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GUVERNUL ROMÂNIEI
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AGENCIA NAȚIONALĂ
PENTRU ROMI

The Material Culture (Re)Turn in Anthropology: Promises and Dead-ends

8th conference of the Society for Cultural Anthropology from
Romania,

Bucharest, 22-25 September 2011, www.antropo.ro



Construcția și implementarea unui program doctoral
inovator interdisciplinar cu privire la problematica romilor

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Proiect cofinanțat din Fondul Social European prin Programul
Operațional Sectorial Dezvoltarea Resurselor Umane 2007-2013

FONDUL SOCIAL EUROPEAN

Investește în
OAMENI

PROGRAM

Thursday, 22 September⁺

17:00 – 19:00 Registration

18:00 – 19:00 British documentaries

20:00 – 22:00 Anthropological films and documentaries (please see synopsis below)

19:00 - Reception

Friday, 23 September

9:00 – 10:00 Registration

10:00 – 12:00 Keynote lecture: Daniel Miller (University College London), 'Why Blue Jeans?'

12:30 – 14:30 Sections (A0, B0, C0)

14:30 – 15:30 Lunch

15:30 – 17:30 Sections (A1, B1, C1)

17:30 – 18:00 Coffee break

18:00 – 20:00 Sections (A2, B2, C2)

20:30 – 22:00 British documentaries: *Pink Saris*, 96', UK

Saturday, 24 September

10:00 – 12:00 Keynote lecture: Slobodan Naumovic (University of Belgrade), 'The Causes of the Retreat and the Challenges of the Return of the Real in Anthropology'

12:00 – 12:30 Coffee break

12:30 – 14:30 Sections (A3, B3, C3)

14:30 – 15:30 Lunch

15:30 – 17:30 Sections (A4, B4, C4)

17:30 – 18:00 Coffee break

19:00 - Concert *Romano Butik*, Clubul Țăranului (Str. Monetăriei)

Sunday, 25 September

10:00 – 12:00 Sections (A5, B5, C5)

13:30-15:00 Organizational meeting of SACR

⁺Unless mentioned otherwise, all events will take place at Casa Universitarilor, Str. Dionisi eLupu 46.

Panels

Friday, 23 September

12:30 – 14:30 Sections (A0, B0, C0)

A0. BODY AND POWER

B0. CONSUMPTION, SPACE AND MEANING

C0. CHALLENGES OF MIGRATION: RESHAPING SOCIAL STATUS, GENDER AND ETHNICITY IN ROMANIA

15:30 – 17:30 Sections (A1, B1, C1)

A1. HOUSES AND SOCIAL BOUNDARIES

B1. MOBILITY, CIRCULATION AND TECHNOLOGY

C1. MARKETS AND MARKETPLACES

18:00 – 20:00 Sections (A2, B2, C2)

A2. HOUSES AND SOCIAL BOUNDARIES (continuation)

B2. WORK, VALUE AND PERFORMATIVITY

C2. MEDICAL PRACTICES AND IDENTITIES

Saturday, 24 September

12:30 – 14:30 Sections (A3, B3, C3)

A3. MATERIAL TIME

B3. *MULTICULTURALISM IS DEAD?* MINORITIES, MOBILITY AND DISCRIMINATION IN PRESENT DAY EUROPE. THE ROMANIAN CASE AND BEYOND

C3. COLLECTING OBJECTS

15:30 – 17:30 Sections (A4, B4, C4)

A4. MATERIAL TIME (continuation)

B4. *MULTICULTURALISM IS DEAD?* MINORITIES, MOBILITY AND DISCRIMINATION IN PRESENT DAY EUROPE. THE ROMANIAN CASE AND BEYOND (continuation)

C4. KNOWLEDGE, HISTORY AND MATERIALITY

Sunday, 25 September

10:00 – 12:00 Sections (A5, B5, C5)

A5. TECHNOLOGY AND VIRTUAL MATERIALITY

B5. BODY, OBJECTS, MEANING

C5. HISTORY, PLACE AND MATERIALITY

Alyssa Grossman (University of Göteborg) – *In the light of memory* (39') // ***Lumina amintirii*** explores evocations of memory in post-socialist Bucharest, twenty years after the fall of Romanian communism. The film is shot in Cismigiu Gardens, one of the oldest public parks in Bucharest. This park is a central space attracting people from all walks of life, a place for social interaction and solitary reflection. Interweaving voices that recollect the past with glimpses of present-day scenes from the park, the film constructs a montage of stillness and motion, images and voices, landscapes and people. // **Corina Cimpoieru (SNSPA Bucharest) – *The Suitcase* (8')** // *The suitcase* presents a piece of the material culture from the everyday life in communist Romania. Opened 20 years after the fall of communism, the suitcase carrying different objects from The Golden Age, stands as a means of presenting the recent past experience. // **Sergiu Novac, Kata Varsányi, Sona Gyarfás, Lutherova, Tomas Hirt (CEU) – *When the circus left town* (10')** // "It's true that they occupied us, but it was not our fault – we just had to learn to deal with the situation", a resident of the Hungarian village of Kunmadaras recounts about the Soviet troops stationed at the air base next to the village for forty years. This short film looks at occupation and abandonment by asking what is still being remembered and what changed in the life of the village after an entire neighboring city just disappeared overnight? // **Riccardo Dogana (Italy) – *Torino Express* (39')** // Andreas, born in Germany from Lebanese emigrant parents, decides at the age of 16 to find his grandfather in Beirut. He comes into contact with the culture for the first time, but he has to leave the country as the war begins. Now a grown-up without future plans, he decides to return to Beirut during the mid-90s, where he enters the world of night clubs and soon opens the most popular place in Beirut, Torino Express, which becomes a place of reference for the majority of the youth, who cannot find themselves in their native culture. This documentary reflects a day in this place, in an attempt to avoid the scent of war which has been tormenting this country. // **Ildikó Hermina Szilasi – Dávid Reisinger (University of Pécs-African Hungarian Union, Hungary) – *Who is the best Gitenga?* (5')** // The Pende living in Bandundu Province of the Democratic Republic of Congo frequently came together to commemorate their ancestors by dancing and singing at the 'madinga'. Participants realized that the exciting masquerades, dynamic dances and musical performances could be of interest to others. They came to see Pende initiation rituals as entertainment and combined them with other touristic advantages found in and around Gungu town. This is how a minor local cultural event was born and developed rapidly into a National festival. // **Ildikó Hermina Szilasi- Dávid Reisinger (University of Pécs - African Hungarian Union, Hungary) – *Art does not disappears, but transforms* (5')** // Kuba artists carve Christmas-tree ornaments in ateliers of Kinshasa. Royal statues are mass produced in Mushenge Art School, capital of the Kuba Kingdom. The historic and highly aesthetic functional Kuba art undergoes dynamic transformation these decades.

Organizing committee: Liviu Chelcea, Bogdan Iancu, Norbert Petrovici, Vintilă Mihăilescu, Raluca Moise, Gabriel Troc, Monica Stroe, Bogdan Pălici

Mulțumiri: Ioan Pânzaru, Oana Suciu, Alina Constantinescu, Cătălin Stoica

Parteneri:

Școala Națională de Științe Politice și Administrative prin proiectul „Construcția și implementarea unui program doctoral inovator interdisciplinar cu privire la problematica romilor”

Institutul Cultural Roman

British Council

Centrul de Sociologie Urbană și Regională (CURS)

Universitatea din București

Centrul de Cercetare și Consultanță în Domeniul Culturii (CCCCDC)

Parteneri media:

Dilema Veche

RFI Romania

A0. BODY AND POWER (moderator Trine Mygind Korsby)

Power and Corporality in a London Hostess Club

Marian Lung, Universitatea Babeş-Bolyai

This study is a continuation of another study conducted five years ago on the night-club institution in Romania and the condition of sex worker women examined in terms of social and gender domination. This time, the research focuses on the relationship between power and corporality in the same type of institution, analyzed in a London organization whose female sex workers are Romanian. The central idea is that social power is inscribed in the body of sex worker women. This relationship is analyzed by focusing on panopticism, specific for the institutions with total character that configures a permanent control over sex worker female body. The central question was whether the behavior of actors reflects rational pursuit of interests or is shaped primarily by the organization, controlling it and defining it. The analysis is based on corporality versus rationality relationship. Corporality is described in the reports that are created in the organization with the delimiting character, being a *space of bodies*. The organization was also called *transparent booth* to present metaphorically the concept of power.

Is the body in pieces at peace? The objectification of the human body in the practice of osteoarchaeology

Alexandra Ion, University of Bucharest

An osteoarchaeological analysis, as part of the scientific process, represents a particular way of engaging with the world and making sense out of it. In this paper I explore the way in which a dead human body can become objectified through the way it is experienced (defined, manipulated and talked about) in the context of this specific scientific endeavour. I propose a reflective approach that follows step by step scientists at work and deconstructs their actions. In the end, it is my goal to highlight how a dead human body loses the link with the former living individual. Being studied by the same standards as material culture, the body takes the identity of a specimen, that can be displayed, manipulated, and reconfigured according to the adopted scientific paradigm.

Bodies, categories and ambivalence – fieldwork with Romanian victims of trafficking

Trine Mygind Korsby, University of Copenhagen

This paper is based on fieldwork with Romanian victims of trafficking in Italy, but the paper also serves as a starting point for my coming PhD fieldwork which will be carried out in both Romania and Italy. The PhD project explores the lived lives of trafficking victims and the social, emotional and bodily consequences of trafficking in the long run, dealing with victims of trafficking that are both close to and far from their trafficking and migration experiences. The paper examines how ambivalence as a concept can open up to new understandings of the informants' experiences of relatedness, objectification/subjectification and bodily practices, analyzing their romantic relations, relations to traffickers and recruiters, family members and 'fellow victims' – also dealing with informants who move between categories such as 'victim of trafficking' and 'trafficker'. Issues of distancing, trust and the durability of and the strategic use of categories will be discussed. In which ways are these elements negotiated and lived in a destination/transit country (Italy) and in a country of origin (Romania)?

The seeming merriness: heritage transmission, representations and subjectivities at Sapanta Cemetery

Maria Iancu, University College London

My paper is based on a 7-week fieldwork that I completed in preparation for my dissertation thesis at University College London. The research examines the "Merry Cemetery" in Sapanta, a site whose vibe is rather that of an open-space museum of boisterous pieces of art. The project strats from a seemingly paradox-that of collocating both "merriness" and "cemetery" within a single site. As this is an anthropological project, it examines the human and non-human agents involved in a quite complex system of relations. It considers the people of Sapanta, their actions and beliefs, as it appropriately discusses art objects from the instrumentalist perspective of A. Gell (1998). The paper reveals that the Sapanta community nowadays, acted upon by its significant cemetery, is on a vivid interplay. It is an intricate picture that is, in certain extents, connected to heritage transmission, ontological beliefs and praxis, historical awareness and economic potential.

B0. CONSUMPTION, SPACE AND MEANING (moderator: Tünde Komáromi)

Formation of gender identity through observation and analysis of everyday consumption practices

Polona Sitar; TjašaLaznik, University of Ljubjana

The contribution is divided into three parts. In the first part the authors seek to illustrate the influence of gender on the performance of consumption practices through the case of female consumers and their identification with their gender while performing daily shopping for the family. The second part aims to analyse daily consumption practices through the case of mothers as the main active factor in the family and defined the role of women as housekeepers inside the sphere of consumption. The last part will problematize the notion of 'family consumption', which is nowadays often used imprudently and will suggest a more suitable notion - 'consumption for family'. The authors aim to expose the role of consumption, which has in history significantly contributed to the emancipation of women, but today it serves mostly for the construction of their identity as mothers and housekeepers inside of the consumption for family.

City life and the 'other' community: sleeping rough in The Square Mile

Martin Burrows, London School of Economics and Political Science & Casa Ioana Association

Public space is an essential element of the daily life of homeless people; whether rough sleepers or hostel dwellers, lived experience is predominantly if not completely conducted in this sphere. The character of homeless people's interaction both socially and with the urban fabric is a topic explored extensively, but as the 2012 Olympics rapidly approach, how are new local government tactics to rid the streets of its homeless population affecting these processes? Can 'locality' be understood to influence social interaction within a population often perceived as 'transient'? This paper, based upon ethnographic research conducted in The City of London, links relational aspects of homelessness and social interaction with material and spatial considerations.

Consuming the City: Centrality and Class in Cluj

Norbert Petrovici, Babes-Bolyai University

We show for the case of Cluj, Romania, that consumption practices that capitalize on distinction are disregarded by the actors themselves and indexed as incapacity to enjoy the café. The art of appropriation is carefully cultivated, and forms a complex discourse about civility. Though, the concrete labour of appropriating objects is collected by capitalist processes, abstracted, and aggregated into a complex geography of power that produces a very particular exclusionary cityscape where workers' leisure spaces become abject places outside the realm of civility. In this paper we read consumption practices as profoundly immersed in this chain of capitalist valuation and show how the café becomes a signifier that redraws an exclusionary geography of the city, even if the concrete labour unfolding there is a very complex and genuine.

Consumption and gift-giving: An Ethnography of Excess Buying and Oniomanic Behavior

Liviu Chelcea, University of Bucharest

The existing studies of excess buying and oniomania have produced valuable understandings of the psychological, cultural, financial, legal causes and consequences of this process. Nonetheless, partially because they accentuate the causes and the potentially destructive and dysfunctional dimension of this way of life, these studies tend to overlook the way these people actually use these objects. One such overlooked social practice is the way oniomanics get rid of the objects that they buy. Disposal of these objects so as to create room for new ones is a crucial institution that makes possible this way of life. I will discuss how the disposal of these objects turns into gift-giving behavior. The study is based on interviews and observation of the behavior of people who engage in excess buying. The relevance of this study is quite

high. Existing studies of the relation between gift and commodities exchange emphasize speciation (Polanyi), replacement (Marx, articulation theories), coexistence (Baudrillard, J. Davis), hybridization (Gretchen Herrman on garage sales) or survival of pockets of gift-exchange in market economies (James Carrier). The process of excessive buying, thorough the imagined and real gift-giving acts involved in the acquisition of commodities, situates gift exchange at the core of market exchange.

Religiosity and consumption in post-soviet Russia

Tünde Komáromi, „Archive of Folklore” Institute of Romanian Academy, Cluj Napoca

Based on a long-term fieldwork in Moscow region, the paper will explore the interrelatedness of Orthodox religiosity and consumption. The globalization of Russian economy and media brought foreign ideas and morals, being in contrast not only with the soviet ideology, but also with the Orthodox Christian morality. Goods in general and foreign (Western) goods in special present a great attraction to contemporary Russians. While the “new Russians” embrace the Western standards and can afford consuming Western goods, most of the Russians prefer their own products (*nash*). The paper shell spread some light on habits of the Russian Orthodox, especially their food consumption, clothing and the use of different media. Orthodoxy tends to limit consumption, but promises saving the soul from the Evils of globalization.

CO. CHALLENGES OF MIGRATION: RESHAPING SOCIAL STATUS, GENDER AND ETHNICITY IN ROMANIA (moderator: Remus Anghel) Panel proposed by Remus Anghel ISPMN Cluj, Ionela Vlase, University of Bucharest. *In the past ten years, international mobility became part of the everyday life experiences of the Romanian people. With more than 2.5 million citizens, Romania ranks among the top four sending countries in the European Union. As some authors have mentioned, effects of migration in Romania are particularly strong, at least measured in terms of level of remittances, stock of emigrant population, increasing consumption rates, and depopulation of certain regions. Bearing on fieldwork in different locales, the articles from this panel address the multifaceted ways in which migration challenges social hierarchies in migrants' origin locales.*

Gendered remittances and return. Evidences from Romania

Ionela Vlase, University of Bucharest

Within the literature of migration, the link between gender and return migration becomes an important topic of research. From this point of view, Romania is an important case revealing transformations wrought by gendered remittances and return of Romanians. However, little is known about the issues like men's and women's motivations of remittances, their gendered use and meanings attached, incentives of return, and challenges posed by migration experience to gender rules governing the traditional relations between family members. Drawing on multi-sited ethnographic research, this paper focuses on the various strategies of returnees to cope with the challenges of return. Findings suggest competing ways of men and women's remittances and orientation toward home/host country. This paper is based on a research funded by POSDRU ID 62259: "Applied social, human and political sciences. Postdoctoral training and fellowships in social, political and human sciences" of the University of Bucharest.

Patterns of Migration in Dunărea de Jos Region

Gabriel Troc, UBB Cluj

Being theoretically located within the debate upon the positive or negative implications of the migrant's remittances for local development, the paper is the result of a field research on the rural area of Dunărea de Jos Region, in Teleorman County. Starting with the assessment of the extent and the general causes of the migration in the region, the paper goes further in revealing the formation of different patterns of migration along the generational, confessional and ethnic lines. The statements of the paper are illustrated ethnographically with instances from the village of Seaca, which is the community with the highest rate of migration from the region. Among the important findings to be mentioned are that the emergence of an entrepreneurial behavior, as result of migration, tends to be more often linked with the confessional minority group (the Adventists), and that the mass migration of the minority ethnic group (the Ursari Roma) has resulted in a geographical repositioning of their communities within the villages.

Civilized or Tricksters? How Ethnicity influences Status Change in Emigration Contexts

Remus Anghel, ISPMN Cluj

The article investigates how ethnicity intersects to processes of social change that migrants' households experience in the context of out-migration. The article draws on the fieldwork that has been carried out in two local communities in Transylvania: the city of Borșa in the northern region of Maramureș, and the village of Zăbala, in the Hungarians' inhabited region of Covasna. In the first case people migrated to Milan in Italy as irregular labor migrants. They were also involved in investing remittances home and erecting new and big houses. In the

second case Hungarian Roma were involved in petty trade in Hungary in the 1900s and have started to buy and erect new houses, similar to what Romanians did in Borşa. However, if migration in Borşa was seen as "emancipating" the people, in Zăbala it was perceived as Gypsy trickery. Though similar in outcomes, migration was perceived pretty differently when it was about the Roma.

Effects of labor force migration in Romania after 1989. Study case: Feldru village in north-eastern Transylvania

Girigan Gabriel, Universitatea Babeş-Bolyai

This study is an interdisciplinary research with contributions both from history and anthropology. The research was conducted through method of qualitative approach. The fieldwork took place in the village Feldru, Bistrita-Nasaud. In total I have conducted 134 interviews in the village. The findings were: the process of women empowering through migration phenomenon, establishing some hypotheses referring to modifications in the family structure (roles and attributions) when the women left to work abroad. Another aspect, the achievement of a new social status when the migrants return back in the village. The continuity of migration process can be analyzed by perpetuation of local power relations. At the symbolic level, analyzing the discourse of informants, it seems to conclude that material goods reflect the image of their success through migration.

A1. HOUSES AND SOCIAL BOUNDARIES(moderator: Bogdan Iancu)

Cajvana: telephone – ordered or mail-ordered houses to be inhabited only three times a year

Amelia Tue, Cristina Toderas, SNSPA

The increasing number of new, big and "modern" houses has changed the face of Cajvana, a small town, place with 10,000 inhabitants that has become recently a land of possibilities. The master builder (meșter) plays a leading part in the making of the new buildings. The high mobility of Cajvana dwellers, working mainly in Italy, Spain and Germany, has determined a radical change in the construction: the Cajvana master builders figure out the houses *in situ* using few descriptions received by phone or email from the future owners. The whole construction process moves on along wireless negotiations between the builder and the owner in order to agree upon the room surfaces and destinations and upon construction and finish materials to be used. Technical and aesthetic problems have to be faced by the master builders themselves relying only on the knowledge gained as apprentices on different other sites, in Romania or Italy,. At the same time, the dilemmas raised by the construction principles remain unsolved because there are no architects or civil engineers in Cajvana to rely on if needed. In the absence of the families to supervise each stage of the construction, it is the master builder who changes for good the face of Cajvana and the look of the new households. Mostly, the proud and "modern" houses (case făloase) are inhabited only three times a year: at Easter, at Christmas and during the summer holiday when the family gets together.

"Ecological", "healthy", "traditional": the Austrian home furnishing industry between economy and culture

Ana Ionescu, University of Vienna

In 2003, after a scientific study, a bed made of a kind of wood that is typical of the Alpine regions appeared on the growing market for exclusive, ecological and healthy furniture in Austria. On the basis of qualitative interviews and the analysis of media discourses, I will first trace the converging interests and initiatives of woodland owners, scientists and carpenters that led to the invention and production of "the healthy stone-pine bed". Then, I will present ways in which consumers relate to this product positioning themselves within discourses around health, nature or tradition. Both, production and consumption shall be discussed in the context of more general cultural developments in order to understand how economy is on the one hand influenced by cultural dynamics such as a widely spread growing concern for health and on the other hand, by materializing certain ideas, becomes one of the driving forces that shape everyday (material) culture.

The consequences of the Self- and Hetero-Identification Process Manifestation of a Community of Rudari from Gorj county, Romania

Angela Costescu, University Babes-Bolyai

This is a paper about a group of people from Romania, named Rudari, which has a confused identity. In most of the studies, the Rudari appear as one of the many kinds of Roma. However, there are points of view that reject this identification based on the fact that between Roma population and Rudari seem to exist more differences and few similarities. My paper includes empirical data, resulted from my incursions in a village from Gorj county, Romania, where the majority, represented by Romanians, lives together with the Rudari people. I have focused my attention on the manner in which this community defines itself in relation to the majority, while also taking into account the way they are perceived by Romanians. The central point of my future research is therefore the problem of self-identification and hetero-identification in the case of this particular community, and I hope also to find what produce the discourse around the subject of their identity, by observing the Rudari people during their daily life.

The Golden Age of the *termopan* (double-glazed): The Social Life of the Postsocialist Windows

Bogdan Iancu, SNSPA

The entrance of the double-glazed window in Romania tremendously influenced the local market as well as the domestic space. Consequently, an ordinary product has been elevated to the status of a fetishized object. This presentation traces ethnographically the transformations brought about with the entrance of the double-glazed window in local markets and houses. It focuses not only on the changes in the window-manufacturing sector but also in the domestic material culture, and explores the social meanings that are encapsulated in this emergence.

B1. MOBILITY, CIRCULATION AND TECHNOLOGY (moderator: Alina Ioana Branda)

Material Challenges, Human Responses. A Case Study

Alina Ioana Branda, Babes-Bolyai University

My paper presents the results of a research that focuses on the impact of the highway construction on a rural community, directly involved in and affected by this process. Quite recently, a small part of the highway, linking Cluj (Transylvania) with the Hungarian border has been opened and functions as such. Its construction has had diverse meanings and consequences for the inhabitants of a few villages nearby Cluj, placed in the strict vicinity of the highway. Part of this material edifice is placed on land parcels, belonging to villagers, transmitted and symbolically internalized. I focus on the situation in Săvădisla, a place facing the challenges of the highway construction. Collecting current narratives on highway construction, I am going to approach issues such as: new meanings of properties, inhabitants relations with material goods, cultural patrimony, the dynamics marginal groups-prosperous ones in new conditions, material responses to new challenges, ethnicity as a good.

Motorcycle as Figuration: Three Stages of Motorcycling Culture in Romania

Gabriel Jderu, University of Bucharest

In this paper I analyze, using Norbert Elias' concept of sociogenesis, the effects of motorcycling as a mobility technology on social relations. The main research question is: how does motorcycling produce and reproduces social reality? The research methods used to collect data were the analysis of various historical documents (1906 to present), such as old newspapers, literature, old auto magazines, pictures, technical manuals and 34 interviews with older and younger bikers. The data suggest the existence of three, rather distinct, stages of motorcycling culture, with different social logics: 1. Motorcycling as a sign of "social distinction" (early 20th Century to mid 1940s); 2. Democratization of mobility through mass access to motorcycling (early 1950s to late 1980s) and 3. Motorcycling as a social identity project (1990s to present). While stage one offered social differentiation through the consumption of technology, stage two offered broad access to spatial mobility to a large number of population. During stage three motorcycling has become mainly and identity project, through affiliation and lifestyle choices. Key words: figuration, mobility technology, motorcycle culture

Revitalizing traditional textile technologies through fiber art

Alexandra Rusu, Universitatea Națională de Arte

The present paper follows the statements of contemporary knowledge regarding the relation between technology and hipermodernity. Until the modern age technology was „part” and extension of the human body and human worldview. Modern technologies have created a gap between human and his artefacts, they don't answer our worldview and overlook human-environment relation. My statement as a fiber artist is an attempt to revitalize traditional background, ancient technologies, dyeing and weaving techniques. This trend is a tribute to humanity's heritage and not a direct confrontation with new technologies, an attempt to create in contemporary art and not overshadow technological tradition. Many fiber artists combine in their work ancient and new technologies as a reaction against postmodern „ preventive kitsch”.

The Anthropology of Inanimate Objects

Dorina Nyari, Eotvos Lorand University (Budapest)

Social scientists nowadays tend to widen their interest and make new interdisciplinary fields. My research combines approaches primarily from anthropology, philosophy (phenomenology) and cognitive psychology. More precisely I examine the peculiar relationship between human and objects which tend to serve human needs. Things just like people have their own complicated way of being and functioning. In my research I try to gain better understanding how we relate to their logic of build up: how we try to understand, control, depend on, cooperate with, feel about and experience them. Theoretically I base my research principally on the works of Michael D. Jackson anthropologist on the human-technology interface, the writings of Don Ihde on philosophy of technology and his postphenomenological approach, researches of Sherry Turkle on the psychology of people's relationship with technology. My research methods are participant observation, experiments and interviews.

C1. MARKETS AND MARKETPLACES(moderator: Anda Becuț)

The Literary Cafe in Post-communist Romania

Pruncu Andreea, Universitatea Babeș-Bolyai, Cluj-Napoca

Starting from the premise that space is being produced and reproduced along the way due to those who use it; this study highlights the way in which consumers of space take part in (re)defining it. Using as example two cafes from Cluj-Napoca – *Arizona* and *Insomnia* – the research focused on reading the way in which individuals who frequent these places become co-participants in constructing the space they use. In nowadays society any product comes out on the market with a prescribed identity, but that doesn't mean it will be taken for granted by those who use it. As long as the product (in this case the space) accepts a dialogue with the user and allows its self to be shaped by him it will enter a process of (re)construction, and will also take part in (re)constructing the user's individual and/or group identity.

New Directions in the Romanian Anthropology of Music: the local market of Cluj-Napoca musicians

Teodora Bârla, UBB Cluj-Napoca

Revealing the artist's world from the inside, the audience could have a deeper understanding of the role of music, of the artists and even of its own role in circumscribing a local musical market. Cluj-Napoca distinguishes itself from other local scenes in Romania, for being a University and multicultural city *par excellence*. I showed that there is a musical microeconomy that outlines a local art market, for it has systems and mechanisms which are specific to an economy, also showing how it functions, through the experiences and work of local artists. I have studied it as a four-dimensional entity, formed by 1. the Environment – which does not represent only a space but an artistic content; 2. The social actors – described by an interchangeability of roles; 3. The interactions – which create symbolical tensions, stimulating 4. the processuality, *i.e.* the global mobilizing of resources from the artistic environment. Here, collective aesthetic experiences materialize in musical consumption at a profoundly synesthetic level, through the performative action of local artists, where the body itself becomes an object of art.

Valea Cascadelor flea market

Vlad Cătună

The interest of material culture studies is embodied in the mutual relation between objects and people. Objects have different meanings for people, their physical presence being important in structuring social life. In the present paper, the study of objects is based on an ethnographic research conducted in ValeaCascadelor flea market, where barter and established relations between vendors - customers are discussed. To answer the question "how deal is made" and in order to determine the elements that define the flea market success, a series of observations, photos and interviews were carried out during March 2010 – April 2011. The analysis is not made by studying only one aspect of objects life – their occurrence in the flea market – but also looking at the process through which, before being sold, their significances and values are collected and transformed. What moves people towards the flea market are both social and economic reasons. The informality of the flea market enables an increased flexibility and popularity, the main catalyst elements for its success being pleasure and need.

'We inherited this craft.' Adapting and innovating within Roma crafts

Ana Ivasiuc, SNSPA, Ana Chirițoiu, SNSPA, Ciprian Necula, SNSPA – Agenția de Dezvoltare Comunitară „Împreună”

In the eyes of the greater public, traditional Roma arts and crafts are sooner a subject for romanticist daydreaming than a present reality with actual difficulties and opportunities, intimately related to the course of the national as well as the global economy. In the study *Traditional Roma crafts: economic realities and identity constructions*, we aimed to trace closely the course Roma crafts have had in the past decades, with a focus on the transition from the state-planned economy to the current day free market, by referring to fourteen Roma crafts situated in 35 areas in Romania. Our current exposition will be dealing with the craftsmen's means to adapt to the shifting social and economic conditions and to the consequences of this accommodation in what regards the continuity of their crafts and their self-representation. From bagmen still walking from door to door to sell their hand-made pots to flower transactions in the world stock exchange and from determined commoditization to consecutive requalifying, Roma crafts, either traditional or newly-acquired, describe a sinuous trace with permanent adaptations and innovations.

The social life of the Voinesti apples. The effects of the commodification of a food products category

Anda Becut, CCCDC

In this paper I shall analyse the effects of the commodification of some food products on the economic and social practices in the Voinesti village. I considered the social life of the Voinesti apples a good reason to analyse the cultural, economic and social changes. The apples' trajectory accompanies the villagers' trajectory through various economic and social contexts. The economic practices are convergent to a product category and to a social group around which they gravitate, but they are also the expression of the economic and social changes on global level. I shall consider the economic and social changes in the transition period as a result of a socialist development project. The perverse effects of this project was the rise of the local entrepreneurial spirit and of the rural producers prepared to integrate themselves very well within the urban food markets. The secondary effects of this development project are felt nowadays as an exchange of the peasants' practices and values for those specific to the urban and economic environment.

A2. HOUSES AND SOCIAL BOUNDARIES – continuation (moderator: Bogdan Iancu)

Technologies of authenticity: Building, Preserving and Marketing Stone-Built Houses in Epirus, Greece

Marina Chatziaristeridou (Democritus University of Thrace), Adrian Deoancă (SNSPA/CEU), Mihai Mihăilescu (SNSPA/CEU)

Vlad Motântău (Moscow State University)

This presentation is the result of a brief fieldwork undertaken in two heritage tourism prone mountain villages of the Epirus region of northwestern Greece. Drawing on John Urry's concepts of tourist gaze and reflexivity, we explored the way place is made for and by tourism by looking at the historical transformations of building in stone, and at the way stone houses are preserved and marketed as "traditional" signs of Epirotiness. At the same time, we critically engage the common understanding of tradition as fixed and pre-modern by showing how local understandings of "the traditional" and "authenticity" are diachronically constructed in order to incorporate modern aspects. Finally we open debates on community and individuality in such settings.

Whose is this house? – The homes of interethnic past in a Transylvanian village

Szilard-Istvan Pap, Central European University

Like dozens of villages in Transylvania, Călnic (in Alba County, Romania) witnessed the gradual emigration of its Saxon inhabitants who, however, left behind an important segment of their material culture, most prominently houses and churches. Multiethnicity, the cohabitation of ethnic Romanians and Saxons, ceased to be a demographic reality in these places, but they remain pivotal elements in the locals' imagination. The paper examines the persistence of discursive patterns that employ ethnic categories in order to understand and interpret the present, despite the lack of the Saxon 'other'. It raises questions about the elements of material culture which maintain the relevance of this ethnic categorization in the present days. The houses abandoned or left behind by the Saxons, and the way in which these houses keep alive 'interethnicity' as a modality of experience constitute the main focus of this inquiry. Narratives about contested ownership over, and the turbulent history of, particular houses, about forced cohabitation in them, as well as about emigration and return are accompanied by descriptions of everyday ordinary activities (e.g. cultivating the land, going to church etc.) and day-to-day coping strategies. These accounts are analyzed in order to grasp the potential of houses to blur the boundary between past and present. The empirical data constituting the basis of the present study was obtained through a fieldwork conducted in Călnic, in July 2011 under the banner of the Institute for the Investigation of Communist Crimes and the Memory of the Romanian Exile (IICCMER).

Exercițiul de explorare urbană – Parcelările interbelice din București

Andreea Matache, Universitatea Spiru Haret

Sub aspect locuirii, Bucureștiul conține variațiuni ale programului rezidențial, caetape evolutive urbane: locuințele țesutului tradițional medievalo-fanariot, locuințele parcelărilor rezidențiale interbelice, locuințele colective socialiste și actualele locuințe periurbane. Lucrarea de față este un exercițiu de explorareurbanărealizat cu studenții de la Facultatea de Arhitectură. Bazat pe observații empirice și colectare de informații, studiul a avut ca scop cunoașterea tipologiei perioadei interbelice, cu un mare grad de relevanță în construirea identității urbane a Bucureștiului. Având în majoritatea exemplelor un caracter arhitectural-urbanistic ridicat și rețele sociale care le atestă identitatea locală, parcelările studiate și-au pierdut relevanța urbană inițială, fiind supuse perisabilității fizice, dezinteresului legislativ și pierderii notorietății inițiale. Depășind aceste deficiențe, ele încă constituie modalități de locuire cu o pronunțată vocație comunitară, calitate care lipsește

proiectelor rezidențiale actuale. Pericolul metamorfozei galopante a Bucureștiului distruge zonele cu caracter identitar sub motivația „înnoirii urbane”.

Feasts and gifts. A conjecture regarding the relationship between gift giving and feasting in traditional Mongolian society

Ciprian Tudor, SNSPA Bucharest

The hypothesis of this presentation originates in the observations I was able to make on the occasion of a fieldwork in Mongolia in 2009. While being hosted by 2 Mongolian families – one in the Gobi desert, and the other one in the steppe, I noticed the overwhelming importance of the gift giving during the communal feasts in the traditional Mongolian society, as well as the close significance of both gifts and feasts for the community. Starting from this observation and taking my cue from Mauss’s analysis of the gift, I aim to provide an account of the relationship between gift giving and celebrations in traditional society. Considering that in a traditional society one can retrace the structure of the economy of the gift, it may be possible to gain a clearer understanding of the relationship between gift-giving and feasting: the social need for giving is the cause and not the effect (or just an epiphenomena) of the ritual feast.

B2. WORK, VALUE AND PERFORMATIVITY (moderator Claudia Câmpeanu)

Work ethics in Romania: cross-country analysis of foreign businessmen's perception

Veronica Anghel, University of Bucharest

The paper advances an analysis carried in Romania concerning ethical issues in the field of work from a comparative, cross-country perspective. From an anthropological perspective, we regard the hypothesis that analysing the work ethics of a nation compliments our understanding of the political culture that defines it. In the theoretical framework of this study, I follow comparatively scholarly literature concerning the concepts of culture, political and national cultures etc. Through empiric research (interviews, participative observation) of the subjective perception foreigners have on the practices and attitudes that they encountered when dealing with Romanian employees and authorities, I look at explaining the modern social structure as producing similarities in behaviour. Equally, I think of historically derived cultures as producing differences in behaviour in different countries. We conclude that the values, norms, beliefs, and assumptions ingrained in the national culture guide individuals toward the acceptable and away from the unacceptable and the perception regarding these two variables in the field of work ethics differs extensively according to national cultures. **Keywords:** political culture, work ethics, national culture, subjective perception

Abundant wealth and low trust in the semantic universe of *manele*. Or on the ethic of a non-protestant kind of capitalism

Adrian Schiop, SNSPA Bucharest

Among the outcomes of Romania's attempts to embrace the ideology of neoliberalism, to the fore came the process of class differentiation with a striking clivage between the rich and the deprived. In my presentation I approach the discourse of *manele*, a pop culture musical genre despised by "high culture" elite, as an account of the transformations in market and broader society. I maintain that the semantic universe of *manele* accounts on the one hand, for practices of localizing a kind of capitalism stripped of its protestant ethic, in which the logic of economic exchange swings over the "hustler"/the "player" at the expense of his "enemy". On the other hand, the idioms of political economy, accumulation of wealth, conspicuous consumption, cunningness and power relations along gender lines, are crosscut by an increasing lack of trust in fellow creatures who feed feelings of insecurity and determine the individual to fall back on kin.

Social Ties, Trust, and Entrepreneurship in Post-Communist Romania

Cătălin Augustin Stoica, SNSPA / University of Bucharest

In this paper I address the current debates about the growing (or declining) significance of communist-era social relations in post-socialism. Employing ethnographic data (i.e., in-depth interviews with 35 current and former entrepreneurs), I discuss the role played by social networks and trust in entrepreneurship in post-socialist Romania. For some scholars, the communist-era social ties have not only survived the transition but they have become the backbone of successful economic transactions in reforming economies. Other scholars have claimed that, because a market economy tends to reward an individual's skills and merits (or her human capital), the significance of such ties has decreased and will decrease during transition. I contend that the debate over the declining or continuing significance of communist-era ties during transition has lacked conceptual clarity. This is because these so-called communist-era ties included a wide range of phenomena (from party clientelism to *blat* to corruption). Second, previous debates about the significance of communist network ties during transition have also failed to address changes in the content of such ties in terms of trust. My analyses show that,

in a context where shortages/in/goods have been replaced by financial/ shortages, an individual's social capital has been the key resource in the former communist politico transition to private market activities.

La sapă/digging in South Transylvania

Claudia Câmpeanu, ISPMN Cluj Napoca

In this paper, based on ethnographic fieldwork in a village in south Transylvania, I use *digging* ("la sapă") as an analytical device to reveal and understand the changing local economic and social reality. In this village, where most people rely on subsistence agriculture and short-term labor migration, *digging* is more than a bodily practice, a temporal reference, and a particular mode of knowing/engaging with the material world. As labor, *digging* is also implicated in the local political and moral economy, through obligations, expectations, value, and the constant reminder or one's own position in the world.

C2. MEDICAL PRACTICES AND IDENTITIES (moderator Valentin-VeronToma)

Identities in decline. The diagnostic process for persons affected by cancer

Iacob Ionela Florina, Universitatea Babeş-Bolyai

Illness often generates a disturbance of activities, relations, social roles and of the usual significations of the individual's existence. Faced with these transformations the person undertakes a destabilization of identity, more or less visible. In the case of patients affected by cancer, this phenomenon of deterioration of identity starts with the diagnostic period, and that process will be presented here. Starting from the premise that the interpretation of bodily signs is dependent on a social process of learning certain criteria of semiosis, in the beginning I will focus on analyzing the way in which these signals are interpreted by the individual as worrying, determining him to ask for help from professionals. The second part of the paper focuses on the moment in which the patient finds out his diagnostic, and the way he communicates with the specialists in biomedicine. The last part deals with the patient's reactions after he finds out the diagnostic, and the starting point for the configuration of an illness identity.

Body politic in plural medical contexts

Nicoleta Colopelnic, Universitatea Babeş-Bolyai Cluj-Napoca

Body politic is a concept used by Margaret Lock and Nancy Scheper-Hughes to define a level of analysis that pertains to the power relations in any bodily practice. Thus the body politic concerns questions of discipline and surveillance but also about resistance. In this paper I will try to see how this concept can be used in analyzing the body in a plural medical context. By plural medical context I understand a specific spatio-temporal context in which several medical practices coexist (for example some deemed "orthodox" and some "alternative" or "complementary"). In Europe and contemporary Romania, "alternative" or "complementary" therapies are becoming more and more popular and there is an impending need for analytical concepts that can help us understand how the body is constructed and reconstructed in such medical practices. The concept of body politic can help us answer questions pertaining to discipline, surveillance, regulation but also resistance.

***Maritisarde-la pal-o taxtaj* : Women married to beakers. Representing kinship through material objects among Romanian Cortorari Gypsies**

Catalina Tesar, University College London

Cortorari' practices and representations of marriage and filiation revolve around some material items idiosyncratically valued, beakers (*taxtaja*) which are inherited exclusively through male bloodlines by the youngest son who binds himself to compensate his brothers. In marriage arrangements, the value of the groom's beaker determines the amount of the cash "dowry" which flows from wife givers to wife takers. The circulation of beakers both vertically and horizontally, in transactions through which intergenerational debts, credits, bonds and promises to pay are contracted, accounts for the continual segmentation of some diffuse kin groups called *neamo* which have a patrilineal tinge albeit their bilateral principles of inclusion of members who ideally in-marry. In my presentation I will focus on property relations and discuss how rights in beakers relate to rights in women, analysing thus the social mechanisms which underwrite the idea that Cortorari times and again articulate, that women "marry to beakers", "are placed by beakers", or "slave for beakers".

Yoga Practices in Romania

Apan Irina, Master, Universitatea București

The yoga practice in Europe has become ordinary, yoga is no longer excentric. Our research objective was to find out what motivates a person to start practicing yoga (which is not traditionally occidental), coming from the hypothesis that behind this decision are some social, cultural, spiritual factors, knowing yoga's schoolmaster character. The research endorsed yoga school, M.I.S.A., using qualitative research methods. In our study, the theoretical reference is the weberian methodology, which seemed the most appropriate way to understand our research problem. A short result shows that institutional pressure of work's discipline homologated as an ethics, became unbearable reported to individual liberty. Over all, yoga continues to make sense in a postmodernity that lived the "out of religion", it prolongs in continuity at least with the critical function that had in the Indian culture.

Romanian Patients Travelling Abroad to Seek Treatment. An Exploratory Case-Study on Medical Travel

Valentin-Veron Toma, Institute of Anthropology „Francisc I. Rainer“, MirceaȘtefanCiuhuța, Institute of Anthropology „Francisc I. Rainer“

Cross-border healthcare in Europe is already a long established reality. As a member state of the EU Romania is an active part of a bi-directional flow of patients seeking treatment abroad. This exploratory study aims to answer several „what“ questions about the *medical travel* as a complex and yet understudied social phenomenon, i.e. *What is happening? What people are involved? In what way?* In order to get the relevant empirical material for this research we decided to elaborate a semi-structured interview guide and to apply it to several patients from Bucharest who have been travelling abroad in the last two years. As a result of time constraints imposed by a short oral presentation we shall narrow down our analysis and focus on a single patient's illness narrative in order to illustrate the variety of facets of *medical travel* as an increasingly important aspect of the contemporary dynamic healthcare market. **Keywords:** medical travel, cross-border healthcare, EU regulations, illness narratives.

A3. MATERIAL TIME (organizer and moderator: Oana Mateescu)

This session is concerned with the transformative potential of materiality, from acts of inscription, copying, and preservation to degradation and decay. Time in this view is not apprehended spatially, but in terms of rhythms and textural qualities such as thickness, smoothness, bundling and tension. The things we explore – museum exhibits, networks, documents, natural parks and forms of waste – are not simply assigned biographical trajectories, but are understood as temporal vectors themselves, capable of gathering and shaping time around them. The extent to which things, by virtue of their material qualities, achieve temporal agency in terms of compression, dilation, recursion or irreversibility is the main focus of this session. (Organizer: Oana Mateescu)

On crafted forms of presence. Seeing and engaging with the Hațeg Island

Simona Ciotlăuș, University of Bucharest

If led astray you end up in Hațeg, a Romanian town, you might be baffled by the cheerful quips of locals that you set foot on a land dating back to over 70 million years ago. You are actually touching the ground of what paleontological knowledge recognises as being the Cretaceous-old *Hațeg Island*, from the Tethys Sea. But how is the deep time of this island inscribed in what one would otherwise call an impressive mountain landscape? The presentation describes various material ways in which scientific articles, museum displays, documentaries, leaflets, maps, and wanderings guided by trained geologists produce, transpose and enact paleontological habitats. In other words, I look at how the *Hațeg Island* is rendered visible, made sense of and available to engage with. My interest lies not in questioning the authenticity of the *Island*, or the validity of its theory, but rather in the very performativity of a wide range of hybrids that objectify it.

Nature and development in Northern Dobrudja. From hercinicorogenesis to the National Park Măcin Mountains (NPMM)

Călin Cotoi, University of Bucharest

Natural Parks are paradoxical objects. They seem easy to circumscribe in space and time, to describe from an institutional, geographical, geological, zoological and even anthropological point of view. The National Park Macin Mountains emerged, during our research, with ambiguous borders and contents. NPMM appeared and disappeared in a network of different visibility regimes, historicities and, types of materiality. The Park was, tentatively, constructed by geological, historical and ethnographical discourses, from objects, transcripts, maps, flyers, tourists and tourist routes, peasants, stone quarries and goat herds. NPMM assembles, frames, and partially congeals the historicity of a rather dramatically historical “nature”: massive deforestations in the 18th and 19th centuries, waves of deforestation in the socialist times, privatisations, quarries, but also “gardening” strategies in the 1990-2000. The present paper tries to describe the heterogeneity of NPMM, the ways in which the Park is assembled from fragments taken from larger or smaller units.

One friend at a time: Understanding Romanian social networks and their relationship to time/space

Luciana Aenășoiaie, University of Michigan

This paper seeks to challenge common understandings of social networks in Eastern Europe as relics of a communist past and thus, mechanisms that stand in the way of a presumed process of transition to capitalism. In doing so, the paper analyzes social networks as embodied, mapped onto space, as traveling across material boundaries, documented onto wedding lists and seating charts, and evidenced in museum exhibits. In these processes, networks and the artifacts they elicit carve out their own temporalities rather than achieve biographical meaning in a given linear time. The paper concludes that in order to understand present social networks, at least in Piatra Neamt, Romania,

one must cease to recognize them as inscribed in the pre- to post-socialism logic, and focus on the way in which, through their creation, documentation, and mobility, they become material instruments that can alter, bundle, and re-create chunks of time.

B3. MUTLICALISM IS DEAD? MINORITIES, MOBILITY AND DISCRIMINATION IN PRESENT DAY EUROPE. THE ROMANIAN CASE AND BEYOND (organizer: Vintilă Mihăilescu, moderator: Daniel Miller)

How to be Roma and speak Romanian in Serbia

Biljana Sikimić, Institute for Balkan Studies, Belgrade

In defining the approach taken by the group of linguists from the SASA Institute for Balkan Studies as anthropological-linguistic, we should at once point out that the preference for field work inevitably emerges from experience gained in classic Slav dialectology and ethno-linguistic geography. Presentation deals with the actual dynamics of learning from various experiences gained in field research in Romanian speaking communities in Serbia. The empirical material for this presentation is the result of extensive field work in Serbia and the neighbouring countries, the Romanian part beginning in 1999. Besides the authors' narrowly academic objectives, the research team has made all material publicly available in a digital archive, which at this moment contains close on 400 hours of the Romanian vernacular spoken in Serbia, Croatia, Bosnia and Herzegovina and Bulgaria. A great deal of material was also recorded in Serbian, due to the fact that all these speakers are at least bilingual, while many are multilingual.

K-al love : Where money is made. Begging as a productive activity among Romanian Cortorari Gypsies

Catalina Tesar, University College London

Romanian Cortorari Gypsies draw most of their economic resources from begging activities Western Europe countries. They conceive of begging as "work" (*munca*) that unlike "manual labor" (*kerelbuti*) such as male copper handwork or female pig husbandry deployed in the confines of the household, bring immediate cash gains. Begging is thereby represented as a productive activity that requires specific age and gender differentiated skills, peculiar knowledge (such as mental mapping of the territory doubled by intuition of its economic potential), as well as a specific behavior towards hoarding and concealing earnings and, goes hand in hand with renouncing the code of moral values held at home. My ethnography, based on my experience of apprenticeship in begging and observations of begging activities is a contention against interpretations of begging as a Gypsy specific activity, present orientated. I will argue that Cortorari represent begging as a form of 'dis-embedded' economic activity.

Roma dress - appropriation, distinctiveness and moral. Questions addressed to the concept of *material culture*

Iulia Haşdeu, Gender studies institute - Sociology Department, University of Geneva

In festivals, fashion performances, music or films, artists, activists and media present usually the Roma dress as exotic and carnevalesque. They produce a unified and simplified image of the "traditional and authentic" Roma (the good one, opposed implicitly or explicitly to the bad Roma) but otherwise, the Roma costume is almost never part of ethnographic museums collections. What is the dress discourse in its specific ethnographic context? How it challenges and how it appropriates the elite's one? My presentation is based on a common work-in-progress, together with the anthropologist Martin Olivera. Each of us "discovered" in his/her respective fieldwork that so-called "traditional" Roma communities in Romania develop specific strategies, but also common items, in order to embody identity by the every day but also ceremonial dress. "Inside" and "outside" Roma communities, skirts, scarves, hats, hair-dressing, moustaches, jewellery are constantly presented as traditional, *romanesc* costume, but the reasons and purposes are different. Gender and ethnical (national) stakes are differently objectified by Roma and Gaje agents. By presenting the circulation between these agents, of aesthetic and political ideas materialized in the

dress, our aim is to challenge the concept of 'material culture' by focusing our attention on the way that Roma dress become a signifier of social distance and/or of cultural identity.

Inventing a space for "Gypsiness" through developing local public spheres. Performance based research in two Hungarian villages

Horvath Kata , University of Pécs (PTE) Cultural Studies and University Eötvös Lorand (ELTE) Sociology

How the "public sphere" can be enacted in Hungarian rural villages? What could be the issues and how would they be negotiated? But before reaching these questions we had to address other problems: What is the current role of Roma people in local public spaces, and what is the role of the so called "Gypsy issue" in local public discourses? How public issues in a village and the position of local Roma are shaped by the mainstream national public discourse on "Gypsies"? Between 2006 and 2010 the "Gypsy-question" has become the most important public issue in Hungarian politics. Structural problems of state institutions (the education and the welfare system) have been often covered as "Gypsy-topics", and "talking gypsy" ("cigányozás") became a common ground in mainstream public discourse. "Gypsies" in this discourse were not represented as the most vulnerable social group in the society but they were to signify the cause for social anomalies, and later, the anomalies themselves. By 2010, the so called "Gypsy crime" became the core concept while the "Gypsy criminal" became the leading figure in this discourse. This transformation in rural public discourse became visible through a participatory action research conducted in 2010. The project was realized in two villages in Borsod County (North-East Hungary). Building on the framework of an innovative social theatre project aiming at the creation of a new public space with the means of participatory (forum) theatre and drama techniques, we tried to understand and transform the public sphere so that local participants would have the opportunity to reformulate their social experiences and reflect about them. In my paper I present some conclusion of this performance based action research.

"I always felt as the Odd One Out": The role of Minority Group Status in family formation and childbearing among highly educated Roma and Non-Roma women in Hungary – a comparative study

Judit Durst

To test the minority Group Status hypothesis I carried out a qualitative research, based on in- depth life history interviews among 45 Roma women with university degrees, and their partners/husbands if they were cohabiting. As a basis for comparison as to the the role of minority group identification in fertility behaviour, I could also benefit from the experience of a comparative, qualitative demographic research which was carried out among 40, Non- Roma medium and highly educated women and their partners in Hungary (and in 4 other post-socialist countries, see Repro Project [REPRO WP5], led by the Max Plank Institute for Demographic Research). One of mine main findings is that minority status does have an effect on reproductive strategies- but it works through the interplay of many intermediate factors. Among others the difficulty for the highly educated women to find the right partner whom they want to form a family; the incompatibility between their perception of their gender roles and their partner's expectation regarding these roles; and the relatively long period of self-establishment, self-expression or self-fulfilment of the studied women in a society where being Roma is a strongly stigmatised identity. All these factors point to the same direction: delaying the first birth.

C3. COLLECTING OBJECTS (moderator: Lucia Terzea-Ofrim)

Vintage fashion: authenticity, individualization and passion

Maria Cristache, Central European University, Budapest

The research I conducted in 2010 in Bucharest focuses on an emerging field of "vintage lovers", a community of vendors and buyers whose rules and practices are still in the process of consolidation. More precisely, I wanted to find out how this community defines vintage and how it differentiates it from second hand. I also intended to look into the way vintage clothes are used: namely how the issues raised by their accessibility and scarcity are solved by the consumers. The results of my research point towards a new type of consumption: intimate, emotional, experiential (Lipovetski, 2007) connected with the quest for authenticity (Baudrillard, 1996), but also with the armchair nostalgia or nostalgia without memory (Appadurai, 1996). Vintage is seen by most of the members of the community as a luxury subcategory of second hand or "a selected second hand". This selection is not based merely on the decade of origin of the object, but also on its design, fabric and overall quality. By wearing vintage, the followers of this trend portray themselves as daring, receptive, but also selective. They aim at the status of experts in fashion, being able to spot original items and to creatively combine vintage clothes and accessories with new pieces of clothing. While the buyers seem to be more a category of consumers, the vendors are rather collectors of vintage. Thus, the delimitation between their life as vendors and as users of vintage is quite dim since they select special objects for themselves, but also sell items, from their personal wardrobe, that they no longer wear. Moreover, they see these items as art objects and are reluctant to modifying their design because they want to preserve them.

Patrimoine construit et patrimoine vécu- la forteresse de Câlnic

Andreea Apostu, Université de Bucarest

Nous allons analyser, tout au long de notre étude, deux hypostases du patrimoine, tel qu'il est construit par la Direction des Monuments Historiques dans le cas de la forteresse de Calnic, département Alba, Roumanie, pendant les années '60 et tel qu'il est perçu par les habitants de nos jours. Notre but sera de déceler la nature du rapport qui existe entre ces différentes visions de l'objet patrimonial. Comment est-ce que la Direction des Monuments Historiques de Roumanie (Directia Monumentelor Istorice din Romania) construit le concept de patrimoine au début des années '60, lors de la première restauration de la forteresse? Comment est-ce que le patrimoine est vécu par les habitants? Ces visions sont-elles similaires ou disjointes? Voilà les questions que notre survol pose sur la problématique du patrimoine de Calnic. Après avoir confronté les deux hypostases du patrimoine, nous pensons pouvoir déceler une disjonction, devenue, selon nos recherches, plus marquée suite au départ des derniers Saxons (1992). De nos jours, il nous semble que les habitants de Calnic (Roumains et Rrom) n'assument plus la forteresse comme un héritage. Dans cette situation particulière d'un héritage non-assumé, il semblerait que la vision scientifique (des historiens d'art) est devenue dominante - d'autant plus que la forteresse est aujourd'hui un Centre Culturel International, sous le patronage de l'Institut d'Archeologie et d'Histoire de l'Art de l'Académie Roumaine de Cluj-Napoca et de l'Association "Ars Transsilvaniae" Romania. Pour ce qui est de l'analyse visant le patrimoine vécu, nos hypothèses sont fondées sur le matériel amassé durant une recherche sur le terrain, à Calnic, pendant le mois de juillet 2011.

The Return to Amulets - The Charm Bracelets Nowadays

Astrig Dumitriu, Universitatea din Bucuresti

Recent trends in accessories consumption imposed an abundance of forms, colors and textures. The lack of such embellishment is even "banned" by the contemporary society, in which, the "look" is an important element of the self. From the cheap gold/argent necklace received in adolescence to the heavy metal/plastic "bling", through the "hand-made" accessories, the embellishment objects serve to individualize and proclaim the personality, transmitting a state of spirit or even a message. Continuing the tradition of ancient amulets, talismans, friendship bracelets, "port-bonheur", the new bracelets (branded or not) which bring "luck" represent more than an odd mystery: they have commercial stakes, affective meanings, a sort of belief in magic which makes together a picture of modern fears and aspirations. An exploratory research (IDIs) identifies the intimate reasons of acquiring/possessing this type of objects and their role in consumers' mind.

Reflection on commonly collection making

Petronela Antip

It is almost common to hear people speak of personal collections and the justification for collecting. Whether is it about objects that run their lives daily (office pins, pocket calendars, concert tickets) or objects inflicted by nostalgia and the proximity of uniqueness (the sand from every country I visit) there seems to be something natural in this kind of affectionate relationship between subject and object. More recently data is collected on the increased third nature of humans seen through their material culture. In this sense the most common of theories might simply translate peoples' perspective on identity as closely related to the hegemony of objects: To Be is to Have. Closely related to that are theories that link this perspective with the shifts produced by mass production and capitalism. Eluding to this large area of analysis my paper follows the relationship between three interesting long-term collectors and their perspective on material culture. What it has shown me it is that collecting is a significant process of self-identity, with a gravely social impact and inscribed with cultural patterns, deeply defined today by globalization.

Self on the Shelf: Arguments for an Anthropology of Objects

Lucia Terzea-Ofrim, University of Bucharest

We all keep a lot of odds and ends, all sort of *souvenirs*, spread all over in our homes, on the shelves, in some drawers, in boxes or in the garret. A close look to these aspects of the material culture found in the domestic space could offer surprising insights concerning the social determinations, the system of relevant relationships that give shape to our personal identity. All this *bric à brac* of the intimacy speaks loud about the inner self, keeps the trace of our life stages, revealing family events, changes in our professional profile, friends, love affairs, both our best and our worst moments. It may be of interest to see how this kind of objects generally with no intrinsic value acquire and lose their affective charge, and how evolves the practice of gathering and keeping all these small things with ambiguous position, somewhere between treasure and waste. In this paper we try to show how the recent research focused on such instruments of memory, which put the past on stage, and give substance to our emotions.

A4. MATERIAL TIME – continuation (moderator Oana Mateescu)

Copying, recursive aesthetics, and historical knowledge

Oana Mateescu, University of Michigan

This paper takes the recursive temporality of copying practices - handwriting, stenography, typewriting and xerography - as essential to modes of historiographical production. I seek to endow the unobtrusive techniques employed by the ethnographers and amateur historians of Vrancea (Romania) with their own history made up of scratches, creases, smudges, omissions, inadvertent errors and intentional misattributions. I identify three modes of copying with their attendant forms of knowledge: reenactment in copying stroke by stroke, selective appropriation in the fragmentary copying of passages and assimilation in the instant copying of wholes. My focus is on how the materiality of copying practices creates a recursive information ecology through the production of paraphrase, repetition, looping quotations, and reusable patterns. Abstracted from time, recursion is simply the art of defining something in terms of itself, but embedded in the deeply transformative logic of copying, it acquires its own generative aesthetics.

From wasted objects, recycled time

Elana Resnick, University of Michigan

This paper explores waste in terms of time, taking time not as linear or spatial but as both looping and building, addressing time's potential to itself be "recycled." Relying on new ethnographic data, this paper is an initial attempt to look at waste collection in Sofia, Bulgaria as deeply built on, and a result of, time's ability to pass, create, waste, and die, in other words, to structure life processes. In this framework material objects found in Sofia city dumpsters are both the result of temporal accretion but are also themselves a catalyst for the building, looping, and reusing of time itself. Waste objects do not merely point to time's passing but themselves help to "pass the time," as both dumpster objects and time itself are reused and reshaped in people's attempts to making a living.

Waste as semi-biological: from "matter out of place" to signs of life

Josh Reno, Goldsmiths, University of London

This paper seeks to challenge the prevailing account of waste, which identifies it as the anomalous product of arbitrary social categorizations, or "matter out of place." This constructivist approach places waste within a larger existential-structuralist framework, one which privileges considerations of meaning over materiality and the threat of death over the perpetuity of life processes. I ask what theories of waste would look like if instead of taking "dirt" as their starting point, they began with animal shit. For this I turn to *la part mauditeas* explored in the general economy of Georges Bataille. Following Bataille, I suggest that the objectual forms commonly referred to as "waste" are not arbitrary classifieds but necessary expenditures for the continuation of life in time and space. I conclude that waste matter is best described as *semi-biological*, i.e., as a sign of the form of life to which it once belonged.

Discussant: Puiu Lățea, University of Michigan

B4. MUTLICULTURALISM IS DEAD? MINORITIES, MOBILITY AND DISCRIMINATION IN PRESENT DAY EUROPE. THE RROMA CASE AND BEYOND (continuation)(organizer and moderator: Vintilă Mihăilescu)

Roma and ethnicity: a Romanian questioning

Martin Olivera, Université de Paris Ouest-La Défense/Urba Rom

From the example of the Gabori of Transylvania, this paper proposes to examine the relevance of the ethnic approaches to the study and understanding of Roma socio-cultural realities. Indeed, the way Gypsy societies define their contours and the *quality* of their members do not seem to match with the primordialist or interactionist definitions of collective identities. However, the Roma local communities cannot be seen as social groups merely structured by default. We should then develop an alternative perspective to overcome the traditional opposition exoticism/miserabilism. Beyond the anthropological interest, this communication would like to open the discussion about the place of *Romani studies* in the public arena, while local, national and European institutions have never dealt so much with "the Roma" as an evident ethnic minority and, therefore, a global issue that must be addressed."

The pro-Roma global civil society: acting out for, with or instead of Roma?

Márton Rövid, Central European University

The paper discusses the controversial relationship between global civil society and the Roma. International organizations (such as the Council of Europe, the OSCE, and the EU) and international NGOs (such as Amnesty International, European Roma Rights Centre, and Open Society Institute) have been increasingly involved in the struggle against the discrimination of Roma. A special microcosm developed within the global civil society that is specialized in the so-called "Roma issue" comprising NGOs, IGOs, expert bodies, foundations, (Roma and non-Roma) activists, and politicians. The chapter is comprised of three parts. The first part provides an overview of the emergence of the global pro-Roma microcosm. The second part analyzes the competing discourses within this sphere, namely one focusing on anti-discrimination, another promoting social inclusion and poverty alleviation, and the third advocating the self-determination of Roma.

Finally, the third part draws general conclusions from the case of Roma. Under what conditions can the actors of global civil society empower and give voice to marginalized communities rather than pursuing their own hegemonic agenda? To what extent can and should global civil society accommodate trans-border nationalist movements and political claims (such the claim of the recognition of non-territorial Roma nation, or the Kurdish nationalism, pan-Arabism, or trans-border unification of Hungarians)? In general, what are the potentials, limitations and dangers of the emerging forms of transnational citizenship?

Romanian Rroma migrations from Eastern to Western Europe, today; an ethnographic perspective

Alain Reyniers, Université Catholique de Louvain

Institutions and European states, aid agencies for refugees, humanitarian organizations and other NGOs generally perceive Rroma migrants as a homogeneous set of people persecuted in their home country, fleeing a catastrophic poverty and social exclusion. For them, there would be no alternative to the development than a return to the country of origin where they could receive formation to upgrade their socio-economic level. At the opposite of this single vision, an ethnographic approach allows to recognize situations much more diversified than it seems. The examples presented in this paper are the result of observations made on Rroma of Romanian origin that migrated to Western Europe over the past decade and live now in France and Belgium. If some of them live in extremely precarious situation, others have various forms of integration, sometimes spectacular, in surrounding societies which, it is true, are generally not favorable to them. In our

presentation, we will particularly focus on Roma mobility, housing, economic initiatives, the restructuring of family relationships within dynamic communities, contacts with other Roma and Gajé.

Get to know "them" – A Roma Museum in the making?

Gabriel Balanescu, SNSPA Bucharest

Accepting the absence of such museum, the article attempts to list the possibilities which could be encountered through the very presence of such place. It is common knowledge that ideology and practice of 20th Century urbanism, has deployed "museums" in order to install and legitimize power. Furthermore, above any real support for any political discourse and beyond a real interest in the civic culture, "museums" are often perceived as a "civilization certification". They tend to become places where debate is "above" history and "above" art. Given such potential set-up, we seem to need a "correcting guide" for reading our past combined with a constant rewriting of it in order to have it adjusted to the intentions of the present. As we do not have such museum of the Roma culture, the presentation has as purpose the introduction to "potentiality" for such Roma museum. Two main approaches could be followed in terms of intentionality, a direct one through the display of past and current Roma culture, and an indirect in being a tool designed to tackle almost all the preconceived ideas about the Roma culture. With the proper deployment of the ethnographic tools, the Roma museum could create an accurate picture of the past while introducing the issues of the present. The Roma culture offers the probability of multiple attempts to contain and clarify it. Regardless whether we are in front of an anthropological discourse with a strong ethnographic character, or we leave it to historians, at some point such museum will appear.

Mestesukar. Rebranding Roma Handicrafts

Ciprian Necula, SNSPA

More than 10.000 Roma from Romania are still working based on professional traditions that have been transmitted from a generation to another. The Roma artisans are the best metal workers, best wood corver, the best silver and gold designers etc., not really the case, yet branding the Roma in such way may make for every possible approach in order to ballance the negative stereotypes, related to the Roma. The social economy based on adopting the Roma handcrafted products, thus bringing them to the contemporary market it is mestesukar's goal.

C4. KNOWLEDGE, HISTORY AND MATERIALITY (moderator: Irina Pavaluca)

The Folklore Archive and the Practice of Ethnologic Sciences in Communist Romania

Eleonora Sava, Universitatea Babeş-Bolyai

The Documents' Fund of the Folklore Archives from Romania is formed of cards that contour the research themes proposed by the tradition of the national ethnology. Such an archive is the Archive of the Folklore Society in Cluj that existed at the Faculty of Letters, Babeş-Bolyai University during 1958-1993. The quantitative accumulations were its priority and the comprehension was often left in a project phase. My approach aims to offer an image of the researches carried out by the members of this archive, under the epistemological and methodological context of ethnologic sciences in communist Romania, considering the Archive as an *object* of research, not as data *source*. My presentation is based on the archived documents and the interviews with contributors to the Archive and intends to focus on the paradigmatical changes that made possible the transition from the quantitative accumulations (collections of folkloric texts) to comprehension (ethnological researches on folkloric culture).

Contesting and Contested Narratives about the Fortified Church of Câlnic

Cristina Golomoz, London School of Economic and Political Science

The fortified Lutheran church of Câlnic (a multiethnic – Saxon, Romanian, Roma – village in the county of Arad, Romania) has been included on the UNESCO heritage list in 1997. This paper intends to analyse the manner in which the three main narratives about the origins of this fortress keep discursive validity and actuality within the local setting of the village. More specifically, I aim at bringing into light three main rhetorical patterns by: 1. The present administrators of the UNESCO site (the ArsTransilvaniae Association), 2. the non-Saxon inhabitants of the village (Romanian and Roma people), 3. the Saxons themselves. While of Saxon origin (dating from the 13th century and having served as nobility household and afterwards as a fortified Lutheran church), during communist times another origin narrative circulated amongst the non-Saxon inhabitants of Câlnic. Encouraged by a greater Romanianisation rhetoric, many of these villagers continue to believe the fortress is of Dacian origin, having been taken over by the Saxons. This already complex rhetoric framework is complicated even more by the present status of the fortress, added to the fact that many of the Saxons have migrated to Germany. Currently turned into a museum, the administrators of the site have sought to exhibit the "Saxon character" of the fortress, but inevitably engaged themselves into a further process of re-constructing and re-writing it.

Cultural heritage between legal and moral ownership

Andreea Lazea, SNSPA Bucharest / University of Bordeaux

The objects of cultural heritage are a particular species of material culture, due to their quality of being concrete objects charged with a particular meaning for a social group and pertaining to its collective identity, its common history or its shared memory. I will address the issue of the circulation of cultural heritage's objects starting from the distinction between legal ownership and moral ownership. Thus, if the legal owner is less disputable (even if numerous court processes regarding the restitution of patrimonial objects have been largely debated), the question concerning the moral owner is complex and intricate. The past generation, the present society and the future generations are possible answers that compete each other. The problem of the moral owner, even if not explicitly put in the current legislation, in Romania or other European states, greatly shapes the special law provisions regulating the circulation of cultural heritage goods.

From 'Sacred Ndop' to 'just a statue'

Ildikó Hermina Szilasi, University of Pécs

The lecture focuses on some aspects of the change of art and material culture in the Kuba Kingdom (particularly among the Bushongo in Mushenge and the Bangongo in Misumba), in the Democratic Republic of Congo. The unique and high aesthetic value Bakuba art and material culture has been undergoing crucial changes during the past century. Research analyzes and classifies the driving forces and manifestations of these changes especially in the field of wood carving and raphiafibre. These socio-cultural changes touches the discourse on material culture and globalization, diffusion of artistic heritage, market production and change of trading systems. The density of trade system includes common and individual commercial 'caravans' by air, land or water (Sankuru river); inland migration of artists; art production in the art yards of Kinshasa and the disrespect of art trade prohibitions of some specimen of royal art. The topic tightly refers to the change of art and material culture and social change. Relevant bibliography (BelepeBope, Cornet, Douglas , Mack, Monni, Meurant, Schildkrout, Torday, Vansina etc.) and datas collected through multi-sited ethnography field research in the DRC forms the background of the research.

Les représentations muséographiques du passé colonial belge

Irina Pavaluca

Les enjeux sur la mémoire coloniale et le poids du passé sont des axes majeurs de la réflexion post-coloniale. Les traces coloniales sont présentes sous différentes formes dans chaque société postcoloniale et appellent à un devoir de mémoire des parties impliquées. Ma conférence se propose ainsi de déceler quelques unes des représentations muséographiques post-coloniales du passé congolais et d'entamer une brève analyse de la façon dont la mémoire se trouve instrumentalisée par les différents récits nationaux de l'Etat belge. Elle est issue de l'ambition de mettre en exergue les représentations de l'entreprise coloniale à travers quelques moments clés du passé congolais, perçu sous ses différentes étapes (entre 1885 et 1908, sous Léopold II, le Congo belge (1908-1960) ou le moment de l'indépendance- 30 juin 1960). La socialisation de la mémoire coloniale se passe par toute une série de dispositifs (institutions publiques, discours officiels, la société même) et, selon les différents récits, elle peut s'instrumentaliser sous la forme d'un moyen de reconnaissance partielle ou totale du passé, ou, par contraire, en se déguisant dans un outil qui rejette la tentative de rendre visible un passé qui ne passe plus. La question qui plane sur l'ensemble de la recherche est directement liée à la façon dont la société postcoloniale belge gère les traces coloniales d'un passé dont les débats font encore couler beaucoup d'encre.

A5. TECHNOLOGY AND VIRTUAL MATERIALITY (moderator and organizer, Răzvan Dumitru, University College London)

The increasing pervasiveness of communication technologies has been altering modes of social interaction that have affected the way people interact, develop and maintain social relations, act in the political, economic, public and private life. The merging of mobile communication and the internet seem to stimulate even greater changes, generating new webs of social significance and patterns of social interaction. This panel brings together papers that look at the use and consequences of "virtual technologies" in social life. The papers specifically look at how these technologies are able to generate new forms of "virtual materiality" in everyday life. The authors seem to ask what are the sources of these new forms of "virtual materiality" (social, cultural, technological, etc.) and how they are put to use. This panel takes a performative approach to the interaction between technology and the social world(s), and opens up the discussion for highly debated issues such as the cultural and social consequences emerging out of this performative process.

Contactless payments replacing cash payments

Andrei Nagy, SNSPA Bucharest

This paper focuses on contactless payments and their impact on society and individual behaviour in Romania. One of the proposed hypotheses, seeking the complementarity attribute inherent for contactless payment systems, is that this "revolutionary" system may eventually turn the buyer into a merchant, helping to create a type of micro-trade market without additional tools. The research of this system is interesting for the way in which it tries to redefine an entire set of relationships between the individual with both money and his/her status of seller-buyer, merchant-merchant, etc.. The emergence of these new electronic payment methods (and not only) is closely related to consumption: money being the support for this consumption, mediating the consumption process becomes a major economic and social phenomenon. Contactless interaction thus modifies certain behaviours of the individual, his/her relationship with money and market transactions within the globalizing context of consumer society.

Moving [H]OUSE M.D. – the architecture of a (cyber)space

Tamara Baleanu, London School of Economics/University of Bucharest

Starting from one particular event that seemed to have greatly affected the otherwise peaceful existence of the online community of [H]OUSE M.D. fans, I aim to investigate the ways in which participants to this particular online community go about not just constructing meaningful (cyber)bodies and (cyber)spaces and investing them with meaning through the use of certain textual and visual practices but also relating to them as if they were as 'real' and 'material' as their offline counterparts. Departing from positions that view the Internet as either an essentially autonomous, virtual and disembodied (cyber)space free or, quite on the contrary, one that closely reproduces the offline order, I want to look at spatiality and embodiment not as assumed intrinsic features of the online medium but, following Slater and Miller (2000), as '*social accomplishments*'. From this perspective, participants to the [H]OUSE forum appear not only to be going to great lengths to quite literally spatialize and populate their online world through a variety of "*mechanisms of materialization*" (Slater, 2002b: 227) but they do so with a seemingly heightened awareness of the functions these 'spaces' and 'bodies' play in maintaining the coherence and integrity of their (cyber)culture. Through the creation of bounded spaces and bodies, participants make up their own normative order which is, however, neither entirely divorced from nor simply reflecting similar real life structures.

When the object and the cultural meet to shape the SMS. Incorporating and exorporating a media of communication

Raluca Moise, University of Bucharest

Starting from the ostentatious presence of the SMS for teenagers, I attempted to identify the values of its appropriation process and to outline the trajectory of SMS within teenage culture. My argument is that the SMS develops two interpenetrating usage trajectories: an individual and a collective line, the later bearing a marked cultural logic. The relation between the object of consumption and the individual is framed by specific values of usage and regulated by cultural practices. In my communication, I will present the ways that the SMS leaves the individual framework in order to be incorporated in teens' cultural universe. Through ethnographic fieldwork in Romania, I have carried out participant observation and interviews in places that are frequented by teenagers and I have collected and analyzed more than 300 text messages, written by teenagers in daily personal journals of communication.

Keywords: communication, consumption, incorporation, intimacy, mobile phones, implicit rules

***Having a blue passport means not having a red one yet* – Ethnographic approach of the acquisition of Romanian citizenship**

Olga Cojocaru, SNSPA

Lately, a growing number of Moldovans have applied for the Romanian citizenship. This paper aims to reverberate the representations of a number of Moldovan students in Romania, who – after a laboriously bureaucratic procedure and a liminal citizenship interval - have gained the Romanian citizenship and a second passport, becoming not only dual citizens but also holders of a dual status: insiders and outsiders of Europe. I have pointed to the contextual utilizations of passports and the alternative exercise of the parallel citizenship statuses pointing to the functional ambiguity of the identity papers. Thus citizenship status is supplemented, as the holders may receive greater benefits from combining them simultaneously. As Heintz showed (2009), holding a blue passport means par excellence an interim situation. This research approach is intended to reveal how the phenomenon of naturalization is shown and justified through narratives.

B5. BODY, OBJECTS, MEANING (organizer and moderator Alexandru Dincovici)

The embodied individual inhabits a world full of objects and meanings; meanings that he does not only invest objects with, but also meanings that he and his body are invested with. His everyday life is a continuous sequence of embodiments and disembodiments in which he juggles with the surrounding objects, while his body is the preferred object that society and the other are trying to discipline and control. The following presentations, as diverse as they are, are all reflections on the body, the way in which it interacts with its environment and its environment interacts with it.

Techniques of the body, embodiment and disembodiment: on objects and combat sports

Alexandru Dincovici, SNSPA Bucharest

Despite the recent interest in the body and embodiment, combat sports remain an obscure field, laying unexplored in one of the corners of social sciences. And yet, they constitute one of the most corporal sites available, their *raison d'être* being the simultaneous constructing and destroying of the violent (male) body. This learning of destruction and construction isn't purely made through bodily techniques, resting instead upon a very rich material culture. What actually makes and unmakes the bodies of the fighters are the successive and successful embodiments and disembodiments of the various objects that they encounter during their training. This article is based on an extensive ethnographic research on combat sports and looks at the way objects interact with bodies and shape their performance in a seemingly objectless activity: fighting.

White bodies, brown culture: on whiteness as an object of (un)desire in India

Miruna Rolea, SNSPA Bucharest

Indians seem to value the white body, a fact shown by the scientific literature and experienced by any white foreigner going to India. A white (Caucasian) body represents many things, from beauty to freedom. A white body's location is always ambivalent – it is physically there, but morally or psychologically it is in a different world. A white body is always benefiting from preferential treatment. Such a space for preferential treatment is the hospital. In theory a hospital is a place that equalizes, transforming persons into patients – at least when all the bodies are brown. When a white body enters the hospital space, the patient is no longer a simple patient - he or she is the patient with the white body. Starting from an empirical case, this paper will show how the white colour pins a general identity to an individual body, an identity both desired and rejected by the Indians, and all the mechanisms that lie behind the imaginary of the white body in brown culture.

Reconfiguring the home area's meanings in an anxious individual's life

Monica Oancea, SNSPA Bucharest

In anxiety disorders and/or panic disorder agoraphobia is a common aspect that limits in varying degrees the daily life of the affected individual around the space of his own home. This paper aims to examine how the affected individual's home assumes a central role in his life, being invested with ambivalent meanings: a space of safety and security, and a space of isolation, of unwanted retreat which certifies his social abnormality. The mobility and the presence of an individual within the public space are necessary aspects for evaluating him as a normal social element. Once this presence within the public space decreases the retreat in one's own home area is interpreted in terms of marginality and deviant behavior. As his daily space progressively decreases, the body's freedom of movement is limited – this aspect's multiple

implications will be presented in the paper. The data underlying this analysis are mostly empirical, collected by specific qualitative and partially quantitative methods.

“Technology creating happiness”: Medical technology as legitimating strategy in alternative medicine and on the market

Răzvan Ionescu-Tugui, SNSPA Bucharest

Although modern medical science is not necessarily understood by the public in the way in which it defines itself epistemologically and methodologically, the authority it manifests, mainly through cutting-edge medical technology, leads to the formation of the medical imaginary, in DelVecchio Good's expression, which feeds the hopes of the patients. The presentation is based on a long-term ethnographic research in a health center in Bucharest, which was established as part of the sales and marketing strategy of a multinational healthcare company. Every day, in this health center, hundreds of people, generally retired persons, benefit free of charge and on an unlimited basis, of a massage on the vertebral column in order to convince themselves of the efficiency of the medical device. I will show you how, in the context of alternative medicine and market, the medical science and the cutting-edge technology are integrated to other sources of legitimacy for constructing the efficiency of the medical device by the company.

C5. HISTORY, PLACE AND MATERIALITY (moderator: Anamaria Iuga)

A Fragment of History. *Comunionul de casă* – Expression of a Culture with a Synthesis Culture

Monica Sisestean

The present study represents an attempt to get to know some social senses which defined a past reality cut from regional genealogy and also from community histories which can be considered, in this particular case, as bearing the seal of a culture with a synthesis pattern. More accurately we aim a certain period from Banat and Transylvania history i.e. the military institutions established in middle of 18th century in communities in part autonomous – i.e. the right to use plough and forestry land were recognized by Habsburg authorities to those communities. These communities were located in border areas of the Hapsburg empire (the mountain region of Banat, north-east and south communities from Transylvania) and also in areas of cultural interference. These total military structures which embedded up to the limit all aspects of social life were incompatible, as an internal logic, with the pattern of areas contained in the military border map, which was in fact the same with that of territories under Habsburg sovereignty.

Everyday life and Institutions in Romanian Cinema during Communism

Alina Popescu, Université Paris X

Romanian cinematography is placed at the crossroads between public policy and individual paths and experiences. Therefore it is a privileged place to question the project of "socialist modernity". This fact deserves to be studied from both an institutional and a daily life perspective. The evolution of the film production between 1945 and 1989, the wide range of themes, the construction of the spectatorship, the "cinefication", are numerous aspects of how cinema is being organized. These aspects allow us to clarify the consumption issue as State policy for the production and the distribution of cultural goods, that of fictionalization of lifestyles and the materiality of objects, the latter revealing complex relational strategies.

Culture and Public Space. The Event – the new 'object' within the Romanian urban space

Laura Panait, Universtatea Babeş-Bolyai

During the last years a series of events, performances and interventions have occurred in the Romanian post-communistic city. These have articulated themselves as a critique towards the inherited monumentalities from the former regime. Having different cartographies and symbolistics, they all share new visions of the cultural actors in approaching the urbanity in a playful and political manner. My work is focused on the analysis of few of the cultural events within the Romanian public space, organized in Cluj and Bucharest. Whether they are interventions or protests, but with the legal mask of the cultural manifestation, these are indicators of a changing period suffered by the East-European city. All of these show that an anthropological approach in the urban studies direction could function ethnographically. As Setha Low was arguing, the ethnographical approaches within the spatial analysis directions are vital for any analysis suitable to contest the values and meanings in the complex societies.

The Black Sea Fishing: The Case Study of Constanta County

Simona Niculae, Central European University

The tourists visiting the Romanian coast of Black Sea in search of restaurants that supply local fish in their menus, freshly caught by local fishermen, are likely to eat the production of local Bulgarian or Greek fishermen. Romanian marine fishery is now in steep decline. After the

maximum period of development between the 60s and the 80s, the Romanian maritime fleet has disappeared. The situation now is similar to the beginning of the 20th century, when fishing was done only with similar types of fixed nets installed at a distance from the shore by ethnic Turks in particular. However, in many ways, the present situation is more difficult than before for the local fishermen, and this is not only the result of changes in the last two decades, but it is historically linked to the regional policies that aimed Dobrogea for over a century, beginning with the annexation of the region to Romania in 1878. Population movements in the region, its comparison to the neighboring area of the Danube Delta, the manner in which the fishing and fish farming developed during of socialism, the current changes in the marine environment, the competition with neighboring countries and the difficulties arising from requirements of the fisheries sector today are among the local and regional issues that will be discussed. The paper will focus on the situation of the marine fishing in the county of Constanta, based on analysis of documents and data gathered from interviews with fishermen and fishery specialists.

Carpets and the feminine history of a village

Anamaria Iuga, The Romanian Peasant Museum

Three villages on Iza Valley (Maramureş), between 2005-2009; still, almost in every house there is a "good room", a "room dressed in a peasant manner", the name of the festive space in the rural house, a room filled up with objects. Here are the most beautiful carpets and other textiles, the most valuable icons, or plates hanged on the wall. On the bed and on the "ruda" (a wooden beam where textiles are placed in a special order), the dowry of the girls is exposed. There are textiles that are inherited from mother to daughter, textiles that transmit material and spiritual values, but that also continue the history of a family, told by its feminine side. Sometimes the girls prepare themselves their dowry, beginning a new history. Each object becomes a deposit of the memory of one family; there can be traces even genealogies through objects. The paper will present some examples of such objects, showing also how they are used today, what is their role and meaning.

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