**2011 Course description**

**Building post-socialism: Housing, social recognition and domestication of modernity**

**Prof. Vintila Mihailescu,**

**National School of Political Studies and Administration, Bucharest,**

**General Director of the National Museum of the Romanian Peasant, Bucharest**

The most visible change in post-socialist countries seems to be that of the built landscape. The most part of the family investments in the last two decades seems to have been in housing too. It is in this context that the present course will try to present and interpret trends and styles of housing as expressions of both social change and identity seeking. Urban and rural Romania will be used as case study.

The main theoretical frame will be that of Axel Honeth’s theory of social recognition, trying thus to avoid the hegemonic interpretation in terms of rational choice and mere interest or different forms of “capital”. An interpretation of the actual housing process as “domestication of modernity” will be provided as concluding comment.

***Prof. Vintila Mihailescu*** *(* ***mihailescuvintila@yahoo.com****) is Professor of anthropology at the National School of Political Studies and Administration in Bucharest and General Director of the National Museum of the Romanian Peasant. Main fields of interest: cognitive anthropology, economic anthropology, community studies, history of anthropology.*

**Audio-visual methods in the field**

**Dr Giorgos Nikolakakis, Dr Ilina Jakimovska, Dr Athena Peglidou, Dr Efi Psilaki**

The course provides an introduction to the history, scope and potential of visual anthropology and practical training in basic video techniques as well through a series of body exercises enabling researchers to use a video camera in the field. The first part develops an introduction to the history of ethnographic film and photography through screening and discussion of case studies (ex. the collection of Albert Khan, Robert Flaherty’s Nanook of the North and D. Vertov) and analysis a variety of issues related: - to the question of authenticity, fairness and objectivity of visual presentations (positivism versus social constructivism); - to the relation between colonialism, voyeurism and exhibitionism; - difference as a spectacle (on exhibiting of ‘exotic’ cultures during world fairs; the case of Ota Benga and Sara Bartman);- to photographic image as a historical and social record and as a visual document; - to hybrid types of ethnography and documentary; - to how autonomous and how complementary to ethnography is visual documentary. The second part familiarizes students with practical ethnographic filmmaking and focuses on the training in hand-on practical skills of digital videography addressing it as both a research method and a medium of ‘writing culture’ (Clifford και Marcus,1986). The course assumes no prior knowledge of video-making and participants will be requested to provide their own video camera during the course.

***Dr Giorgos Nikolakakis (*** *nikolakakis@phl.uoc.gr)*

***Dr. Ilina Jakimovska ( ilina@pmf.ukim.mk)*** *is an Assistant professor at the Institute of Ethnology and Anthropology, St. Cyril and Methodius University in Skopje. Her PhD focuses upon the concept of the body both in traditional and contemporary culture. She currently teaches Visual anthropology, Anthropology of Folklore and Anthropology of Gender at the a/m Institute.*

***Dr Athena Peglidou ( peglidou@hotmail.com)*** *is an adjunct Lecturer in the Department of History, Archaeology and Social Anthropology at the University of Thessaly. Her past research interests concern the social construction of mental disorder through the paradigm of cleaning compulsion and depression among Greek women, the symbolic uses of drugs and the therapeutic itineraries. Her current fieldwork focuses on the monetary practices among patients and doctors in the contemporary Greek medical context. In general her research interests include the anthropology of illnes and suffering and the application of visual technologies in fieldwork research.*

**Doing Fieldwork: Theory, Method and the Production of Anthropological Knowledge**

**Dr. Christina Veikou, Dr. Vassilis Dalkavoukis, Dr. Ioannis Manos**

The aim of this course is to provide basic outlines on epistemological, methodological and practical matters to those engaged in ethnographic research. More concretely, it intends to develop an understanding of the relationship between methodological practice, data analysis and the writing of ethnography. The course is linked to the fieldwork exercise in Albania and Greece that will follow. In this view, participants will be able to reflect on and discuss their ideas and research strategies about the projects that are expected to conduct.

The course will encourage an appreciation of the problems of anthropological fieldwork and address issues such as access to the field, norms and conventions in applying research techniques in particular cultural contexts, the processual nature of fieldwork, ethical concerns, and the personal and emotional commitment of the researcher. It will also concentrate on the process of recording ethnographic data through fieldnotes and reflect on the process of turning fieldwork data into a narrative account of fieldwork. Among the topics that will be addressed are:

* Theory and method in the anthropological fieldwork
* Defining the ‘field’ – ways of doing fieldwork – the experience of fieldwork – Critical encounters in ethnographic practice
* Research methods and the production of data: Addressing epistemological and methodological issues
* Field notes in ethnographic research and the writing of ethnography

***Dr. Christina Veikou ( chrveikou@yahoo.gr)*** *has been**lecturer in Social Anthropology in the Department of History and Ethnology at the University of Thrace and Counselor at the Greek Pedagogical Institute. She has conducted fieldwork in Northern Greece and her research interests focus on Symbolic Anthropology, Anthropology of Education and Intercultural Teaching Practices.*

***Dr. Vassilis Dalkavoukis ( vdalkavo@he.duth.gr)*** *is lecturer of Ethnography of Greece at the university of Thrace. His research interests include issues of local and ethnic identities in Northern Greece.*

***Dr. Ioannis Manos ( ioannis.manos@gmail.com)*** *is lecturer in Social Anthropology in the Department of Balkan Studies at the University of Western Macedonia, Florina, Greece. His research interests include identity formation processes, nationalism and ethnicity, dance and music, borders and the epistemology and methodology of research.*

**Ethnographic Research in Border Areas: Field Practice in both Sides of the Greek-Albanian Border**

**Prof. Vassilis Nitsiakos, Dr. Vassilis Dalkavoukis, Dr. Christina Veikou, Dr. Marilena Papachristophorou, Dr. Aliki Angelidou, Mr. Kostas Mantzos, Dr. Vassiliki Kravva, Dr. Ioannis Manos**

This course is an introduction to ethnographic fieldwork and will be conducted in both Greek and English. It focuses on issues such as re-thinking “participant observation”; from realist ethnography to modern paradigms; fieldwork and the understanding of the “other”; Identity and “otherness”; applied ethnography in border areas; national borders and ethnic groups and boundaries. Oral histories and biographies are also examined as valuable theoretical and methodological tools that enrich qualitative social analysis and deepen our understanding of concepts such as “boundaries”, “transition” and “memory”. The course examines the case of the Greek- Albanian border zone with fieldwork practice in the area of Konitsa (Greece) and Permet (Albania).

**Prof. Vassilis Nitsiakos ( bnitsiak@cc.uoi.gr)** *holds an MA in Folklife studies (University of Leeds) and a PhD in Social Anthropology (university of Cambridge). He is teaching courses on Ethnic and National identities in the Balkans.**His current research interests involve issues of migration, identities and the Ethnography of borders in the Greek-Albanian border.*

**Dr. Marilena Papachristophorou ( mpapach@cc.uoi.gr)** *is assistant professor of Folklore at the University of Ioannina and formerly Researcher at the Hellenic Folklore Research Centre of the Academy of Athens (1997-2009). She studied French and Comparative Literature in Sorbonne (University Paris IV) and obtained her PhD in Social Anthropology and Ethnology from the Ecole des Hautes Etudes en Sciences Sociales, Paris. Her main research and teaching areas are the anthropology of orality, with special emphasis on oral narratives, and fieldwork research methodology.*

***Dr. Aliki Angelidou ( alangel@panteion.gr)*** *is lecturer in Social Anthropology at the Department of Social Anthropology, Panteion University, Athens. She completed her PhD in Social Anthropology at Ecole des Hautes Etudes en Sciences Sociales, in Paris, exploring socio-economic transformations in post-socialist rural Bulgaria. Currently, she carries out research on migration, borders and transnationalism with special focus on migrants’ mobility from East European countries to Greece and on the elites’ mobility in the Balkans.*

***Kostas Mantzos ( kmantzos@hotmail.com)*** *holds an MA degree in Social Anthropology of UCL and is currently completing his Phd thesis on the Greek minority of Albania.*

*For* ***Dr. Christina Veikou, Dr. Vassilis Dalkavoukis*** *and* ***Dr. Ioannis Manos*** *see the information included in the course “Doing fieldwork”. For* ***Dr. Vassiliki Kravva*** *see the information included in the course “Looking through things”.*

**"Refugees and Forced Migration in the 20th century"**

**Dr. Eftihia Voutira**

The course will introduce students to the causes and consequences of voluntary and forced migration both from the standpoint of the host states and the forced migrants’ experiences of major refugee movements and the evolution of the various ‘solutions’ to the problem of refugees on the institutional level (ie. integration to first asylum country, third-country resettlement and repatriation) from the beginning of the 20th century till today, b) the development of Western, East European asylum and immigration policies and social exclusion practices, c) the role of the international organizations in defining a common immigration and asylum policy (for host states), d) regional variations (Eastern Europe, Balkans, Middle East) to forced  migrant integration strategies. It will use the case study method of presentation as well as institutional and situational analyses.

***Dr. Eftihia Voutira ( voutira@uom.gr)*** *is Professor of Minorities and Migrations in Eastern Europe at the University of Macedonia. She has done extensive research on forced migrants in the Former Soviet Union, East Africa and the Middle East.*

**Looking Through Things: Problematising Museums and Food Consumption**

**Dr. Valia Kravva, Dr. Esther Solomon**

In the last 25 years a lot has been written about the powerful role of material culture in “objectifying” social relations and identities. Museums and cultural heritage sites are important sites of cultural representation in this objectification process, since, in their interior, definitions of culture and identity are asserted or contested. In this context, the first part of our workshop will focus on the representational power of museum exhibitions and the way meaning about other people, times and places is produced, and on the “afterlives” of museum and heritage sites as explored through current ethnographic research. Special cases studies of museum exhibition, historical landscapes and ancient monuments, all pieces of past material culture in the present, will be examined through their position in diverse discourses, memories, experiences and broader social attitudes to the past.

The second part of the course is examining food and consumption as arenas of materiality. After a brief introduction to the theories of food anthropology and consumption studies this part of the course focuses on the symbolic, cultural but also political aspects of eating and consuming. What will be examined has to do both with consuming food in the micro-level of home and family life but also on the macro level where notions such as “place”, “community” and the “construction of the past” play a key role. All the above are to be co-examined with the global economic, political and cultural relations and dialectics. Special emphasis will be given on the time perspective meaning how globalization affects cultural patterns and creates inter-dependencies. Issues like anorexia nervosa, hunger and malnutrition in the West and the developing countries, fast-food, “healthy” and “unhealthy” food are going to be discussed. The discussion of such issues reveals inevitably brings up distinctions between “our food” versus “your food” and therefore identities and classifications.

***Dr. Vassiliki Kravva ( valia01@otenet.gr)****studied history and archaeology at the Aristotle University of Thessaloniki. She studied social anthropology at Universities in Italy and England (Goldsmiths College, Un. Of London). Her thesis is concerned with issues of food and identity among the Jews of Thessaloniki. Dr. Kravva has participated in a number of conferences and seminars in Greece and Europe and counts some publications on issues of food, identity, the body, embodied memory, religious identity and minority issues. She has taught “Social Anthropology” at the University of London and also “Food and Anthropology” and “Political Anthropology” at several Greek Universities. For two years she has been a researcher working for the CENTROPA research project which is concerned with the pre-War and post-War lives of European and especially Balkan Jews. Her book on food and Jewish identities has been recently published by the German Publishing house VDM.*

***Dr. Esther Solomon ( estersol@hotmail.com)*** *is museologist, currently working as lecturer in museum studies at the University of Ioannina. She obtained her BA in History and Archaeology from the University of Ioannina and continued her postgraduate studies in Sheffield, London and Florence, Italy. She has worked in several museums in Greece, Italy and the UK where she completed her PhD in Social Anthropology (University College London). Her research interests include the politics of the past, the making of museum representations and the impact of cultural heritage on collective memory and social identity.*

**Social memory and Diaspora in anthropological perspective: The Slovenian case**

**Dr. Jaka Repic, Dept. of Ethnology and Cultural Anthropology, University of Ljubljana**

The course will focus on two topics: social memories and Slovenian diaspora. In the first part I will discuss the concept of social memories, strategies of remembering and forgetting, symbolic and political representations of memories (monuments, places, ceremonies and rituals, mythologies, narratives, imageries etc.) and spatial, cultural and political construction of memories. I will also discuss research methodologies, especially on rituals, imageries and narratives.

In the second part of the course I will present Slovene emigration to Argentina and the role of social memories in preservation of diasporic community and identity. I will provide a short historical and anthropological overview of Slovene political emigration after the WWII with the background on traumatic events during and after the war (revolution, mass executions, exile and subsequent emigration to Argentina and several other countries). Social memories of traumatic events were an integral part of building Slovene diasporic community in Argentina, preserving specific identities and subsequent reversed migration and establishments of transnational connections that occurred after the independence of Slovenia in 1991.

***Dr. Jaka Repic (*** ***jaka.repic@guest.arnes.si****) is an assistant professor at the Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana. He teaches courses on urban anthropology, ethnology of Oceania and anthropology of migrations. His current research is focused on Slovene emigration, specifically emigration to Argentina. He finished his PhD thesis in 2006 in which he explored transnational migration between Argentina and Slovenia. Previously, he also worked in Melanesia, where he focused on segmentary relations between rural-urban migrants in slums of Port Moresby.*