



3rd Joint Biennial Conference

**Slovak Association of Social Anthropology (SASA) and
Czech Association for Social Anthropology (CASA)**

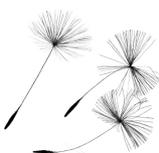
**Vulnerability and Resilience:
Adaptive Strategies and Global Change**

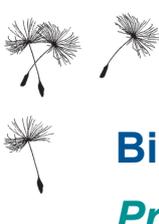
9 - 10 November 2018

Under the auspices of
**Faculty of Social and Economic Sciences
Comenius University in Bratislava
Mlynské luhy 4**



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Biennial Conference SASA – CASA

Programme

Thursday, 8 November 2018

19:00 Informal Get-together in restaurant Mottolino, Mierová Street, no. 651/60

Friday, 9 November 2018

8:15 – 9:00 Registration

9:00 – 9:15 Official Opening of the Conference

Lucia Mokrá, Dean of the Faculty of Social and Economic Sciences, Comenius University

Danijela Jerotijevič, SASA President

Martin Heřmanský, CASA President

9:15 – 10:00 Keynote Speech

Embeddedness and Cronyism in Provincial Hungary: comparing one-party states, 1970s — 2010s

Christopher Hann, Max Planck Institute for Social Anthropology, Halle

10:00 – 10:30 Discussion

Discussant: *Michal Buchowski, Adam Mickiewicz University in Poznań*

10:30 – 11:00 Coffee break

11:00 – 12:40 Panel Session 1 – [P1 \(Spalová, Török\)](#), [A1 \(Balaš\)](#), [P2 \(Vallström, Wierciński\)](#)

12:40 – 14:00 Lunch Break

14:00 – 15:40 Panel Session 2 – [A2 \(Sosna\)](#), [P3 \(Volanská, Wiesner\)](#), [A3 \(Slavková\)](#)

15:40 – 16:00 Coffee break

16:00 – 17:40 Panel Session 3 – [A4 \(Brož\)](#), [P4 \(Panáková\)](#)

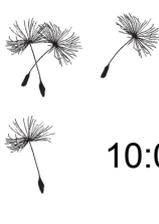
18:30 Informal Dinner in Restaurant Carissimo, Peterská Street

Saturday, 10 November 2018

9:15 – 10:00 Keynote Speech

The Co-Constitution of Violent Death: Bombs, Air Raid Shelters, and Civilian Victims in Rotterdam during World War Two

Antonius Robben, Utrecht University, Utrecht



10:00 – 10:30 Discussion

Discussant: *Radan Haluzík*

10:30 – 11:00 Coffee break

11:00 – 12:40 Panel Session 4 – [P5 \(Hrešanová\)](#), [P6-I \(Buzalka, Podoba\)](#), [A5 \(Mentel\)](#)

12:40 – 14:00 Lunch break

14:00 – 15:40 Panel Session 5 – [P6-II \(Buzalka, Podoba\)](#), [A6 \(Synková\)](#), [A7 \(Jerotijević\)](#)

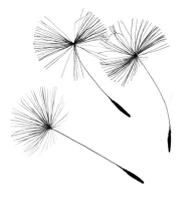
15:40 – 16:00 Coffee break

16:00 - 17:40

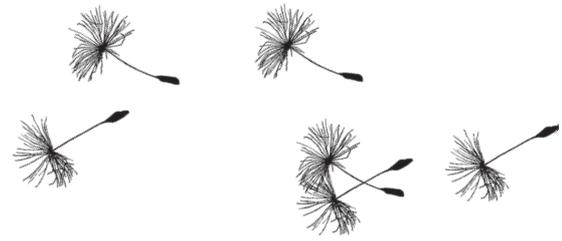
Round table discussion: *Social Anthropology: Thirty Years After*

Convenor: *Juraj Buzalka*

Discussants: *Chris Hann, Mihály Sárkány, Michal Buchowski, Juraj Podoba*



	AULA	B028	B029	B027
FRIDAY				
8:15 – 9:00	Registration			
9:00 – 9:15	Official Opening of the Conference			
9:15 - 10:00	Keynote Speech			
10:00 – 10:30	Discussion			
10:30 – 11:00	Coffee break			
11:00 – 12:40		Panel Session 1 – P1 (Spalová, Török)	Panel Session 1 – A1 (Balaš)	Panel Session 1 – P2 (Vallström, Wierciński)
12:40 – 14:00	Lunch Break			
14:00 – 15:40		Panel Session 2 – A2 (Sosna)	Panel Session 2 – P3 (Volanská, Wiesner)	Panel Session 2 – A3 (Slavková)
15:40 – 16:00	Coffee break			
16:00 – 17:40		Panel Session 3 – A4 (Brož)	Panel Session 3 – P4 (Panáková)	
18:30	Informal Dinner in Restaurant Carissimo			
SATURDAY				
9:15 – 10:00	Keynote Speech			
10:00 – 10:30	Discussion			
10:30 – 11:00	Coffee break			
11:00 – 12:40		Panel Session 4 – P5 (Hrešanová)	Panel Session 4 – P6-I (Buzalka, Podoba)	Panel Session 4 – A5 (Mentel)
12:40 – 14:00	Lunch Break			
14:00 – 15:40		Panel Session 5 – A6 (Synková)	Panel Session 5 – P6-II (Buzalka, Podoba)	Panel Session 5 – A7 (Jetorijević)
15:40 – 16:00	Coffee break			
16:00 – 17:40	Round table discussion			



PANELS

P1: Monasteries as the places of resilience in the contemporary world

Convenors: Barbora Spalová, Peter Török

Monasteries in Czech Republic and in Austria: Vulnerable past, resilient present?

Marek Liška, Tereza Picková

Transformations of monasteries in Poland in (the second half of) XX century

Marcin Jewdokimow

Adaptive vs. Resilient Strategies of Eastern Orthodox Monasteries in the West

Ksenia Medvedeva

P2: Local experiences and the ethnographic testimonies of vulnerability and resilience

Convenors: Maria Vallström, Hubert Wierciński

"Privatism" and its Aftermath. Post-socialist Housing Policy and Modes of Vulnerability in Prague, Czech Republic

Michal Lehečka

Darkened places – peripheralization and power in a rural context

Maria Vallström

Visualizing the Invisible: Framing Danger, Vulnerability and Resilience in Climate Change Photography

Ancy Thomas

Gift as a tool of change

Barbora Stehlíková

P3: How to listen, learn and write: Ethical issues and vulnerability of writing ethnographic texts

Convenors: Ľubica Voľanská, Adam Wiesner

Reflexive Writing within the Context of Vulnerability

Adam Wiesner

Multivocality and positionality in ethnographic research (Guatemala, Uaxactun 2009-2013)

Tatiana Podolinská

Listen, learn and preserve: Ethical Questions and Oral History Interview.

Monika Vrzgulová - Peter Salner

Age Matters. The relationship between interviewee and interviewer in biographical research

Lubica Vol'anská

P4: Sensing the World, Adapting to Social Change

Convenor: Jaroslava Panáková

Opening of the session by the convenor

How Social Change Is Negotiated through Odours (Yupik and Chukchi Hunter Gatherer Community in the Russian Bering).

Jaroslava Panáková

Tasting Coffee Tasting Freedom Domesticating the Starbucks Coffee in Bratislava

Oren Segal

Changing Taste of Wine and Beer in Slovakia

Juraj Buzalka, Michaela Birošová

Questions and comments to all the speakers, final discussion

P5: Moralities and Vulnerabilities

Convenor: Ema Hrešanová

Re-thinking moral economy: Family and medium sized firms in urban Eurasia

Lale Yalcin-Heckmann

Discursive Resilience

Martin Hájek

Moral economy of the monasteries in Czech Republic: Beyond the social space

Barbora Spalová

“Moral Regimes around Migration and Vulnerabilities in Czech Health-care”

Ema Hrešanová

Final discussion

P6: Resilience models of social and cultural adaptation after socialism

Convenors: Juraj Buzalka, Juraj Podoba

Discussant: Frances Pine

Resilience and Adaptive Models in Material Culture's Mirror.

Juraj Podoba

Angry Winners: Post-Socialist Flexibility of Factory Work as an Emancipatory Practice.

Juraj Buzalka

Resilience of Schengen Border Communities: Informality and its Role in the Local Governance.

Matej Butko

Growing, Cooking and Eating Your Own: A Joyful Resilience of the Everyday.

Petr Jehlička, Lucie Sovová

A1

Chair: Nikola Balaš

Vulnerable Harvests and Resilient Farmers: Food Self-provisioning in Post-industrial Europe

Markéta Slavková

Social and Cultural Factors of Resilience in Central Bosnia

Andrej Mentel

Populist nationalism among the workers in Eastern Germany

Katerina Ivanova

A2

Chair: Daniel Sosna

Various concepts of value in pawning cash and its relation to financial literacy

Michael Rádl

“We are Waste“: Facing Precarity among the Waste Workers in the Czech Republic

Daniel Sosna

Race, class and mythical thinking: Questions of belonging

Petra Burzová

From Ethnography to Anthropology? The Resilience in Post-Socialist Scholarly Practice.

Nikola Balaš

A3

Chair: Markéta Slavková

Vulnerable Bodies: Negotiating Well-being through Ayurveda

Alžběta Wolfová

Vulnerability, communication and ability to cooperate: interaction between patients and health professionals from the intersectional perspective

Alena Glajchová

Vulnerability and resilience in the process of celebrity mourning on the Internet

Anja Zlatovic

A4

Chair: Luděk Brož

On the infrastructural margin: The case of Slovakian village Dědina

Dana Bittnerová, Hedvika Novotná, Martin Heřmanský

Vulnerability and Resilience in the Bengal delta

Martin Hříbek

Boar Wars: Necropolitics of Resilience and Vulnerability in the Time of African Swine Fever

Luděk Brož

Unraveling "El Manolo": Resilient Socialities of Wild-Boars in the Periphery of Barcelona

Anibal G Arregui

Let's dig deeper wells? Drought and local knowledge in South Moravia

Markéta Zandlová

A5

Chair: Andrej Mentel

The Privileged Migrants and Marginalized Locals in the Peruvian Capital of Lima

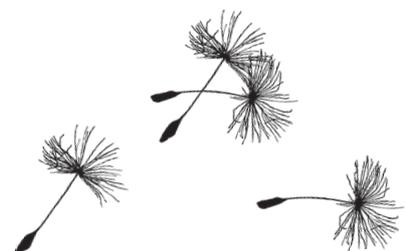
Lucie Remešová

School ethnography at secondary school: Bringing up working class

Zuzana Terry

"Resistance" in migration studies: Children and their decision about migration

Luděk Jirka



A6

Chair: Hana Synková

Community-Based Participatory Research - enhanced collaboration as way of empowering Roma from marginalized communities

Tomáš Hrustič

Making money in the Roma ghetto: Vulnerabilization as a precondition of capital extraction from marginalized populations

BRIZOLIT Collective

How not to let the vulnerable collaborate on their vulnerabilities?

Andrej Belak, Daniela Filakovska, Jan Ort

Vulnerability of Anthropologists and Anthropology

Jaroslav Skupnik

A7

Chair: Danijela Jerotijević

“I am just a shnorrer [beggar].” On adaptive strategies of the Prague hazzanim in the 21st century

Veronika Seidlová

Ritual signaling as an adaptation strategy of marginalized groups

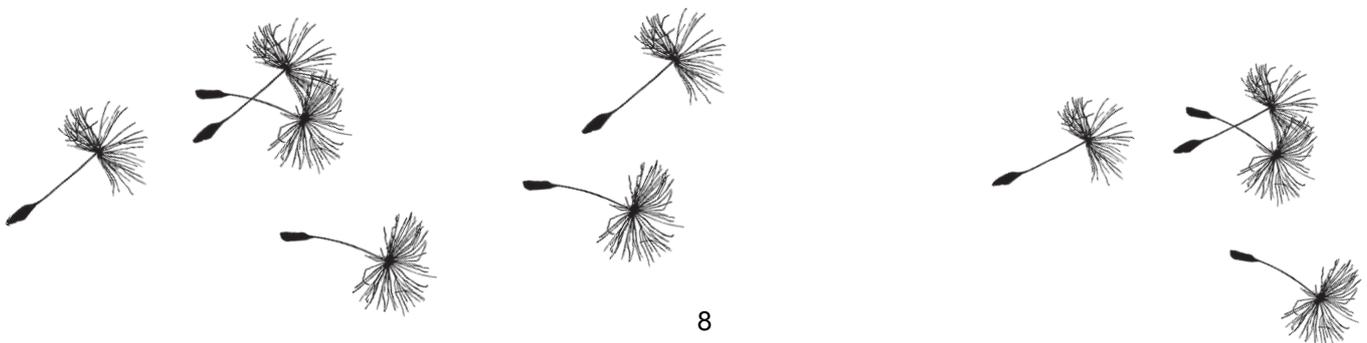
Peter Maňo

(Re)Construction of the Pilgrimage Sites as a Adaptive and Resilient Strategy of the Bosnian Croats

Mario Katić

The Unbearable Vulnerability of Symbols: Religious and Identity Conflicts, Parody, Blasphemy, Nationalism(s), and Other Mixed Up Things in Pseudo-transitional Central Catalonia

Alessandro Testa



BOOK OF ABSTRACTS

Arregui, Anibal G

Unraveling "El Manolo": Resilient Socialities of Wild-Boars in the Periphery of Barcelona

"El Manolo" is the name given to a particularly intrusive wild boar that used to steal food and intimidate people in Les Planes, a peripheral neighborhood of Barcelona. The local stories about El Manolo can therefore unravel some significant anthropological nuances regarding how wild boars sociality was conceived of by locals and enacted by El Manolo itself. However, it is difficult to determine whether all intrusions into "urban live" attributed to El Manolo were actually performed by "him", for a number of other similar specimens could have been responsible for some of the conflictive encounters narrated by neighbors. Also, many human-boars encounters were likewise narrated in terms of sympathy and mutuality.

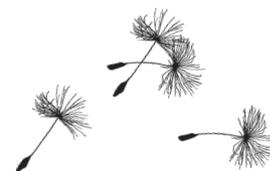
Furthermore, it turns out that "Manolo" is an extended Spanish nick-name for men (a version of "Manuel", with enhanced virility), yet El Manolo was, according to local biologists, a female.

In this presentation I will elaborate on a series of relational paradoxes originated in the sharing of a living space by wild boars and humans in the periphery of Barcelona. The overarching argument is that "urban" boars are not as "wild" or "individualistic" as their taxonomical names may indicate. I will suggest that despite the local identifications of "El Manolo" contain a wrong gender attribution and inflate the legend of animals' aggressive character, they also capture the resilient sociality of wild boars that are able to establish relations of all signs (negative and positive) well beyond the behavioral and ecological outlines imputed to their species.

Balaš, Nikola

From Ethnography to Anthropology? The Resilience in Post-Socialist Scholarly Practice.

The aim of my paper is to show the extent to which the early post-Socialist Czech sociocultural anthropology was shaped by academic and scholarly practices inherited from the discipline of ethnography and folklore studies. Contrary to an influential post-Socialist discourse that tended to present the sociocultural anthropology as a discipline that could paradigmatically break with the stagnant tradition of ethnography and folklore studies and bring rejuvenation to Czech humanities and social sciences, I will try to show that while Czech scholars recognized and even adopted anthropology as an intellectual enterprise, their academic and scholarly practices were still largely influenced and dominated by models of academic practice inherited from the discipline of ethnography and folklore studies. The presentation will especially focus on ordinary academic practices related to writing papers and quoting of colleagues, engaging in debates and criticism, seeking after originality and the uses of theory. The the thesis will be demonstrated on material will be taken from scholarly works of academics who worked at the Department of Ethnography and Folklore Studies (later renamed to the Department of Ethnology) in the 1980s and 1990s.



Belak, Andrej; Filakovska, Daniela; Ort, Jan

How not to let the vulnerable collaborate on their vulnerabilities?

Collaboration of those researched is nowadays usually being proposed as the strategy capable of increasing both the legitimacy and the practicality of applied research. However – as it has been shown, perhaps most comprehensively, within (the new) anthropology of development – in settings where steep power-hierarchies are involved, it is quite difficult and rare to realize involvement of those researched in a truly democratic way. In my contribution, I would like to share what power-related caveats of collaborative research our research team faced while designing and performing “health needs assessment within marginalized Roma communities” in Slovakia and how we tried to account for them. I will spend most time on the problem that in some segregated Roma communities many people – just as many other vulnerable people around the globe – tend to understand and define their needs in accordance with the power structures that maintain their segregation and related vulnerabilities. To account for this seeming paradox, our team has found very useful Pierre Bourdieu’s notion of symbolic violence.

Bittnerová, Dana; Novotná, Hedvika; Heřmanský,

On the infrastructural margin: The case of Slovakian village Dědina

Since 2008, we have been conducting ethnographic research in the village of Dědina in South Slovakia. Dědina, with its circa 280 inhabitants, is a small statutory autonomous village and municipality on the main highway connecting Bratislava and Košice. The village does not have water or gas pipeline, and sewerage system, although the municipality officials have been negotiating for several decades now to implement the infrastructure. Understanding the infrastructures not only as technologies, but also as a media through which political power and symbols operate (Brun and Atsuro 2017: 615), we wonder in this paper how the absence of necessary infrastructure (sewerage, water and gas pipelines), is reflected in the political and social relations both within the municipality and in its relations with regional and national political centres. The problem of establishing infrastructure in spatially marginalized areas relates directly to structural, administrative, political, economic and social issues of dependence versus independence. As such, it relates to vulnerability of marginalized areas and populations on the one hand and their resilience on the other. We therefore consider infrastructures, as one of the actors implicated within the circuit of the local and translocal political and social networks. In our paper, we focus on how the infrastructure is being negotiated, among which interest groups, and what kind of social relations are generated in the process. In addition, we are interested in what strategies of adaptation or resilience does the absence of infrastructure create, both on individual and communal, and on official and unofficial local social and political levels.

BRIZOLIT Collective

Making money in the Roma ghetto: Vulnerabilization as a precondition of capital extraction from marginalized populations

In our presentation we will draw from an ongoing three-year mixed methods (victimization survey followed by ethnographic fieldwork) research project dealing with victimization of socially excluded populations in the Czech Republic to focus on instrumental uses of techniques which in their effect serve to make a population more vulnerable and thus ready for new kinds of symbolic and material exploitation.

We will view vulnerabilization as a process of social reproduction underlying the so-called social exclusion. It cements the class differences and allows actors from the higher classes to extract capital from the underclass in ways which would not be possible with populations bearing a higher-class status. Vulnerabilization thus fuels the transformation of pockets of social exclusion into an efficient money-making machine. The main aspects of vulnerabilization we will deal with in our presentation will include: 1. Decreasing housing security through short-term housing contracts, evictions, strict and confusing landlord rules and their arbitrary enforcement, as well as the threat of (often fabricated) debt enforcement. 2. Securitization of the population as a means of reproduction of ethnoracial stigma through political, administrative and media channels accessible or controlled by the exploiter. 3. Delegitimization of social work and welfare support for the marginalized population, drawing from the material insecurities produced by its continual reforms. 4. Segregation in education, drawing simultaneously from narratives of inferiority and economic efficiency, decreasing the awareness of the marginalized populations as well as the range of means of resistance available to them.

Brož, Luděk

Boar Wars: Necropolitics of Resilience and Vulnerability in the Time of African Swine Fever

On 15 March 2018 the Czech ministry of agriculture proposed a reward of 2000 CZK for every wild boar killed in the country. The situation is somewhat akin to the introduction of the 1786 hunting act that made boars animal non grata in Czech lands and led to their local extinction by early 1800s. The current intervention is meant to lead to dramatic reduction of thriving wild pig population, feared for potentially spreading the African Swine Fever (ASF) to domestic pig flock. Interestingly, the move is intended to protect also the wild boar as a species, as the head of hunters' association argues – too dense boar population will be the first victim of the ASF pandemics. Focusing ethnographically on the unfolding case, the paper will explore how wild pigs' resilience, knitted of their cleverness, vitality, opportunism, adaptability and fertility, is conceptualised by various human stakeholders as, paradoxically, also the major source of their vulnerability. It seems that the exceptional situation of ASF outbreak exposes European game management as in principle necropolitical practice—formalised effort to acquire power and capacity to dictate who may live and who must die (Mbembé)—informed by understanding interspecies coexistence as structured by a set of resiliences and vulnerabilities, animal and human alike.

Burzová, Petra

Race, class and mythical thinking: Questions of belonging

Drawing upon research among former and today workers this paper discusses race and class as socially efficient abstractions shaping specific social relations of vulnerability, and explores the ways these abstractions intervene in mythical thought in resolving the problem of belonging, meaning and esteem.



Butko, Matej

Resilience of Schengen Border Communities: Informality and its Role in the Local Governance.

In this presentation I offer a perspective on the construction of the state governance at Slovak Schengen borderland with focus on the informal adjustment of bureaucratic domination by the local communities. Coming out from the functional, structural and local historical analysis of variety of the informal practices and local solidarities, I present “the actual” (“the everyday”) foundations, practice and distribution of the state power at the EU’s side of Eastern Schengen borderlands. In this respect, I argue that Slovak border communities have developed a distinctive mode of informality not only to secure transactions during the long-term economic adversity in the region (as it is often induced) - but as a way to influence the local state power “from the bottom”.

Thus, in this presentation I intend to criticise the perspective which sees the border masses only as “victims” of macro-processes (post-socialist transformation, transition to market economy, EU integration) and which claims their informality to be part of some corrupt “East-European rationality”. On the contrary, I argue that the border communities are conscious of the long-term disinterest of government in the border region (of own marginality), and so that they informally act in accordance to their (not too optimistic) prospects. Therefore, I argue that throughout the course of history these communities were able to resiliently adapt to the changing political-economic environment by “their own” agency (strategies, institutions); and that, in fact, they were able to improve their incomes and, simultaneously, essentially influence the way how power was distributed at the borderlands.

Buzalka, Juraj

Angry Winners: Post-Socialist Flexibility of Factory Work as an Emancipatory Practice.

A greater flexibilisation of labour was promoted as a necessary step of post-socialist transformation. This article attempts to extend the critiques of an ideological use of ‘flexibility’ and offer a historical perspective to consider the reproduction and re-invention of everyday flexibility from the socialist period up to the late capitalist present. It argues that the reproduction and re-invention of the type of employee from socialism made work process more flexible under neoliberal globalization. This flexibility after socialism might have made employees in Slovakia and Eastern Europe more vulnerable to exploitation but in the same time offered emancipation vis-à-vis post-socialist institutions of state and economic life. We need to discuss equally exploitation as well as emancipation under capitalism in order to understand workers’ bitterness vis-à-vis post-socialist condition. The flexibility continuity thesis aims to remind that global capitalism is far from being the single force behind contemporary work transformations in Eastern Europe. The paper is based on fieldwork among steel workers in Košice, Eastern Slovakia.

Buzalka, Juraj; Birošová, Michaela

Changing Taste of Wine and Beer in Slovakia

This paper aims to contribute to the debate on wine tasting as a cultural practice. Using ethnographic examples from Slovakia we discuss cases of tasting as habits aiming to prove distinction of the taster. We also present some mundane references about wine and beer taste we gathered while drinking with small scale producers

who produce for their own consumption. It is obvious that the sensory experience of drink is socially and culturally constructed. The role of the anthropologist is to explain what makes these experiences (and tastes in particular) changing, how, and why. Especially the Slovak road within taste globalization will be discussed.

Glajchová, Alena

Vulnerability, communication and ability to cooperate: interaction between patients and health professionals from the intersectional perspective

Communication and mutual understanding between patients and health professionals is a key aspect and essential for relationship between them. Effective communication between them and language skills influence patient satisfaction, patients' awareness, information and effective treatment. However ability to communicate is conditioned by many factors, such as cooperation, active approach, patient health literacy and a variety of other aspects.

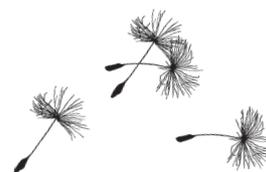
I adopt a concept of vulnerability that is mostly defined as "a susceptibility to harm or hurt" (Little et al. 2000: 495). Concept of vulnerability is inevitably connected with the loss of autonomy or disempowerment, therefore this concept relates to health and issue of power relations and social inequalities – central themes of intersectional theory.

In my contribution I focus on patient vulnerability, especially on factors which affect the way of conversation and interaction between patients and health providers and cause state of patient vulnerability. Based on ethnographic research in one healthcare facility I argue that the state of vulnerability isn't caused by one given category, such as gender, race, ethnicity and other, but it is caused by intersection of individual, contextual and situational factors. The intersectional perspective allows us to better understand the experience with vulnerability and patients' disadvantaged position.

Hájek, Martin

Discursive Resilience

Institutions often seek to legitimize their policy interventions by providing a new definition of the current situation in which their intervention is presented as the appropriate solution to actual problems. This new definition, however, could have adverse symbolic and normative consequences for some groups in the society, e.g. by lowering their social status or challenging group norms and values. The group's ability to generate an alternative definition of a situation and thus to cope rhetorically with adverse symbolic conditions will be described herein as 'discursive resilience'. It will be argued that the concept of discursive resilience makes it possible to better understand the more complex critical potential of the broader concept of social resilience. The phenomenon of discursive resilience will be evidenced empirically by means of a meta-analysis of Gerlinde Mautner's conception of the discourse of marketisation and the author's own study of the public controversy that emerged after the Czech National Bank launched a foreign exchange intervention in November 2013. It will be shown that discursive resilience occurred mainly in the blogosphere and took the form of translating expert discourse into lay terminology in order to make the intervention understandable to and amenable to criticism by the wider public.



Hrešanová, Ema

Moral Regimes around Migration and Vulnerabilities in Czech Health-care

There is strong evidence indicating that migrant women belong to one of the most vulnerable groups in the society, especially if they are pregnant or about to give birth. Factors contributing to their vulnerability differ depending on a particular context. In this paper I focus on migrant women's vulnerable positions within the domain of Czech healthcare. I build on 18 semi-structured interviews with migrant women about their maternity care experience, and on a long-term ethnography of the Czech birth care system. I am particularly interested in these women's experience with maternity and birth care and their ideas about good/bad care, and how healthcare providers should treat them. My goal is however broader. I aim to explore wider "moral regimes" surrounding various "alternatives" and "otherness" within the Czech healthcare system while many migrant women represent such "alternatives". I am particularly interested in moral regimes related to their vulnerability caused by such an "otherness".

Building on Heintz's definition of morality I define a "moral regime" as a set of interlinked moral principles and standpoints that follow certain logic about what is right or wrong in the world. There are usually multiple moral regimes in the society permeating various discussions, arguments and spheres, while they tend to be mutually contradictory.

Hrustič, Tomáš

Community-Based Participatory Research - enhanced collaboration as way of empowering Roma from marginalized communities

Using the example of participatory evaluation of the National Democratic Institute's (NDI) program of advancing civic and political engagement of Roma in Slovakia I will describe possible model of engaging and involving those researched into all phases of the research process. The key principle of the participative methodology was to create a collaborative partnership with those closest to an issue as research and analytical partners and Community-Based Participatory Research (CBPR) component of this evaluation enabled the research team to (to certain extent) realize this plan. Within the process a Roma Advisory Committee was established to be involved in designing methodology and adjusting research methods to the local context and Roma researchers were recruited and trained to conduct community based research and facilitate group discussions in marginalized communities. Later in the process, Roma were involved in analyzing and interpreting the data. In the proposed presentation I will analyse this specific collaborative process and will identify most significant strengths and lessons learned which can be inspiring for other collaborative and empowering researches aimed at vulnerable communities.

Hříbek, Martin

Vulnerability and Resilience in the Bengal delta

The deltaic region of Bengal in South Asia literally flows with the course of its mighty rivers. The habitable area shrinks as monsoon floods the shores, large islands raise and sink at unpredictable intervals, entire cities submerge and new territories are reclaimed. The whole region literally sits on moving soils. Bangladesh as a state in particular is at the frontline of global change: a flat area of little more than that of the erstwhile Czechoslovakia with population exceeding 160 million is exposed to seasonal floods of the Ganga-Brahmaputra river system as well as to the cyclones,

surges and continually rising water levels from the Bay of Bengal. The country tops world lists of population density as well as of environmental pollution, it struggles with the spread of Islamic militancy, produces substantial out-migration and, at the same time, copes with hundreds of thousands of incoming refugees. The concentration of some of the gravest issues that humanity faces into a rather small and fluid territory makes it one of the most vulnerable places on Earth to inhabit. In dialogue with authors working from different perspectives on environmental change in the Bengal delta, e.g., Amitav Ghosh, Naveeda Khan, Annu Jalais and others, I wish to present narratives of vulnerability and resilience from both sides of the delta, i.e., Bangladesh and West Bengal, India, with focus on impermanency and hybrid nature of landscape and on materiality of soil.

Ivanova, Katerina

Populist nationalism among the workers in Eastern Germany

Nearly 30 years after the fall of the Berlin wall the distinction between East and West in Germany remains present in the media discourse and everyday communication. The Eastern Germans are still often depicted in terms of backwardness and deficiency. Politics are not an exception. It is a widely shared opinion that the population of former East Germany is especially susceptible to populism. In accordance with these stereotypes, the last Federal elections in held in September 2017 the right-wing populist party Alternative for Germany (AfD) became a part of the Bundestag for the first time and got the majority of their votes from the so called Neue Länder. The state of Saxony was the only German state, where AfD actually won the elections with the 27% of votes. The current situation, I believe, calls for attention from publics, social scientists and anthropologists. Following Kalb and Halmai (2011), I assume that the western and eastern European popular nationalisms have broadly similar social roots related to the processes of neoliberal globalization and class restructuring. Therefore, to illuminate the roots of populist nationalism in Eastern Germany, the ethnographic field research will be carried out among the workers of a multinational car manufacturing enterprise in the state of Saxony. In this project by using the concept of moral economy I attempt to situate the working-class nationalism in Eastern Germany within the contexts of both postsocialism studies and global neoliberal market economies.

Jehlička, Petr; Sovová, Lucie

Growing, Cooking and Eating Your Own: A Joyful Resilience of the Everyday.

Resilience and food self-provisioning (FSP), terms that until recently were deployed primarily in the study of livelihoods in the Global South, are now attracting attention from alternative food scholarship in the Global North. This paper investigates FSP as a social resilience-enhancing set of practices. In addition to the traditional reading of FSP as a passive, defensive, crisis-averting form of resilience, this paper puts forward an alternative conceptualization of resilience as a proactive, preventative, future-oriented and transformation-enabling capacity that runs counter to the tenets of neoliberalism. This framing is supported with insights from an in-depth study of food-provisioning practices of Czech urban households involved in FSP. The paper discusses the skills and experience through which FSP is practised and integrated into household food provisioning routines. The ability to produce food diversifies the range of these households' food provisioning opportunities – 'entitlements' (Sen 1981) – beyond their conventional role as consumers. These extremely short 'supply

chains' are further enhanced by the ability to coordinate the harvest with meal planning, both short term and throughout the seasons. FSP is guided by positive motivations: the desire for tasty food and the enjoyment of gardening as a leisure activity. FSP is performed as a social activity, engaging and fostering social relations beyond the household unit. Although FSP might be seen as a trivial and taken for granted activity, a closer look reveals the complexity of this practice, presenting it as an inspiring example of everyday resilience.

Jewdokimow, Marcin

Transformations of monasteries in Poland in (the second half of) XX century

On the verge of XIXth and XXth century Catholic orders were recovering from losses caused by secularization politics of XVIIIth and XIXth centuries. If we look on statistical data we see that this process of compensation had been stopped in 60s/70s of XXth century but a closer, anthropological look unveils that this general drop of number of religious sisters, priests and brothers in Europe is complicated and it need a careful examination. In my paper I would like closely scrutinize situation of monastic life in Poland basing on both statistical and qualitative data.

Jirka, Luděk

“Resistance” in migration studies: Children and their decision about migration

This contribution is about young people from Western Ukraine (up to their sixteen years) and their decision-making process about migration. These adolescents experienced short-term stays in the Czech Republic and they realized the differences between Ukrainian and Czech environment. Differences are important because positive of view of the Czech Republic is a dominant factor why young migrants want to resettle into the Czech Republic. However, parents are decisive persons as holders of economic capital. This contribution is about „children voices“ in migration which is still a highly understudied point of view in migration studies in favor of adult-centric view. This contribution shows how adolescents negotiate their future prospects with parents and how their “persuasive” voices could be significant as a new emerging pattern in migration studies. Empirical data from qualitative research in Ukraine and in the Czech Republic will be introduced.

Katić, Mario

(Re)Construction of the Pilgrimage Sites as a Adaptive and Resilient Strategy of the Bosnian Croats

With the end of the former Yugoslavia Bosnian Croats became a minority in their own native country (newly established Republic of Bosnia and Herzegovina) almost overnight. As a result of political, identitarian, economic and demographic crises caused mainly by the war in Bosnia and Herzegovina (1992-1995), previously local or regional sites and pilgrimage places that did not even exist before the war are being transformed into pilgrimage capital. This capital works to attract displaced people at least once a year back to their homeland, maintain transnational ties and demonstrate the presence of Bosnian Croats in the local political landscape. In parts of the country where there are no pilgrimage places or religious festivities, especially where there is no transformation of pilgrimage potential into pilgrimage capital, the Bosnian Croats are declining in number and representations, and people are not drawn home, even annually. Pilgrimage capital is produced through the construction and re-construction of sanctuaries, increasing numbers of pilgrims, stronger

transnational ties, the creation of historical transnational ties, and political influence, with implications for the survival of Bosnian Croats in Bosnia. The creation of this capital is a result of far reaching social changes, i.e. devastating war and a poor economic situation that resulted in the mass departure of a population. To the Bosnian Croat community – those who had been displaced from their country of origin as well as those who lived as a dominated minority in their native country – the above-mentioned pilgrimage places function as 'gathering nodes, i.e. frames for practices where they can celebrate their membership of a wider community.

Lehečka, Michal

"Privatism" and its Aftermath. Post-socialist Housing Policy and Modes of Vulnerability in Prague, Czech Republic

In the course of 2016, housing prices in Prague started to grow rapidly, as a result of long-term pressure generated by various factors such as stagnation of construction industry, a constant influx of newcomers, speculations, shared economy platforms, etc. These globally embedded processes brought to light almost forgotten urban vulnerables: the non-owners.

Prague's current housing situation emerged from the post-socialist way of ownership liberalization and deregulation, often labelled as a regime of privatism (Hirt 2012). After the 40-year period of state-driven socialist ownership, 1990's and 2000's privatization transformed approx. 90% of housing stock into a private property. Private ownership was thus rediscovered as a component of social status while simultaneously both city and the state abandoned any pro-active housing policy.

Based on fieldwork conducted on peripheries of Prague, my presentation will focus on various forms of housing vulnerability in Prague. A situation of 40 year old non-owner, mother of two children, who was moved out from suburban housing estate and resettled in the countryside, will be confronted with the strategies and practices of the "newcomers" - post-Soviet region immigrants who are moving in and buying flats in similar suburban housing estates. Examined through individual spatialities, temporalities, and hybrid regimes of in/out and local/global the paper will reveal some of the practices that are present in the overheated post-socialist housing market.

Liška, Marek; Picková, Tereza

Monasteries in Czech Republic and in Austria: Vulnerable past, resilient present?

Continuity of monastic tradition in Czechia was interrupted by the socialist period of Czech history. All men communities of consecrated life were put to illegal status, several monks and nuns were imprisoned or killed. After the revolution in 1989 began the process of restoration of monastic life so as the restitution process, which continues until present times. In 2012 the adoption of the restitution bill put the communities before uneasy task of starting to make living on their own from restored properties and their own work. This situation allows us to analyse the process of negotiation of the morality of monastic economic decisions and relating themselves to the outside world in the dynamics of mutual exchange of values, norms and emotions in this newly open field of economic transactions. This dialogue between monasteries and society is what we focus at, trying to analyse how each side understands the other. Our research took place in several monasteries based on Benedictine rule of life in Czech Republic as well as in Austria. We draw from

extension of the concept of moral economy by D. Fassin. The comparison with Austrian monasteries allows us to see how Czech uneasy past can be interpreted also as a new opportunity for Czech communities to reformulate the praxis of consecrated life comparing to Austrian tradition formed by Josephinism in which the monasteries had to adapt more open way of life based on operating schools and parishes.

Maňo, Peter

Ritual signaling as an adaptation strategy of marginalized groups

The process of adaptation is the motor of animal evolution and one of the hallmarks of humankind - humans are considered to be one of the most adaptable animals, not least because we developed culture as an adaptive mechanism. Behavioral ecology looks at various adaptive strategies to local environments by assessing fitness outcomes of behaviors. Life history theory analyzes the timing of these behaviors across the life-span. One of the oldest evolutionary strategies in the adaptive toolkit is ritual - a communication device that guarantees the truthfulness of its message by raising the costs of delivering it. A successful ritual performance can secure access to mates, allies or even gods.

Many groups use costly rituals to signal adherence to the group, its values, norms, and taboos. Individual motivations notwithstanding, the costliness of performance alone communicates devotion and acceptance of the social and cosmic order. At the same time, certain individuals or groups of individuals can use ritual action to challenge the existing order or to improve their social standing in it. Our research on the Mauritian Tamil ritual Kavadi shows that young and low-status men engage in the most extreme and extravagant forms of participation, which is a finding not unique to this island. Lacking other resources, these men are using their bodies by ritually mutilating them to signal their underlying qualities to others and to bargain with gods for their fortune. In this context, ritual serves as an adaptation and status management strategy in a religious group.

Medvedeva, Ksenia

Adaptive vs. Resilient Strategies of Eastern Orthodox Monasteries in the West

The paper is based on 2-months fieldwork in 9 monasteries in the USA. It discusses adaptive and resilient strategies of Eastern Orthodox monasticism in Western American context. Orthodox Christianity in the US is quite young and unknown to broad audience; some monasteries were founded there from scratch, while others, like Greek monasteries, have their roots abroad and rest in long-standing religious tradition. Orthodox monasteries have a specific understanding of their role and mission in American society. Unlike many other religious groups in the USA, monastic communities are not very active missionaries. Rather, they mostly serve Orthodox believers in various ways. Although often situated in remote locations, they have hospitality as one of their main values.

Mentel, Andrej

Social and Cultural Factors of Resilience in Central Bosnia

The post-socialist transition in Bosnia and Hercegovina has followed the specific trajectory including the violent break-up of Yugoslavia and the privatization frequently based on the party-clientelism. In several regions, such as in Central Bosnia, it has damaging effect on the local and regional economy. This study presents the

preliminary results of the short term ethnography in the municipality of Vareš, Zenica-Doboj Canton. Before the war in 1990s, Vareš was a regional centre of metallurgical industry; however, during the transition, this industry rapidly lost its importance and the production of iron was stopped. This was followed by the massive displacement of the local population. In this study, the coping strategies of the former metallurgy workers are described. The analysis of these coping strategies shows the major vulnerability as well as resilience factors. Methodologically, the study follows the quick ethnography strategy based on based on two short term (2 months each) field stays supplemented by the archival work.

Panáková, Jaroslava

How Social Change Is Negotiated through Odours (Yupik and Chukchi Hunter Gatherer Community in the Russian Bering).

The past relegation of senses, especially of odors, to the periphery of culture theory is an artefact of the view that they occupy the more natural provinces of human experience. My study aims to show the contrary; as the odors mediate human experience, their centrality to the anthropological endeavor seems inevitable. My study focuses on how odors encode social change. By exploring various olfactory practices, I suggest how the hunter gatherer community of New Chaplino (Chukchi and Yupik people, Russian Chukotka) embed odors into their adaptive strategies in the rapidly changing ecological, ethnic, and sociocultural environment. One of the predicted processes is gradual deodorization (and/or resistance to it), as the natives have been a target of hygiene disciplinary practices institutionalized through the Soviet and post-Soviet public health system and education

Podoba, Juraj

Resilience and Adaptive Models in Material Culture's Mirror.

Material culture does reflect society in a specific way. Resilience and adaptive models are expressed in various artefacts/objects. But first of all, in "social life of things". Such reflections are of ambivalent nature. The mosaic of adaptive strategies, showing the changing nature of human resilience, has a special expression in architecture and way of living of the recent Slovak countryside. The ethnography sumitts very controversial picture of materialised adaptive strategies outcomes; and is warnig to follow the simplified, or ideologically contaminated interpretations of changing conditions of life. Paper is based on ethnographic data from the author's long term research of architecture and habitation in the Slovak countryside.

Podolinská, Tatiana

Multivocality and positionality in ethnographic research (Guatemala, Uaxactun 2009-2013)

This article analyzes and discusses the notion of including multivocality as an autoethnographic method to: (a) illustrate that there is no single and temporally-fixed voice that a researcher possesses, (b) unfix identity in a way that exposes the fluid nature of identity as it moves through particular contexts, and (c) deconstruct competing tensions within the autoethnographer as s/he connects the personal self to the social context. After providing a short, multivocal vignette based on the author's previous work assignment as a teacher educator in Kosovo, the author offers a reflective analysis of his approach. His analysis includes a critical discussion around the benefits and challenges of using such a method in autoethnography. The

author concludes that research-oriented institutions might be resistant to validating multivocality as research practice given the myopic view that “voice” is linear, categorizable, and one-dimensional. In this way, the use of multivocality in autoethnography can also be understood as a way to liberate research practices from oppressive institutional rules and restrictions.

Rádl, Michael

Various concepts of value in pawning cash and its relation to financial literacy

In the context of my field research, whose main topic covers various manifestations of the customers’ strategies at the pawn-shop, I deal, besides other things, with the issue of a various concept of value. In the case of a pawning the concept of value is not related only with the price of the collateral in cash, but disintegrates into two levels – the first of which can be seen as economic and the other as symbolic. In the case of an economic concept, the value of the pawned object is set with regard to its possible selling price, but my observation shows that with some knowledge of the context it is also possible to take into account the value of the item for the person who offers it as collateral. On the other hand, the symbolic concept of value is related to the reasons, that the borrower consider as important when deciding to accept a loan fee. The natures of these reasons don’t have to be only economic - important concepts are e.g. self-respect, prestige, position in the social hierarchy of a particular community, confirmation of social status, ...etc. The above-mentioned justification of the pawn-loan may often seem irrational at the first sight. The lack of knowledge of the context often raises the idea that the financial literacy of pawn-shop customers is very poor. However, this perception of the issue is not complex, because it does not take into account the specific situation of borrowers. Therefore it may often lead to misleading conclusions, and may also initiate some institutional measures that do not help the persons concerned but it may rather harm them. From the above, the question arises whether the commonly used definition of financial literacy should be applied to all levels of society - or whether marginalized groups use different version of financial literacy customized according to their own living conditions?

Remešová, Lucie

The Privileged Migrants and Marginalized Locals in the Peruvian Capital of Lima

I would like to present my research in the Peruvian capital of Lima, where I am currently doing investigation and fieldwork about lifestyle migration and romantic migration. Both phenomena are closely connected with globalization, which allows migrants from mostly United States and Western Europe to settle in “third world countries” and live – according to them – more fulfilling quality of life. As those migrants claim, they find much more opportunities in Peru than in their countries of origin, which is paradoxical in a country, which has problems with unemployment. They admit, that they feel very privileged in Peru and also that they are treated better way not only in the workplace but also as potential relationship partners. Being from Europe or United States is viewed as being more professional in the workplace than a local Peruvian and also more desirable in partner relationships (having for example European boyfriend raises the social status and image). Local Peruvians feels submissive and minor towards the settled migrants and in this sense are marginalized and also more vulnerable.

Segal, Oren

Tasting Coffee Tasting Freedom Domesticating the Starbucks Coffee in Bratislava

In this paper I explore the ritual of buying and drinking Starbucks coffee by Bratislavites as a negotiating method for a post-socialist identity. I use Caldwell (2005) research on the domestication of McDonald's as a starting point for my discussion. Caldwell examines the assumption homogenizing effects of global movements such as McDonaldization elide meaning from daily life. He argues, Russian consumers of fast food incorporate "locality" reinvented through processes of domestication. By doing so, Caldwell suggests Russians incorporated McDonald's into the more intimate and sentimental spaces of their personal life. While Caldwell describes two main mechanisms where fastfoods are imported into homes as an upscale healthy food. At the same time Russian food is being imported into the McDonald's restaurants. I argue the process of domesticating Starbucks coffee in Bratislava is taking a different trail by being practiced and sustained into the public spaces. Starbucks coffee is deliberately excluded from the private domain and remains a global brand. I claim Slovakian customers at Starbucks practicing drinking coffee for what I define as an Invented Global Identity. This mechanism involves Slovaks acquire an inside-view by familiarizing themselves with the coffee making ingredients. I investigate the various ways in which Bratislavites associate themselves with the brand, for example: The ritual of writing one's name on the cup and pronouncing it as a statement for the ability to afford an expensive Starbucks coffee. By doing so Bratislavites distinguish themselves from native "regular" and "local" costumers.

Seidlová, Veronika

"I am just a shnorrer [beggar]." On adaptive strategies of the Prague hazzanim in the 21st century

"...he was a kol-bo [jack of all trades], an encyclopaedia, accepted bread, turnips, cabbage, potatoes as a gift and peddled in case his salary was not sufficient. He was sui generis, half priest, half beggar, half oracle, half fool, as the occasion demanded." (Wise 1901: 45 quoted by Slobin 2002: 44) The sacred singers (hazzanim) have possessed highly ambiguous social status within the Jewish society since the emergence of this profession in the Middle Ages. (cf. Slobin 2002: xii). Depending on the structural conditions and preferences of the local Jewish community, they have used certain adaptive strategies to negotiate the survival of their ritual profession. Inspired mostly by the research of an ethnomusicologist Marc Slobin in the USA, I will discuss the strategies used by my field consultants active as either stable or occasional prayer-leaders in the synagogues and prayer rooms in Prague.

Skupnik, Jaroslav

Vulnerability of Anthropologists and Anthropology

Very often, anthropologists are studying topics which do not favor the official political and executive powers of the state. Frequently, it is the case of studies conducted in Roma settlements when study topics are connected to illegal activities such as usury, drug using, prostitution, sexually transmitted disease etc. Results of such research—and even simple knowledge of the situation—might threaten those responsible for conditions in these areas of social periphery or maybe even involved in such activities. Mechanisms of regular criminal proceedings than can be „legally“

used to muzzle and stifle such researchers and discredit or stop their research. A recent case of massive attack on freedom of research from eastern Slovakia will be discussed.

Slavková, Markéta

Vulnerable Harvests and Resilient Farmers: Food Self-provisioning in Post-industrial Europe

This presentation discusses topics of vulnerability and resilience in relation to the practice of food self-provisioning in post-industrial spaces of contemporary Europe. These phenomena are going to be examined in several post-socialist countries between South-Eastern and Central Europe. In particular, I attempt to explore, in which socio-economic contexts is food self-provisioning practiced and what needs does it satisfy. Although food self-provisioning is often practiced by the vulnerable, it can also be understood as an expression of their resilience.

To develop my arguments further, I partly look at everyday survival strategies of affected civilian populations in Bosnia and Herzegovina during the 1990s war with a focus on food self-provisioning in times of scarcity, in particular, consumption of locally available wild plants. Redžić (2010) argues, that semi-wild and wild plants were invaluable source of nutrients in the Siege of Sarajevo and in other parts of Bosnia during the armed conflict. In such crises it becomes clear that bio-cultural knowledge of food self-sufficiency plays an important role in increasing the individual survival chance in times of scarcity. It is in such a context, that the vulnerable become the resilient.

Sosna, Daniel

“We are Waste“: Facing Precarity among the Waste Workers in the Czech Republic

An intimate relationship to waste may evoke a notion of impurity but it tends to secure stability. Nobody can stop the emergence of waste. It keeps coming and somebody has to take care of it. Waste workers enjoyed job security for more than two decades after the Velvet Revolution because of their willingness to deal with the unwanted matter. But the world has changed. A growing pressure on more sustainable management of waste, its increasing mobility, and dependence on the events in other parts of the planet resulted in job insecurity among the waste workers who had to face it. In this paper, I will explore the roots of uncertainty among the waste workers in West Bohemia and their strategies to adapt to these new conditions. I will focus on a landfill, which was recently transformed into an area for incineration and follow the life trajectories of particular workers. The end of landfilling not only increased the vulnerability of the workers but it literally turned them into human waste; the unwanted disposable beings who no longer serve as a tool for the generation of profit. These structural conditions, however, resulted in different strategies of the workers who demonstrate that vulnerability is not a simple state of being but a potentiality that leaves space for agency.



Spalová, Barbora

Moral economy of the monasteries in Czech Republic: Beyond the social space

The monastic life in Czech Republic went through dramatic changes during the last century: from the position of spiritual and cultural centres during the first Czechoslovak Republic, to the Nazi persecution, than illegal underground existence during the communist era and now the precarious search for renewal in new economic and societal circumstances. Moral economy concept in Fassin's large sense of the "production, redistribution, circulation and use of moral sentiments, emotions, values, norms and obligations in social space" (Fassin 2009: 1257) seems to be an apt tool to analyse the exchanges between the monasteries and society. The Fassin's approach underlines the substantivist perspective on transactions between the monasteries and societies: The main question would be what values, norms and emotions are produced by these exchanges? But during the research of moral economy of monasteries we realised that sometimes the more important question is in which frame of values, norms and emotions are these transactions realised. How to approach this frame and how to conceptualise the interplay of the values produced by transactions and somehow pre-existent to the transactions? Moreover the frame of social space is apparently too narrow, the monastic moral economy should encompass also the eschatological space; the space of visible but also invisible Church, speaking in Christian terms. The necessity to include the beyond- social space to the frame of analysis asks for the confrontation of the moral economy concept with the economy of the salvation goods (Weber) and charismatic economy (Jonveaux 2013).

Stehlíková, Barbora

Gift as a tool of change

During the economic crisis of 2008 many people in the Czech Republic lost their job. At that time the entrepreneur, philanthropist and Buddhist Libor Malý decided to fulfill the vision of improving interpersonal relationships and creating an economic system that is able to complement the existing market economy in case of a new crisis. Moreover, his aim was to change the current paradigm into the so called "paradigm of generosity and kindness" and to ensure that people will be able to make the living by work they enjoy. For this purpose he founded a "generous social network" Hearth.net which presents a space where users can offer and receive gifts without an expectation of a counter-gift. The gift should become a tool which will allow the paradigm shift. The vulnerability of people at the labour market should be resolved through the gift and the gift economy is intended to prevent dystopian functioning of the society in the future. The paper deals with the role of the gift within the current social and economic context. The gift is not only "where obligation and liberty intermingle" (Mauss 1954: 83) but it gains transformative character and it allows the change of practices and values of few individuals. It analyzes the contemporary forms of the gift, gift-giving and generosity but also the imaginations of new sociabilities designed to cope with an anticipated social crisis. The analysis draws on the theory of human economy and anthropological discussions of the Maussian theory of the gift.

Terry, Zuzana

School ethnography at secondary school: Bringing up working class

This is school ethnography of specialised technical secondary school with four different programmes of which one is three-year-vocational-school programme and three are four-year programmes. The aim of the study is to describe the students of the three-year programme transition from children to schooled young adults. The study is in progress and has completed the first year. The students attending the first grade of three-year-vocational-school programme are selected for this school by their parents and their consultants for various reasons of which their school results are one of many although admittedly important one. However once in the school their school results and assumed level of intelligence derived from their school results is something that is always prescribed to those students. The children are seen as a group with certain complex practises and values, viewed as less intelligent, badly behaved, messy and poor. This estimation prescribed to the students of three-year-vocational-school programme is coming not only from their educators but also from their fellow students of different programmes. During the first year of study I can see that the student's adaptive strategy to the social environment at the school is inclining to accept those assumptions of them. Nor the students themselves, neither their background but the school environment with its mechanisms are pushing the students into the already prescribed practises.

Testa, Alessandro

The Unbearable Vulnerability of Symbols: Religious and Identity Conflicts, Parody, Blasphemy, Nationalism(s), and Other Mixed Up Things in Pseudo-transitional Central Catalonia

In this paper, I intend to present some of the hypotheses, considerations, and conclusions that I have been developing within, around, and about my last ethnographic research, which I have been undertaking in Solsona, central Catalonia, since October 2016.

I will be talking about the manipulation and bricolage of symbols in the construction and expression of religious, regional, as well as national identities, and how such identities interact between themselves as well as with other spheres of the local socio-cultural life (and Catalan socio-cultural life more in general). Political and religious symbols will be given particular attention.

Religious symbolism is in fact locally present in different shapes: the strong Catholic history and identity of the town, often used by the vociferous local bishop; the growing minority of Maghrebins living in it (around 15% of the current population), the near totality of whom are of Islamic faith; the parodic use of (Catholic) symbols during and for the purpose of the local most important public ritual: the Carnival – a use that more often than occasionally overflows into a very peculiar if curious kind of “Carnavalesque blasphemy”.

Political symbolism has a strong nationalistic connotation in Solsona's Carnival. After all, it is perhaps superfluous to remember, to an audience of anthropologists and ethnologists, the numerous and deep connections between public events like Carnival and the sphere of power and politics, in the history of Europe.

These problems will be discussed against the recent political development in the region, namely the independentist referendum, its legacy, and the broader social changes Catalonia has been experiencing of late.

Thomas, Ancy

Visualizing the Invisible: Framing Danger, Vulnerability and Resilience in Climate Change Photography

Photographs are seen as powerful communication tools. Even though the concept of climate change may be abstract and visually invisible, photographs have been used reach out to and communicate the causes, consequences and the impact of climate change on the lives of the people across the world. To attract attention, vulnerability has become an important part of the climate change imagery, be it in case of drowning polar bears or environmental refugees. In this paper, I attempt to delineate the conventions of climate change photography by looking at the photographs of the Atkins CIWEM Environmental Photographer of the Year (hereafter EPOTY) from 2008-2017. This is an online international environmental photography competition. I argue that the climate change photography builds itself on the earlier established genres of photography even as it brings a mutating character to this genre. I analyse the genre of climate change photography through its themes and individual photographs. Finally, I argue that the idea of danger, vulnerability and resilience are interrelated in the EPOTY photographs. I intend to study the photographs using the Butlerian framework of vulnerability, thereby understanding the relation of the body to the outside world. Since the body is a social phenomenon, which is exposed to other people and the environment, it is essentially vulnerable (Butler 2009:1-3). Also, since the people who observe the environment and seek to understand the issue of climate change take the photographs, their own conceptions of danger, vulnerability and resilience also come to be depicted in the photographs.

Vallström, Maria

Darkened places – peripheralization and power in a rural context

I will examine the production of value in relation to place, with three empirical examples as point of departure: former single-industry communities, suburbs and rural migrants.

The social geography in my examples suggests that power is, like never before, a matter of place, of peripheralization and distribution of value. My research question is in what ways are contested places darkened and/or ignored? To what consequences? Which ways of recognition is possible for a socially more sustainable development in these places? There are (at least) two darkening discourses connected to these places; one concerning the backward, unemployed, uneducated (man) in former single-industry communities, one concerning the depending (or violent) migrant in ex-modern suburbs and lately also "problematic" migrants in a rural context. Both stories tend to obscure real social and economic problems and the solution is sought for in the darkened places themselves, not in the gaze of the center or global power relations.

On the other hand, collective action by civil society, social control and cooperations in these areas are not visible or regarded as useless, due to peripheralization processes and a deeply rooted individualistic norm. I argue that the collective structures might as well be something to recognize as a resource for social sustainability. Right now it can as well become the opposite, since inhabitants in peripheralized areas often turn to anti-democratic movements in lack of other recognition.

Voľanská, Ľubica

Age Matters. The relationship between interviewee and interviewer in biographical research

The paper deals with the relationship between interviewee and interviewer in biographical research using narrative interviews with a special respect to the age of the interview partner. The demographic development in Europe characterized by the increasing number of older people has increased also the share of their participation in various kinds of research. However, qualitative research concentrating on understanding the experiences of elderly population in nowadays Slovakia is not in focus of humanities or social sciences.

I consider my work to be a part of the open project called social gerontology of the ethno-methodological tradition (Jamieson 2002). It became part of many “narrative turns” in several disciplines in the past two decades (Hyvärinen 2010), including the developing narrative gerontology (Gramshammer-Hohl 2017; Kribernegg, Maierhofer, Ratzenböck 2014). In accordance with it, in my research I am interested in the motives of elderly people’s behaviour and activities, their attitudes to their own behaviour and actions and to the behaviours and actions of others. Special focus is on the vulnerability of our aged interview partners, who in high age often abandon the learned rules, how to present our lives in a biographical interview. According to Rosenthal, we learn which areas of life can be shared and in which situations, and what is better to conceal. The term “silenced body” in autobiographical narratives is an example of such a rule. According to it, in “western” culture the body and sensuality is mentioned particularly in relation to the topic of disease, not in relation to sexuality or anything associated with it (Rosenthal 1995). The task of the interviewer is then to consider, where the line is dividing the publication of important ethnographic data and maintaining the dignity of our elderly interview partners.

Vrzgulová, Monika; Salner, Peter

Listen, learn and preserve: Ethical Questions and Oral History Interview.

The relationship between interviewer and interviewee is an essential question for us. We interview people to find out what happened to them, how they felt about it, how they recall it and what wider public memory they draw upon. Focused on the topic Holocaust we have been constantly facing very serious ethical and moral questions according to our role as listeners, as partners in the research, but also as persons with the ambition to use the interview in/for our scientific work. We are doing our work be aware of the vulnerability of our interviewees and their families. In our contribution we want to share our experiences of this never ending process.

Ruth Behar reminds us that “too write vulnerably is to open a Pandora's box” (in Ruth Behar, *The Vulnerable Observer: Anthropology That Breaks your Heart* Boston: Beacon Press, 1996, p. 19)

Self-reflexivity brings to light the gray zones we encounter in our work. On this often difficult and fragile process, we perform a balancing act between what becomes necessary to work through ourselves and what select to present publicly.

Vulnerability within and outside of the interview, as Hourig Attarian states, „is key in shaping researcher – narrator relationships, necessarily affecting the „WHAT“ and the „HOW“ of the evolving stories“.(Hourig Attarian: *Encounters in Vulnerability, Familiarity, and Friendship*. In: *Oral History off the record. Toward an Ethnography of Practice*. A.Sheftel, St. Zembrzycki (eds.) Palgrave Macmillan 2013, pp. 79-80. Our endeavor is to create a safe space where interviewer has empathy for the

interviewee, where the interviewee feels safe enough to be vulnerable and where the interviewer allows herself/himself to be vulnerable as well.

Wiesner, Adam

Reflexive Writing within the Context of Vulnerability

The contribution focuses on the topic of reflexive writing in ethnography as a method and the ethical aspects of the creative process itself, as well as its outcome. The author draws from his own fieldwork and the experience of the reflexive writing process where he dealt with several ethical dilemmas related to the sensitivity of the research topic and his active engagement within the LGBTQ community. The aim of the contribution is to open the discussion regarding several questions that seem to be crucial in any ethnographic endeavour where the vulnerability (of the researched community, partners in research or the ethnographer him/herself) is an issue: How to write ethically with the awareness of one's own boundaries – how to fill the ideal of "no harm" being aware what data are essential for us as ethnographers? Is there a clear answer to the question whether to share the final text with our research partners and give them an option to intervene? What are the possibilities of participative and collaborative research as well as writing? How to maintain the different point of views in the text in relation to the textual representation itself?

Wolfová, Alžběta

Vulnerable Bodies: Negotiating Well-being through Ayurveda

Over the last decades, post-socialist societies are facing the decrease of trust in western medicine accompanied by the increase of accessibility to a huge amount of "alternative" "medical" knowledge and practices. How resilient are people living in these societies in relation to their health maintenance?

Building upon 4-years long ethnographic research of Ayurveda (one of the T&CM modalities) in the Czech Republic I look at ways of translating this specific knowledge into everyday practice. The core field-site consisted of two schools of Ayurveda, from where I have followed the ways (in which the) students have accommodated these new ideas about body and health in their lives. While the original reason for starting the study was for most of them to handle or avoid the sickness themselves or their close ones have suffered from, the Ayurveda study produces much larger changes. They are not (only) learning, how to handle the vulnerability of the body, but negotiating the level of adaptation to very different ideas about its functioning. These encompass not solely the body, but the mind and social world too. As a result, the new ways of understanding and practicing the body and subjectivity, are being negotiated. These negotiations lie in a centre of my analysis. In my paper, I explore the resilience of Ayurveda practitioners in their health-maintenance, while I concentrate on different types of body and mind vulnerabilities secured but also produced in this process.

Yalcin-Heckmann, Lale

Re-thinking moral economy: Family and medium sized firms in urban Eurasia

Moral economy has been recently an extensively used and partly overstretched concept. This paper proposes to re-think the concept and offer ways of operationalising it. The material for this exercise will be based on the research carried out by the ERC research Group "Realising Eurasia" at the MPI and the author will expand on her own project on rose oil industry in Isparta, Turkey. Rose oil

industry in Isparta is dominated by medium sized and mostly family owned firms. The competition between them and the rising rose oil prices in the last seven years have been contingent on the vulnerability of and opportunity for both rose growers and rose oil firms.

Zandlová, Markéta

Let's dig deeper wells? Drought and local knowledge in South Moravia

The notion of vulnerability and resilience is inherently related to the topic of climate change, its human causes and its impacts on the web of life. Geo-bio-physical, as well as socio-cultural systems, are displaying apparent „sensitivity or susceptibility to harm and lack of capacity to cope (with) and adapt (to)“ changing environment (IPCC, 2014); simultaneously there is strong evidence of increasing ability of some parts of those systems to bear or absorb change and variation without collapsing. When examining how resilience is enhanced, anthropologists pay special attention to the indigenous environmental knowledge, which is recognized as a valuable resource for developing adaptive strategies and shaping policy-making processes. In my paper, I would like to introduce my research on extreme drought - one of so-called „severe weather phenomena“, such as long-lasting heat waves and drought, floods, cold waves or windstorms, which are partly attributable to human-caused global warming (Fischer, Knutti 2015). The presentation is focusing on local environmental knowledge concerning changes in the distribution and intensity of precipitation in the region of South Moravia. I will explore different ways of how local inhabitants experience, conceive and respond to the occurrence of episodes of prolonged droughts. I will show who the bearers of this knowledge are, whether they are heard and who their audience is. Finally, my aim is to analyse how this particular local knowledge interweaves with the understanding of drought in the natural sciences and how (if at all) it does influence local decision-making processes.

Zlatovic, Anja

Vulnerability and resilience in the process of celebrity mourning on the Internet

The paper explores the relationship of Internet users and the connection they feel to the deceased celebrity figure they are mourning on the Internet, questioning how digital field offer the means of resilience to the feeling of vulnerability in the grieving period. By exploring the way people feel connected to celebrities' public bodies and identities, the paper will first try to underline which are the social and cultural causes for the Internet users to feel vulnerable in the wake of mourning – it might be because of the connection they feel to the particular identity of the celebrity, but also because of the modern cultural tabooisation of the mourning and grief (thesis posed before by the likes of Milford, Gorer, Aries). The idea the research is proposing is that Internet field offers safe space for connection of the like-minded people, formation of the community and expression of the emotions. In that sense, Internet is used as a weapon of resilience and empowerment. The main questions being answered would be how mass media does and digital make people in contemporary culture vulnerable and, on contrary, how does it open them possibilities for new means of resilience.

