: HISTORY AS A WEAPON IN AFRICAN MIGRANTS' STRUGGLE AGAINST MARGINALIZING IN THE USA

Dmitri M. Bondarenko

(Institute for African Studies of the Russian Academy of Sciences) – Russia

Africans' struggle for acceptance in the USA is complicated by their frequent association with African Americans who, as a community, occupy a low social level. In the migrants' attempts to distinguish themselves from African Americans, an important part is played by emphasizing cultural differences between the two groups. They serve Africans as a proof of their belonging to a different community; a positive estimation of their own culture contrary to African American supports their claims for a better social status. The source of their cultural distinction from, and superiority over African Americans, the Africans see in history of black people in and outside Africa. Based on field evidence, this paper discusses how Africans in America capitalize on history. Africans stress that, not being descendents of slaves, they do not have inborn "slave mentality", that they proudly feel natives of independent states while African Americans do not know where they are from. Africans frequently argue that the history of African Americans began only with the slave trade and they do not inherit the greatness of African civilizations. Most Africans believe that if there is any "black history" at all, it is nothing more than history of common sufferings of black people from white. So, the African migrants employ knowledge of history not only for claiming a decent social status in their encounters with the accepting society but also for supporting self-identity and sense of dignity.

VOICES FROM THE MARGIN: AN ACCOUNT OF THE MIGRANT BENGALI MUSLIMS AND THE TEA PLANTATION WORKERS IN ASSAM

Rukshana Zaman

(Indira Gandhi National Open University) – India

The state of Assam, India was marred by the Assam Movement (1979-85) popularly known as the bidexi (anti-foreigner) movement that had demanded measures to stop the illegal influx of migrants from Bangladesh (earlier known as East Pakistan) separated from Pakistan in 1971. As the movement gained momentum the slogan that took stead was to outer all Ali, Kuli, Bangali, Nak Sepata Nepali. Ali implying the Muslim peasants from East Pakistan (Bangladesh), Kulis the labourers of the Tea Plantations of Assam, brought in by the British Raj from the states of Bengal, Bihar and Orissa, when tea plants were discovered in Assam around the year 1837, Bangalis included the Bengali speaking Hindu babu's (clerks and supervisors) appointed by the British administration around 1836, after Assam was annexed to the British Raj in 1826, nak sepeta Nepalis comprised of the 'flat nosed' Nepalis whose migration has been recorded throughout the twentieth century and also under the colonial rule. The Assam Accord signed in 1985 between the Indian State and the Assamese leadership saw an end to the Assam Movement. Among the many clauses of the agreement one was to identify the immigrants and thus, the National Register of Citizens process was listed.

The Assam Accord however, created a sense of alienation among the smaller ethnic groups in Assam owing to various interpretations of the accord and the upsurge of the middle class Hindu Assamese community who almost hijacked the Assamese identity creating widespread Anti-Assamese feelings. The rise of the Assamese Hindu middle class and their claim to Assamese ethnic identity was also seen as a political move and power game to claim the indigenous status. Thus, within two years of signing the Assam Accord, the state witnessed the call for ethnic separation in the Bodo Movement and witnessed a succession of communal riots and even genocide. One still remembers the Nellie massacre of 18th February, 1983 that killed around 2000- 3000 Muslims in the name of ethnic cleansing.

This paper is a humble attempt to understand the process of 'othering' of the migrant tea plantation workers and the bengali Muslims in Assam. The paper while presenting the case of othering of the Bengali Muslim population in Assam, would also reflect on the documentary 'What the Fields Remember' by Subasri Krishanan based on the Nellie massacre of 1983, highlighting collective memories of the survivors related to the encounter and the acceptance of it after almost three decades.

OP 204 – REACHING FOR THE DECISION-MAKERS IN THE SPHERE OF CULTURAL POLICIES

Anthropologists need to engage with the world more effectively and offer their knowledge more forcefully. This panel will deal with a simple question: How can a global organization such as the World Anthropological Union (WAU) assist in promoting the findings of anthropology, and incorporating them into national and global policies? On this occasion, we want to consider the channels of communication through which political decision-makers could be reached directly or indirectly (e.g. through lobbying, or creating public opinion). This panel would like to discuss novel, creative possibilities of promoting anthropology in domains of university and non-university education, science communication, digital media and scholarship, interdisciplinary collaboration, and realpolitik. We would like this panel to produce a list of tasks or potentially a project that WAU could embark upon. We invite participants who have had firsthand experience in establishing the named channels of communication, and who can discuss case studies of failed and successful projects.

Convenor:

Vesna Vucinic Neskovic

(University of Belgrade, Faculty of Philosophy) – Serbia

Soumendra Patnaik

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Comissão/Comission: Sponsored by WCAA Global Cultural Policies Task Force and IUAES Commission on Anthropology, Public Policy and Development Practice

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Thematic lines: 18. Global Anthropology/Antropologia Global

REACHING FOR THE DECISION-MAKERS IN THE SPHERE OF CULTURAL POLICIES

CIVILIZATION AND HISTORY: THE CASE OF CANADA'S NATIONAL MUSEUM

Lorne Holyoak

(World Council of Anthropological Associations)

In 2013 the Government of Canada took the decision to convert the Canadian Museum of Civilization into the Canadian Museum of History. This decision was undertaken primarily for nationalistic and partisan political reasons, and ran counter to the advice of Canadian anthropologists and historians both. The Canadian Anthropology Society lobbied the government in an effort to influence policy making, but with no appreciable success. This paper will focus on the policy-making process within the Canadian government, how it uses consultation to obscure the concerns of scholars and professionals, and how foregone conclusions are supported through a supposedly rational policy process. Suggestions for how to break down the policy process will be considered.

ARTICULATING CULTURE, AESTHETICS AND POLITICS: IMPLICATIONS FOR A CULTURAL POLICY IN ODISHA, INDIA

Soumendra Patnaik

(Utkal University) – India

This paper seeks to examine the ways in which anthropologists responsible for university administration articulate the disciplinary insight for conservation, promotion and spread of cultural aesthetics in terms of weaving, sculpting and performing arts. Commodification of cultural artefacts poses challenge to the aesthetic and aesthetic appreciation of such art objects in everybody life. This paper argues that the engagement of anthropologists cum administrators of regional universities and centres have differential implications at political process and decision making in the state of Odisha on the east coast of India with slight tweaking of the cultural policies and strategies the discipline can be of great use in connecting the local aspirations with the global market.

CONFLICTS OVER ANTHROPOLOGICAL INVOLVEMENTS IN TRIBAL CLASSIFICATIONS IN TAIWAN

Shu-Min Huang

(National Tsing Hua University) – Taiwan, ROC

Shao-hua Liu

(Academia Sinica) – Taiwan

This paper reviews the history of identifying and classifying indigenous Austronesian peoples in Taiwan, and the formal establishment of nomenclature among the aboriginal tribes during the Japanese colonial period (circa 1895-1945). In Taiwan's post-authoritarian era (post-1990), the awakening of the indigenes' nationalistic inspirations has engendered waves of "name rectification" movements. Petitions to government offices over issues related to accepting new tribal identities and classifications have created strife among closely affiliated indigenous groups, between indigenous communities and academic groups, and between government offices and local communities. How to steer clear from this type of conflicts has been a challenge to Taiwan's anthropologists while providing assistance to developing meaningful policy advices to various government offices.

REACHING FOR THE DECISION-MAKERS IN THE SPHERE OF CULTURAL POLICIES

THINKING THE ARGENTINE SPECIFICITIES IN A WORLD SPACE

Lia Ferrero

(Universidades Nacionales de San Martín, La Plata y José C. Paz. Colegio de Graduados en Antropología de la Rep Argentina) – Argentina

Based on the proposal made by the panel, in this presentation we will emphasize the experience of the Association that reunites anthropologists in Argentina and the impact or lack of it that some of their initiatives had. Impact that occurred both outside and inside the local anthropological community.

This is because we believe that in order to think about how a global association such as WAU can intercede to promote the findings of anthropology and incorporate them into national and global policies, first of all it is necessary to be aware of the situation of situated national anthropologies.

In this intervention we present some features of anthropology that is practiced in Argentina from the perspective of the actions of the Graduates Association in Anthropology of the Argentine Republic; Recovering for part of its history, but above all its interventions in recent years in order to build a allows the strengthening of anthropologists as a collective, to appear in the field of the public as a legitimate interlocutor.

In this opportunity we will highlight two aspects fundamentally, on the one hand the struggle for a legal recognition to regulate our profession and on the other the insertion of local anthropology in regional, continental and world networks.

We hope through our experience to contribute with the trigger question of this open panel.

REACHING OUT TO THE PUBLIC AND REACHING IN TO THE POLICY AGENCY

Junji Koizumi

(The National Institutes for the Humanities (NIHU) – Japan)

In order to reach out to the public and policy makers, we need to formulate our common values and objectives in the first place. Coming up with a good “language” in this respect may be a responsibility mainly of leading scholars, but “science communicators” of younger generation may also be able to mediate anthropology and the public, and this possibility can be explored by world anthropologists based on the newly formed WAU. Almost coincidentally with the integration of IUAES and WCAA and the formation of WAU, the world organization for natural sciences (ICSU) and the world organization for social sciences (ISSC) merged to form ISC (International Science Council), comprising more than 40 international scientific unions (including IUAES) and more than 140 academies and other organizations covering most of major national academies. ISC holds a vision for advancing sciences “as a global public good” and it thus is capable of “speaking in one voice” for science, though having a voice in unison may involve some risks given the contrasting and conflicting nature of different scientific disciplines. “Science War” is not far back in history and we do not know how ISC will develop, but it surely provides a new channel of strong potential with its “impact-oriented agenda” and its focus on “science for policy and policy for science.”

Such “global” orientation in acting for science has to be combined with particularist approach sensitive to individual situations. For example, a fieldworker/primatologist who participated in the debate at the IUAES World Congress in Manchester is now the president of a leading national university as well as of the association of presidents of national universities. He is also the president of the national academy and a member of CSTI, the Council for Science, Technology and Innovation of the Cabinet Office, which comprises Ministers including the Prime Minister, business leaders and a few academics.

This council is the body for making the highest decision for science policy of the country. In this idiosyncratic situation anthropology reached in to the core of institutions, governments, and the policy agency. Reaching out to the public by rationally formulating the relevance of anthropology is necessary for promoting anthropological cause but reaching in to the policy agency is equally important because it may enable us to modify, shape and perhaps create desirable policy for anthropology, science and other critical fields. Being “inside” and making use of positionality becomes possible by taking part in councils, boards, committees, fundings, evaluations and so forth.

WHAT AAA'S ADVOCACY EXPERIENCES SUGGEST FOR THE WORLD ANTHROPOLOGICAL UNION

Edward Liebow

(American Anthropological Association) – United States

The American Anthropological Association (AAA) is active in inserting its voice in public policy debates, informed by scholarly research, on behalf of its 10,000 members and the field in general. AAA is concerned about public support for research and training, and we are concerned about public policy and practices, with the highest priority placed in six areas: promoting human rights, preserving cultural heritage, overcoming social injustice, promoting fair and humane immigration policies, eliminating health disparities, and promoting environmental sustainability. As an association, AAA's power to influence policy is derived from three sources: Standards: an authority to set standards of intellectual quality and responsible professional conduct, Convening Power: an ability to bring people together to exchange research findings and practices; and Amplification: an ability to increase public awareness of individual and small group accomplishments. AAA uses its power to bring people together and plan collective action that (1) people can organize without AAA through their institutions and communities; (2) the AAA can undertake; and (3) the AAA can undertake only by joining with sister societies equally concerned about public policies and practices that move us towards a more just and sustainable society. In summarizing AAA's approach to advocacy, this paper suggests a possible framing for the WAU to consider, in light of WAU's considerable potential to influence policy.

OP 205 – OCUPADO: MODOS DE USO, LUTAS E APROPRIAÇÃO DO ESPAÇO EM DIFERENTES GERAÇÕES

Esse painel pretende dar visibilidade e discutir diferentes formas de ocupar espaços nos mais variados contextos, dialogando com temáticas como geração, etnia, gênero, etc. Também são bem vindos trabalhos que tratem de formas de resistência e lutas, ocupações não fixas de espaço e outras estratégias do usos do espaço que diferentes grupos utilizam para ocupar diferentes territórios. Assim, o painel pretende abordar diferentes experiências e modos de garantir o direito à cidade e ao território.

Convenor:

Rita de Cácia Oenning da Silva

(Shine a Light/ Usina da Imaginação) – Brasil

Camila Sissa Antunes

(UFSC)

Comissão/Comission: (Not informed)

Languages accepted for paper presentations: Portugues

Keywords: apropriação do espaço; geração; etnia; genero

Thematic lines: 18. Global Anthropology/Antropologia Global

► OP 205 – THURSDAY JULY 19, 2018 8:30 A.M. – 10:00 A.M.

► OP 205 – THURSDAY JULY 19, 2018 10:30 AM – 12:00

— *Session 1* —

SUBJETIVIDADE COLONIAL E O PATRIMÔNIO CULTURAL: REFLEXÕES ETNOGRÁFICAS SOBRE A RELAÇÃO ENTE O PATRIMÔNIO E OS MODOS DE HABITAR A CIDADE

Jean Pierre Pierote

(Universidade Federal de Goiás)

Esse artigo tem como objetivo pensar as relações entre o patrimônio cultural edificado e os modos de habitar a cidade. Parte-se de uma perspectiva póscolonial e toma-se como base a experiência de pesquisa de campo etnográfica realizada durante uma residência artística na cidade de Rio de Contas (BA) em 2013. As questões em torno da relação entre as políticas de patrimônio cultural, a perspectiva pós-colonial e o uso metodológico de práticas artísticas na pesquisa etnográfica são as balizas que direcionam este trabalho. Elas permitiram pensar o patrimônio cultural também como uma plataforma discursiva onde os moradores das cidades patrimonializadas se apropriam material e simbolicamente dessas edificações, compondo outros usos e sentidos para o patrimônio no presente.

OCCUPESTELITA: THE ROLE OF POPULAR RESISTANCE IN THE MAKING OF A PLURAL AND DEMOCRATIC RECIFE

Thaís Paz Soares Silva

(The International Union of Anthropological and Ethnological Sciences) – Japan

Thamiris Paz Soares Silva

(The International Union of Anthropological and Ethnological Sciences) – Japan

This paper concerns the privatization process of Cais José Estelita, a historic lot in the downtown area of Recife, in Pernambuco, Brazil, and the urge of an antihegemonic movement, Occupy Estelita Movement, that criticizes the private sector project (Projeto Novo Recife) presented for that lot and arguing that it represents a reinforcement of a model of city that is segregating, classist, excluding and a denial of the right to the city. The Movement could not only raise awareness and engage people but could also bring about changes in the project and delay its implementation (which has not yet been implemented after 6 years). In light of the theories of Lefebvre and Harvey we argue that the urban space does serve private interests, as it is a mean of surplus accumulation, and hence reproduce inequality, segregation and gentrification. In this process, the State appears not as a neutral force, instead, it ensures the interests of the Capital. Furthermore, we discuss how popular resistance is important for claiming democratic governance and popular participation, and for making democratic and plural cities, giving a step forward in the right to the city. For this research we performed a document analysis as a qualitative method and we aim to answer the following question: what does the popular resistance to the private appropriation of Cais José Estelita in Recife represent for the making of plural and democratic cities?

WHITENESS AND EPISTEMIC DIVERSITY IN ANTHROPOLOGY CURRICULA

Luiz Carlos Lages

Universities and other higher learning institutions are marked by the exclusion of non-white bodies from the student body, the composition of faculty members, and from curricula. In this article I aim to analyse bibliography and curricula from several Bachelor in Anthropology courses from Brazil in order to identify common trends, challenges and possibilities regarding the search for epistemic diversity in the teaching of anthropology. Based on the concept of “interseccionalidade”, I try to interpret the prevalence of white male authors and suggest that whiteness – and its weavings of knowledge and power – works towards the prevalence of white methods, logics and epistemology that are detrimental to Anthropology as a discipline that supposedly aims to understand the “Other” and help us inhabit a common world. I also try to point out to research that aims to pursuit racial justice and challenge white supremacy in Anthropology curricula.

'ANTHROPOLOGY OF CHILDREN AND CHILDHOOD' AS AN EMERGING SUB-DISCIPLINE IN ANTHROPOLOGY

Deepak Kumar Behera

(Sambalpur University) – India

My presentation will highlight the significance of 'anthropology of children and childhood' as an emerging sub-discipline in anthropology. It will focus on children in which children are themselves active participants as opposed to being just objects of study as they were most often in the past if, that is to say, they were studied at all. Close scrutiny of numerous well-known anthropological studies over several decades would reveal the notable absence of children. Why did anthropologists not take children and their childhoods seriously? Why were children missing from the ethnographic literature? Why did children's voices remain silent in anthropology? My presentation will highlight some of the major anthropological literatures focusing exclusively on children and childhood.

What does childhood mean in today's fast changing world? Has the nature of childhood changed, and if so, how is childhood placed in changing social and cultural contexts? How do children take on their new roles in changing family and education contexts? In recent years a growing number of researchers have either studied childhood or included children in their broader descriptions of society. Studies today show how children make meaning for themselves by bringing their own unique forms of agency into being. Instead of relying on adult-imposed meanings of childhood, as anthropologists we need to continue to give due attention to children as social actors in their own right, actively producing their own worlds while recognizing the multiple constraints within which their agency takes place. My presentation will also cover some of the methodological issues working on and with children.

O OUTRO LADO DO OUTRO: A BUSCA DO OUTRO NO OLHAR ALÉM MURO NA EXPERIÊNCIA ANTROPO-FÍLMICA DE CRIANÇAS EM RECIFE

Rita de Cácia Oenning da Silva

(Shine a Light/ Usina da Imaginação) – Brasil

Numa experiência antro-po-filmica, crianças de dois mundos distintos são desafiadas a falarem sobre seu outro fazendo um filme sobre o modo como acham que vivem crianças de um bairro distinto do seu. Elas nunca haviam se encontrado, mas iam imaginar esse outro mundo à partir de suas experiências anteriores. De um lado as crianças de um bairro classe média das Graças – chamadas por seu outro de “crianças de prédio”, e por outro as crianças da comunidade Cidade de Deus/Campo Grande – chamadas de “crianças da favela”. O artigo aborda a sensibilidade, a genialidade e a busca de superação dos próprio preconceitos que as crianças dos dois grupos trouxeram na relação promovida entre essas na construção do documentário “O outro lado do outro”, produzido por Usina da Imaginação em parceria com Ponte Produções no contexto do projeto FavelaNews/Recife. A reflexão da fala das crianças mostra a sua capacidade antropológica de análise e a sua abertura para pensar o mundo e propor transformações nos lugares que se supõe existir a priori a cada um de nós.

— Session 2 —

AGENT-BASED MODELLING OF FISHING PENS IN SOUTHERN CHILE: INSIGHTS FOR MODELING AND ANALYZE SUSTAINABLE LOCAL ARRANGEMENTS OF COMMON-POOL COASTAL RESOURCES

Carlos Hidalgo

(Universidad de Los Lagos) – Chile

Francisco Ther Rios

(Universidad de Los Lagos) – Chile

Ricardo Ramiro Alvarez Abel

(Universidad de Los Lagos) – Chile

On this presentation we highlight preliminary results of the process of designing an agent-based model of fishing pens, an economical-ecological institution for the management of coastal common-pool resources in southern Chile. Assisted by computer software and complex science modelling techniques, qualitative, quantitative and ethnographical data is used to depict this social-ecological system, used since pre-Hispanic ages by coastal communities as a sustainable management arrangement for the capture and distribution of fish. The agent-based modelling, a novel tool in anthropology, facilitates observing the behavior of the modeled system under different political, institutional and economic scenarios. Project FONDECYT 1171827.

NA ESTRADA DAS SETAS AMARELAS: ESPORTE, PEREGRINAÇÃO E TURISMO NO CAMINHO DE SANTIAGO DE COMPOSTELA

Rômulo Bulgarrelli Labronici

(Universidade Federal Fluminense) – Brasil

O presente trabalho busca discutir a partir de uma experiência etnográfica realizada durante a travessia do “Caminho de Compostela”, situado na região da Galícia/ Espanha, como uma atividade que engloba uma tríplice perspectiva de sentidos: religiosos, esportivos e turísticos que se reconfiguram continuamente. Além disso, trago na inspiração no conceito de “vida”, tal qual abordado por Tim Ingold (2015) como um processo de crescimento dentro de um campo de relacionamentos, no qual o Caminho de Santiago mimetiza o movimento da vida que cada indivíduo realiza com seus próprios pés.

A isso, é preciso ressaltar que caminho de Compostela é uma rota de peregrinação católica tradicional que é demarcada por setas amarelas pintadas ao longo das vias de modo a indicar o sentido de deslocamento que o “peregrino” deve percorrer para chegar a basílica de Santiago. Caminho que se estrutura a partir de uma “malha” vetorial de sentido único e que cobre grande parte da península Ibérica. Apesar disso, a chegada na basílica não pode ser entendida como o objetivo último do caminhante, já que o processo de andar o caminho é que vai permitir que ele ultrapasse fronteiras distintas. Ao peregrino, a fronteira na busca por uma aproximação do sagrado, para o esportista a auto-superação individual do corpo e mente, e para o turista a fronteira da experiência habitual e do desconhecido.

ARTESANATO, TURISMO E CRIATIVIDADE PARA UM MUSEU

Carla Maria Almeida

(Universidade do Algarve) – Portugal

Tradição e na inovação de teor artístico. O turismo conduz à homogeneização o tradicional ganha formatos “turísticos”. A questão de um duplo jogo de autenticidade (autenticidade coletiva versus tradição e autenticidade individual versus criação artística) revela um paradoxo comum no campo do turismo.

Durante o trabalho de campo surgiu o tema da musealização como forma de conciliar as duas vertentes: preservação da tradição e a consagração das transformações criativas do presente. Uma solução que procura responder a dois “lugares” limitadores: as representações institucionais (preservação da tradição e, por outro lado, sobre os limites impostos na mercadorização turística (modelos estereotipados).

Este “olhar” sobre o museu, um olhar do interior, conduz a diversas questões que serão abordadas tendo em conta, quer o contexto local, quer debates sobre a nova museologia.

APPROPRIATION OF URBAN PUBLIC SPACES: LOGICS OF A DEVIANT LIFESTYLE

Williams Souza Silva

(Universidade Federal de Sergipe) – Brasil

The objective of this work is to comprehend in which way the logics of appropriation of city spaces by urban groups of deviant lifestyles in the city of Aracaju/Br, allow us a sociological understanding of the logics of appropriation of spaces orientend by a deviant Ethics. Our interest is in the non-conventional practices of occupation by those groups and the convivialities stemmed from them. This proposal seeks to withdraw from the commonly accepted concept that the acts that are considered transgressor – those that diverge from what was constituted as normality – carry in them the deviation, which is not socially accpted. At the same time it approaches to the conception of the symbolic interactionists, that “all social groups make rules and try, in certain moments and under some circumstances, impose them”, the deviation is here taken as an analitical category. We have as object the small groups that take as a support to their lifestyles, fragments of the urban space, routinely transformed or re-signified as a space that is understood and interpreted as their own, even if ephemerally, from which it is attributed or extracted meanings. As examples of those groups we can mention artistis and street artisans, youth groups, homeless people, prostitutes, sellers and car watchers. Therefore, we seeked to understand the social character of the deviation and the classification criteria of what a deviant lifestyle would be.

SOCIAL STIGMA AND HOMELESSNESS: AN ETHNOGRAPHY OF HOMELESS SERVICES

Camila Borges da Silva

(Universidade Federal da Paraíba) – Brasil

This work carries out an anthropological study about individuals in a street situation in the city of Recife. The objective of the work is to elucidate the process of stigmatization experienced by street people and to understand how the stigma reflects in the access to the direct and opportunities. The research was carried out from my experience, between September 2010 and January 2017, as Social Educator in the Social Assistance network of the Municipality of Recife. In view of my simultaneous work as a researcher and social educator with the street population, the best methodology was the ethnography with participant observation and use of field diary for later notes of the facts and moments lived (GUBER, 2005). The street situation often involves, as a cause or consequence of this experience, conflicts over territory, addiction to some drug, work with drug trafficking and passage through detention systems; thus reinforcing the stigmatization process experienced by the group studied. About this debate, Roberto Leal (2008) affirms that the discredit is given in a marked way to those who have had street experience, since the experience of the street is associated with delinquency. Finally, the study of Stigma from the perspective of the social sciences will be based on the works of Goffman (2012) and Velho (2003) that present stigma as a result of a distinction and that generates unequal access to opportunities.

— Session 3 —

CHILDREN'S PLAY CULTURE AND SOCIAL CHANGES: BAKA HUNTER-GATHERERS IN CAMEROON

Nobutaka Kamei

(Aichi Prefectural University) – Japan

This paper focuses on play culture and social changes among the children of Baka hunter-gatherers living in the forests of Cameroon. I conducted fieldwork in 1996–98 (hereafter, first period) and 2012 (hereafter, second period), adopting the method of participant observation among the children. Subsequently, I analyzed and compared the data from the two research periods.

(1) During the first period, I collected 85 forms of play that I classified into seven categories. In the second period, I observed almost identical play categories performed by the new generation.

(2) During the second period, I observed several new play activities, including jump rope among girls, and hoop rolling among boys. Boys had also begun to use plastic bottles as toy drums, which I rarely observed in the first period.

(3) In the second period, I observed a case of a village with a drastic change in play activities. People used to perform singing and dancing activities with a traditional forest spirit figure called “Jengi”. However, in the second period they had stopped dancing with the spirit figure and had started to use the same area as a soccer ground.

The study showed that children's play culture in the forest has been well maintained and still plays an important role in their learning process. However, drastic social changes can easily affect this play culture and learning process. I also discuss the rights of children to play and live in their natural and social environments.

POLITICAL PRACTICES DEVELOPED WITHIN AN ASSOCIATION OF STREET TRADERS AROUND THEIR SPATIAL RELATIONSHIPS

Sonny

The present investigation allows to have an approximation to ‘La Parada’ (LP), a place that until recently was the main market of the city of Lima. Its relevance is due to the fact that to this day it still houses a diversity of spaces, businesses and families, mainly migrants, who are related to each other; and also because the history of its streets reflects the development of the city itself. After the former Mercado Mayorista Numero 1 was eliminated by the municipal authority, LP has gained visibility. However, its problems, which concern the city and its authorities, have been addressed in a general, partial and homogenizing manner. Approaching a commercial area such as LP not only allows us to know the structures and marketing dynamics generated there, but also how they are configured from spatial relationships, where social, economic and political relationships are woven over time.

For this, the case study focuses on the street merchants that belong to the association “Húsares de la Pampa de Productos Perecibles Products” (HPPP), located on Avenida 28 de Julio, Cercado de Lima. Local political practices were observed, taking into account their functioning, management, and administration of the organization, from spatial relationships where the daily and work life of these people takes place, inhabited by solidarity and cooperation, as well as the conflict between them.

The methodology used was a qualitative approach, which allowed a better approximation to the nature of problems and needs of the group. At the same time, it allowed us to explore contexts in which spatial relationships operate as part of coexistence and work. For this reason, information gathering techniques such as participant observation, in-depth interviews, and review of journalistic written records were used.

The research concludes that the HPPP association is vital for the production of the workspace and for the reproduction of spatial relationships developed there. In addition, local political practices will reflect organizational aspects of the deliberation process for decision making, within formal and non-formal dynamics. The main political decisions will be taken in assembly, under the agreement of the group, decisions that are linked to mechanisms of control, regulation and administration of daily life and its spatial relationships (internally and externally to the association); to that of the promotion, when looking to acquire own terrain that allows to continue with its work; and to the defense and conservation of the workspace today.

LA PRODUCCIÓN DEL PATRIMONIO URBANO EN FONTANA Y LA CONSTRUCCIÓN DE UNA ELITE

Maria Patricia Mariño

(Sec.Gral de Ciencia y Tecnica – Unne-Facultad de Arquitectura y Urbanismo Unne) – Argentina

El presente trabajo aborda la problemática de la producción del patrimonio industrial en relación con el proceso de formación de las elites desarrollado en Fontana, Chaco, durante el último decenio. Este se funda en la situación de Fontana, en un territorio cuya expansión y consolidación se debió a la explotación industrial y agroindustrial desarrolladas desde fines del siglo XIX hasta mediados de siglo XX.

A partir del conocimiento de los alcances del concepto de patrimonio tangible e intangible, la comunidad de Fontana inició distintas gestiones en pos de la conservación de los vestigios construidos de la actividad industrial, alrededor de las que se tejieron distintas acciones que las vincularon tanto al objetivo principal, como a otros de tipo político. Esto puso en relieve cuestiones de valor simbólico, social y cultural, para el posicionamiento político de los actores. Desde esta investigación, se intenta develar el posicionamiento de los distintos actores en el campo político y el campo cultural, desde la gestión de las declaratorias patrimoniales y su utilización como discurso de una política cultural que consolida una visión de estado.

SANTO DAIME VILAS ECOLÓGICAS

Helen Azevedo

(Universidade Federal de Santa Catarina) – Brasil

Introdução

Este Ensaio traz uma amostragem das Vilas Centrais Matriz Céu do Mapiá e Alto Santo, e pequenas vilas ligadas ao Cefluris, no estado de Minas Gerais, São Paulo e Santa Catarina.

Trajetória

A trajetória deste Ensaio iniciou-se quando estava cursando a graduação em arquitetura e urbanismo. Nesta época eu já tinha um grande interesse por comunidades ecológicas (ecovilas), projetos sustentáveis e plantas de poder. Foi este interesse que levou a executar minha experiência prática em arquitetura nas comunidades do Daime, uma cultura cristã indígena que traz benefícios para cidadãos urbanos comuns, refere-a uma comunidade religiosa que teve início entre as décadas de 20 e 40 na zona rural do estado do Acre e a partir da década de 80 expandiu-se por todo o Brasil e posteriormente para o exterior. “O termo Santo Daime faz referência a grupos religiosos CICLU (centro de iluminação cristã Luz Universal ou Alto Santo), Centro Eclético de Fluente Luz Universal Raimundo Irineu Serra (CEFLURIS) e a Barquinha.” (DeRose)

OS PROTESTOS FESTIVOS

Victoria Irisarri

(Universidad de Buenos Aires) – Argentina

O presente trabalho busca analisar os “protestos festivos” organizados pelo Fora do Eixo, um movimento-artístico cultural organizado em rede no Brasil. O artigo explora como este tipo de eventos é constitutivo da identidade do grupo, ao ser um movimento artístico cultural que produz festivais musicais, e também podem produzir protestos políticos com as características dos festivais musicais. Também, analisa as maneiras pelas quais a realização de “protestos festivos”, públicos e massivos, moldam as experiências políticas e suas formas de vivencia-la. Finalmente, a análise quer dar conta de alguns dos modos de produção e gestão de protestos que adotam a forma de festivais de música e convocam a um público interessado pelos debates e as disputas políticas focadas na cultura no Brasil. Em particular, interessa como sujeitos ligados a produção cultural e a política se vinculam.

“TO PLAY? HUM, IT’S AWESOME!”: REPORTS AND DISCUSSIONS OF AN ETHNOGRAPHIC EXPERIENCE WITH CHILDREN IN MOZAMBIKAN COMMUNITIES

Marina Di Napoli Pastore

(Universidade Federal de São Carlos) – Brasil

When we come across research on African childhood and children, with an emphasis on Mozambican children, we are hardly able to find research that is not due to the negative bias of childhood, that is, for example, diseases, child-soldiers, orphans, among others; very rarely are the studies and looks to the children in a positive image, be it on the lifestyles, day-by-day, responsibilities and tasks and, mainly, on the play and their toys, their ways of doing and to be in the world from a contextualization in your specific space-time. In order to relate passages of experiences among the last five years at communities ao the South of Mozambique (urban and rural) with children in their daily lives, on activities, responsibilities and how they play and construction of toys; this summary also brings the use of ethnography as a methodology not only of research but as a theoretical and practical production of knowledge and exchanges of knowledge between people in relation. The focus of the research is the production of cultures and knowledge by the children and how theses are produced through the relationship between them, between them and adults and in / through play. The research points to the need for studies with approaches that take the children as interlocutors in order to understand their needs and ways of thinking to overcome the hegemonic vision in which African children appear in the dimension of lack, absence or lack, and that assume the play as a way of being and transforming the worlds.

► **OP 205 – FRIDAY JULY 20, 2018 2:00 P.M. – 3:30 P.M.**

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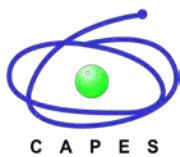
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ASSEMBLEIA LEGISLATIVA DO ESTADO DE SANTA CATARINA

