

SVEUČILIŠTE U ZADRU / UNIVERSITY OF ZADAR

Odjel za etnologiju i antropologiju / Department of Ethnology and Anthropology  
International Association for Southeast European Anthropology

# 9<sup>th</sup> InASEA Conference

**EMOTIONS, SENSES AND AFFECT  
IN THE CONTEXT OF SOUTHEAST EUROPE**

Zadar, 27 - 30 September 2018



International  
Association for  
Southeast European  
Anthropology







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Department of Ethnology and Anthropology

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All Student volunteers



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## Wellcome Greeting

Dear participants,

On behalf of the International Association of Southeast Anthropology and Organizing and Local Committee, we are honored to welcome you to the 9th international conference (InASEA2018). The theme of the InASEA2018 conference is formed under the title Emotions, Senses and Affects in the context of Southeast Europe.

Feelings and emotions are essential parts of the human condition, shaping our interpersonal relations and connections as well as our world view. In our world that has, for the last decades, been dominated by the impact of rationality and technical progress, of transformation and economic efficiency, of globalization and migration, the role of emotions in all spheres of life has all too often been neglected. There is a renewed anthropological interest in the study of emotions, affects and feelings that bind individuals and groups in various ways, addressing their economic and political uncertainty and directing attention to people's arts of existence. As stated in our call the aim of this conference is to extend the exploration of the 'everyday' and 'ordinary' by focusing on the role of emotions and the varieties of senses in relation to the entire sphere of individual and social life, to social belonging and affect-saturated spaces and institutions such as nation or home region, neighbourhood or friends, family or relatives, strangers or intimates, religious or ethnic groups. We hope that the conference will provide a way to stimulate new research on the topic related to Southeast Europe; to enable networking between scholars in the region and/or scholars interested in the region; and possibly result in scientific and educational projects.

We consider InASEA conferences an opportunity for the scholars of the region to meet, to share knowledge and the results of their research, developing anthropology in and on SEE.

In this year program you can find three keynote lectures, 40 panels, with 139 paper presentation, (over 180 presenters, organizers, guests and vo-lunteers), conference meetings, book exhibition, book fair, excursions and much more.

## About International Association for Southeast European Anthropology (InASEA)

Predecessor: **ABA (Association for Balkan Anthropology)** founded in **1995** in Sofia by Asen Balikci (Sofia) and Klaus Roth (Munich)

**1996**, Aug. 29-31: 1<sup>st</sup> ABA Conference in **Bankja**, Bulgaria, convened by Prof. Asen Balikci “Ideology in Balkan Anthropology”

**1997**, Sept. 4-7: 2<sup>nd</sup> ABA Conference in **Bucharest**, Romania, convened by Prof. Vintilă Mihăilescu. Title: “Identity, Migration, and Boundaries in the Balkans”

**1999** Dec. 10-12: The **International Association for Southeast European Anthropology** was founded in Bucharest by Vintilă Mihăilescu (Bucharest) (convener), Milena Benovska (Sofia), Glenn Bowman (Canterbury), Christian Giordano (Fribourg), Deema Kaneff (Halle), Karl Kaser (Graz), Karin Norman (Stockholm), Klaus Roth (Munich), and Slobodan Naumović (Belgrade).

**2000**, Sept. 14-17: 1<sup>st</sup> InASEA Conference, in **Sofia**, convened by Prof. Milena Benovska-Săbkova. Title: “The Anthropology of Southeast Europe – Ten Years After. Socio-Cultural Aspects of Transformation”

**2003**, Feb. 20-23: 2<sup>nd</sup> InASEA Conference, in **Graz**, convened by Dr. Ulf Brunnbauer. Title: “Becoming Citizens of United Europe: Anthropological and Historical Aspects of the EU Enlargement in Southeast Europe”

**2005**, May 20-22: 3<sup>rd</sup> InASEA Conference, in **Belgrade**, convened by Prof. Vesna Vučinić-Nešković. Title: “Urban Life and Culture in Southeast Europe” [ > Ethnologia Balkanica 9+10]

**2007**, May 24-27: 4<sup>th</sup> InASEA Conference, in **Timișoara**, convened by Prof. Mircea T. Alexiu “Region, Regional Identity and Regionalism in Southeastern Europe” [ > Ethnologia Balkanica 11+12]

**2009**, May 21-24: 5<sup>th</sup> InASEA Conference, in **Ankara**, convened by Prof. Asker Kartarı. Title: “Migrations in, from, and to Southeastern Europe: Social



Changes, Intercultural Communication, Transnational Ties” [> Ethnologia Balkanica 13+14]

**2011**, April 28 – May 1: 6th InASEA Conference, in **Regensburg**, convened by Prof. Ulf Brunnbauer. Title: “Southeast European (Post) Modernities” [> Ethnologia Balkanica 15+16]

**2013**, May 30 – June 2: InASEA Workshop, in **Žeravna**, BG, convened by Prof. Klaus Roth. Title: “Changing Paradigms: The State of the Ethnological Sciences in Southeast Europe” [> Ethnologia Balkanica 17}.

**2014**, September 18 -20: 7<sup>th</sup> InASEA Conference, in **Istanbul**, convened by Prof. Asker Kartarı. Title: “Cultures of Crisis: Experiences and Coping with Upheavals and Disasters in Southeast Europe”. [> Ethnologia Balkanica 18+19]

**2016**, September 15 -17. 8<sup>th</sup> InASEA Conference, in Sofia, convened by Prof. Evgenija Blagoeva-Krăsteva. Title: “Balkan Life Courses. Family, Childhood, Youth, and Old Age in Southeast Europe”. [> Ethnologia Balkanica 20+21].

**2018**, September 27 – 30, 9<sup>th</sup> InASEA Conference, in Zadar, convened by Ass.Prof. Danijela Birt-Katić. Title: “Emotions, Senses and Affects in the Context of Southeast Europe”. [> Ethnologia Balkanica 22+23].

## Call for Papers

The conference seeks to explore the affective dimensions of everyday life in the context of Southeast Europe. In our world that has, for the last decades, been dominated by the impact of rationality and technical progress, of transformation and economic efficiency, of globalization and migration, the role of emotions in all spheres of life has all too often been neglected. It is in the past decade that developments in society, in politics and in other spheres of life have made it obvious that emotions are of utmost relevance and must not be ignored. There is a renewed anthropological interest in the study of emotions, affects and feelings that bind individuals and groups in various ways, addressing their economic and political uncertainty and directing attention to people's arts of existence.

The aim of this conference is to extend the exploration of the 'everyday' and 'ordinary' by focusing on the role of emotions and the varieties of senses in relation to the entire sphere of individual and social life, to social belonging and affect-saturated spaces and institutions such as nation or home region, neighbourhood or friends, family or relatives, strangers or intimates, religious or ethnic groups. Craving for well-being, solidarity and community in a time of insecurities and uncertainties can lead to a return to forms of tradition and heritage, to a strengthening of patriarchal settings or to a desire for religious belonging and spirituality.

On the other hand one can observe almost everywhere that there is a political use and misuse of such emotions, both in liberal left and in far right xenophobic discourses and politics. The political dimensions also include the emotional experience of state oppression under socialism or the loss of trust in public institutions just as well as the experience of wars or other conflicts. An important aspect will be the ways in which emotions such as love or hatred, compassion or empathy (and lack of this) are expressed in everyday life and language, in pictures, narratives or songs. The aesthetics of expression may be controlled by the ethics of the group which decides on what constitutes beauty and ugliness or what is acceptable and what is not.

Feelings and emotions are essential parts of the human condition, shaping our interpersonal relations and connections as well as our world view. An important goal of the conference will be to apply these basic facts to the context of Southeast Europe, both in the present and in the past.

Accordingly, topics for papers may range widely and include the following:

- Post-socialist transformation, neoliberalism, globalization and affective past, present and future (affect and austerity)
- Emotional geographies and ordinary affects (cultural landscapes and ordinary affects)
- Architecture, art, objects and affective spaces
- Crises, wars, disasters and emotions; public feelings and traumas
- Nation, region, and cultural heritage
- Museum collections, archives and emotions
- Politics and emotions, politics of emotions
- Public and private life and emotions
- Economy, work, commodities and emotions
- Education, schooling, and emotions
- Religion, belief and emotions
- Life course, gender, childhood, marriage, old age and emotions
- Emotions and cultural contexts of health and well-being
- Emotions in cross-cultural encounters (migration, diaspora, transnationalism, refugees)
- Archives, museum collections and emotions
- Expressing emotions: language, verbal traditions, pictures
- Songs, music and emotions
- Popular culture and the economy of affects.

# Keynote Lectures

Maja Povrzanović Frykman (*Malmö University*)

## Affect, Materiality and Corporeality: Contributions to Research on War and Migration

Taking up the distinction between affect and emotion, the lecture will argue for a sustained inclusion of the lens of affect in ethnological and anthropological research. While paying particular attention to how affects are related to bodies and things, I will exemplify the contribution of this lens to two fields of my long-term research interest, pertaining to personal experiences in war and migration contexts.

Firstly, building on research with recipients of humanitarian aid in Sarajevo in 1990s, I will highlight how corporeal memories of war are brought to the surface in the situation of interviews two decades later. Affect theory allows for an understanding of the ambiguities of victimhood, as well as of local perceptions of post-war hierarchies on different scales. I claim that the affective aspects of war experiences are central to understanding post-war socio-cultural and political processes.

Secondly, utilising insights gained in a project on museums as arenas of refugee integration in Sweden, I develop the notion of ‘affective integration’. I claim that the lens of affect facilitates an understanding of the often invoked but vaguely defined ‘feeling at home’ that is not linked to migrants’ access to rights and formal inclusion, but rests on material and corporeal experiences that tend to be overlooked in migration research.

Ger Duijzings (*University of Regensburg*)

## Dark Emotions

This keynote presentation will explore the anthropological significance of the darker side of people’s moral existence, by discussing un-

pleasant and socially toxic emotions such as anger, disgust, contempt, rancor, bitterness, envy, fear, grief, vengefulness, resentment, and hatred. I will argue that the tumultuous times we live in, characterised by xenophobia, resentment and populist outbursts, now urges us to develop an anthropological sensibility of ‘dark emotions’, going beyond the usual cultural, ideological, or political frames of analysis. In my long-term ethnographic engagement with the region, having carried out fieldwork in Kosovo and Bosnia from the middle of the 1980s until the early 2000s, I have been often confronted with emotions like these, and have started to take them more seriously as part of the explanation of current and historical events. I will illustrate this with my micro-historical work on eastern Bosnia and the perpetrator research I have started to carry out in the context of the Srebrenica massacre. I will not only explore how we can integrate these ‘dark emotions’ into our conceptual frameworks -- by starting to think about them 'sociologically' or ‘anthropologically’, building on the work of psycho-analysts such as Melanie Klein and Jacques Lacan -- but also reflect on how we ourselves may be affected by such emotions as human beings and researchers.

Senka Božić Vrbančić (*University of Zadar*)

## Policy, Diversity, Affective Economies and Bodily Performance

In my talk I discuss inextricability of emotions and public policies and analyse various ways in which feelings are negotiated in the public sphere. I start with anthropology of policy that stress that public policy could be seen as a mechanism that contributes to the formation of identity. As Chris Shore and Susan Wright (1997, 2011) point out, public policies affect the lives and livelihoods of citizens. They actively constitute social reality. They give shape and meaning to what we call reality, they are often designed not so much to generate public support but to construct what they propose in order to bear on the governance of the social. Therefore, according to them, the anthropological task is to question power relations and ‘naturalised’ assumptions which often frame public policy. Inspired by affect theory, especially by the work of Sara Ahmed (2004, 2010, 2012) and Lauren Berlant (2014, 2015, 2016), I

argue that in order to understand power relations and policies as a form of social action we also need to explore ‘emotionality of policy’, the ways in which policies are designed to offer emotional attachments to people, the kind of fantasies they mobilize (utopian and dystopian), and atmospheres they create that people move through (anxiety, fear, happiness...) in relation to the abstractions like race, gender, class and nation. To talk about emotionality of policy and affective tendencies is, as Berlant (2015) argues, almost always to talk about intensities, and “behind that linkage is a relation to the stories which we tell about ourselves, that modality of performance that attaches feeling states to bodily performance”. In discussing some of these issues I use examples from my own ethnographic research on contemporary policies of cultural diversity in New Zealand and representations of relations between Maori, the indigenous people of New Zealand and Croatians, one of the many ethnic groups in New Zealand.

# Programme Overview

## Thursday 27<sup>th</sup> September

15:30-17:30

Registration

*(Main Hall, University of Zadar)*

17:30-18:30

Opening Ceremony

*(Main Hall, University of Zadar)*

18:30-19:15

Plenary Session I: Keynote Lecture

Maja Povrzanović Frykman *(Malmö University)*

– *Affect, Materiality and Corporeality:*

*Contributions to Research on War and Migration*

Chair: Klaus Roth

19:30-00:00

Opening Reception *(Museum of Ancient Glass)*

## Friday 28<sup>th</sup> September

8:30-12:00

Registration

9:00-10:00

Plenary Session 2: Keynote Lecture *(Main Hall)*

Ger Dujzings *(University of Regensburg)* – *Dark emotions*

Chair: Stefan Dorondel

10:00-10:30

Coffee Break (2<sup>nd</sup> Floor)

<b>Room No.</b>	<b>121</b>	<b>124</b>	<b>223</b>	<b>131</b>	<b>136</b>	<b>137</b>
<b>Time</b>	<b>Panel 1.1</b> Emotions and Senses from the Field: Encounters of the "Ordinary" and the "Extraordinary" During Fieldwork in SE Europe I	<b>Panel 1.2</b> Dwellings on Home and Homeland	<b>Panel 1.3</b> Emotions at the Border	<b>Panel 1.4</b> Memoryscapes and Heritages in the Process of Transformation, Contestation, and Commemoration I	<b>Panel 1.5</b> Emotions of Survival I	<b>Panel 1.6</b> Subjective and Affective Constellations in Southeast Europe Workscapes I
<b>10:30-12:00 Session 1</b>						
<b>12:00-12:30 Coffee Break (2<sup>nd</sup> floor)</b>						
<b>12:30-14:00 Session 2</b>	<b>Panel 2.1</b> Emotions and Senses from the Field: Encounters of the "Ordinary" and the "Extraordinary" During Fieldwork in SE Europe II	<b>Panel 2.2</b> Sensory Ethnography of the City	<b>Panel 2.3</b> Fragmented Nostalgia I	<b>Panel 2.4</b> Memoryscapes and Heritages in the Process of Transformation, Contestation, and Commemoration II	<b>Panel 2.5</b> Emotions of Survival II	<b>Panel 2.6</b> Subjective and Affective Constellations in Southeast Europe Workscapes II
<b>14:00-15:30 Lunch Break („Barbakan“ restaurant)</b>						
<b>14:00-18:00 Book Exhibit/Fair (2<sup>nd</sup> floor)</b>						
<b>15:30-17:00 Session 3</b>	<b>Panel 3.1</b> Religion, Belief and Emotions I	<b>Panel 3.2</b> Urban Transformations and their Sensorial Studies I	<b>Panel 3.3</b> Fragmented Nostalgia II	<b>Panel 3.4</b> Museum Practices and Emotion Making	<b>Panel 3.5</b> State, Citizenship and Affect	<b>Panel 3.6</b> Minority Belonging
<b>17:00-17:30 Coffee Break (2<sup>nd</sup> floor)</b>						
<b>17:30-19:00 Session 4</b>	<b>Panel 4.1</b> Religion, Belief and Emotions II	<b>Panel 4.2</b> Urban Transformations and their Sensorial Studies II	<b>Panel 4.3</b> Memory and Emotions of the Yugoslav Wars	<b>Panel 4.4</b> Everyday Emotions	<b>Panel 4.5</b> Emotions in Educational Settings	<b>Panel 4.6</b> Travel, Memory and Emotions
<b>19:00-20:30 General Assembly (Main Hall)</b>						



## Friday 29<sup>th</sup> September

9:30-10:30

Plenary Session 3 – Keynote Lecture:

Senka Božić Vrbanić (*University of Zadar*)  
*Policy, Diversity, Affective Economies and Bodily Performance*  
 Chair: Carolin Leutloff Grandits

10.30-11.00

Coffee Break (2<sup>nd</sup> Floor)

9:00-13:00

Book Exhibit / Fair (2<sup>nd</sup> Floor)

Room No.	121	124	223	131	136
<b>Time</b>	<b>Panel 5.1</b> Aesthetic Emotions I	<b>Panel 5.2</b> Food Culture and Emotions ----- <b>Panel 5.2.1</b> Heritage and Tourism Interplay	<b>Panel 5.3</b> Socialist Spaces: Emotions, Memories, Representations	<b>Panel 5.4</b> Governmentality and Affective Economy I	<b>Panel 5.5</b> Gender, Sexuality and Affect I ----- <b>Panel 5.5.1</b> Emotions in Transnational Context
<b>11:00-12:30</b> <b>Session 5</b>					
<b>12:30-14:00 Lunch Break</b> („Barbakan“ Restaurant)					
<b>14:00-15:30</b> <b>Session 6</b>	<b>Panel 6.1</b> Aesthetic Emotions II	<b>Panel 6.2</b> Traumas, Memories and Survival	<b>Panel 6.3</b> Restoring Capacities : Caring for Life, Self and Others Beyond the Post-Yugoslav Anti-politics and Neoliberal Exhaustion	<b>Panel 6.4</b> Governmentality and Affective Economy II	<b>Panel 6.5</b> Gender, Sexuality and Affect II
<b>15:30-16:00 Coffee Break</b> (2 <sup>nd</sup> Floor)					
<b>16:00-17:30</b> <b>Session 7</b>	<b>Panel 7.1</b> Aesthetic Emotions III	<b>Panel 7.2</b> Emotions of Endurance	<b>Panel 7.3</b> Practices of Caring	<b>Panel 7.4</b> Spouses and Mothers; Representations and Emotions	
<b>17.45-18.45 Film Session / Closing Session 4</b>					

## **Sunday 30<sup>th</sup> September**

10:00 - 12:00

### **Destination**

Guided Tour: Zadar City of Emotions\*

Booking

Registration Desk

9:30 – 14:00

### **Destination**

Excursion I: Benkovac, Nadin and Maškovića Han\*

Registration Desk

9:30 – 14:00

### **Destination**

Excursion II: Nin\*

Booking

Registration desk

\*Excursion will be organized in case we have more than 25 applicants.

## Daily Timetable

### Thursday 27<sup>th</sup> September

15:30-17:30

#### **Registration**

*(Main Hall 2<sup>nd</sup> Floor, University of Zadar)*

17:30-18:30

#### **Opening Ceremony (Main Hall)**

Welcome greeting by *University representative*

Welcome greeting by Dunja Brozović Rončević (Head of the Department of  
Ethnology and Anthropology)

Welcome greeting by Danijela Birt Katić (President of InASEA)

Welcome greeting by *Representative of the local municipality*  
*Vocal performance by Students' Klapa*

18:30-19:15

#### **Plenary Session I: Keynote Lecture**

Maja Povrzanović Frykman (*Malmö University*) – *Affect, Materiality and  
Corporeality: Contributions to Research on War and Migration*

Chair: Klaus Roth

19:30-00:00

#### **Opening Reception – Museum of Ancient Glass - Zadar**

*(Poljana Zemaljskog odbora 1)*

### Friday 28<sup>th</sup> September

8:30-12:00

#### **Registration**

9:00-10:00

#### **Plenary Session II: Keynote Lecture**

Ger Duijzings (*University of Regensburg*) – *Dark Emotions*

Chair: Stefan Dorondel

10:00-10:30  
Coffee Break

10:30-12:00

## SESSION 1

### **Panel 1.1 Emotions and Senses from the Field: Encounters of the “Ordinary” and the “Extraordinary” During Fieldwork in SE Europe I**

Chair: Falia Varelaki

Room: 121

Ioannis Karachristos – *Dealing with Emotions on the Field and from the Field: the Researcher’s Role*

Paraskevas Potiropoulos – *Ambivalent Emotions. Acceptance and Rejection during Fieldwork*

Ioana-Ruxandra Fruntelată – *Grandmothers in every Village: Coping with Emotional Attachment towards Informants in Ethnology ‘at Home’*

### **Panel 1.2 Dwellings on Home and Homeland**

Chair: Armanda Hysa

Room: 124

Dunja Brozović Rončević & Antonija Manestar – *Relocated Community: How to Cope with the New Homeland*

Desislava Petrova Pileva – *The “Other” Homeland. Land of Experiences and Emotions*

Lumnie Kadriu – *Diasporan Holidays and the Feeling of “At-homeness” - Kosovo Albanian Case*

Ekatarina Zheltova – *Longing for “Tradition”: Affective Historicity and Imaginaries of Homeland in the Greek Minority of Albania*

### **Panel 1.3 Emotions at the Border**

Chair: Ivalyo Markov

Room: 223

Arbnora Dushi – *The History of the Border from the Perspective of Longing for Separated Family*

Mila Maeva – *Emotions in Migration (on Bulgarian Cases)*

Violeta Periklieva – *A Sense of Border*

Dafina Paca – *Subverting Identity, ‘because Ladies they Like...the Men from Italy’*

### **Panel 1.4 Memoryscapes and Heritages in the Process of Transformation, Contestation, and Commemoration**

Chair: Robert Hayden

Room: 131

Agnieszka Balcerzak – *Poland’s Wars of Symbols. Visuality and Emotions in the Polish Culture of Protest after 1989*

Elife Krasniqi & Agata Rogoś – *Wars on Memorials: Collective Memory, Aesthetics and Symbolism in Post-socialist Countries*

Daniela Koleva – *Victory Day and the Politics of Emotions: The Russian “Immortal Regiment” in Bulgaria*

### **Panel 1.5 Emotions of Survival I**

Chair: Sanja Lončar

Room: 136

Maria Mateoniu – *How to Transform “Valley of Cry into Valley of Laughter?” Laughter, as Strategy of Resistance and Adaptation to the Communism and Postcommunism*

Mario Vrbančić – *“How can we Laugh when our World is Dying”: Comedy as an Aesthetic Mode and Affective form of Everyday Life*

Nia Neykova – *New Codes of Love in the Media Consumption of Bulgarian Youth*

Juraj Buzalka - *Peoples’ Economy Nostalgia and Mobilization of Livelihood Emotions*

### **Panel 1.6 Subjective and Affective Constellations in Southeast Europe Workspaces I**

Chair: Petar Bagarić

Room: 137

Tea Škokić & Sanja Potkonjak – *Croatia is doing much Better Today! The Language of Affect in Political Discourse on Economy*

Romana Pozniak – *How Affects can Help Determin Humanitarian Labour?*

Rossita Rangelova Bolgurova – *Company Celebrations: Commitment to Emotions, Emotions for Commitment*

Ivanka Petrova – *Economy and Emotional State. The Role of Emotions in a Business Sphere in Bulgaria*

12:00-12:30  
Coffee Break

12:30-14:00

## SESSION 2

### **Panel 2.1 Emotions and Senses from the Field: Encounters of the “Ordinary” and the “Extraordinary” during Fieldwork in SE Europe II**

Chair: Paraskevas Potiropoulos

Room: 121

Falia Varelaki – *“No-one Wanders Unpunished under Palm Trees”:  
Reflections of the Ethnographic Self*

Dijana Šabić – *Anthropologist Turned Politician: Illustrating Hage’s  
Concept of Ethnographic Vacillation*

Marek Jakoubek – *How does it Feel when your Informants Die?*

Valia Kravva – *Food Affectivities as Means of Managing Liminal  
Situations: Recollections of an Old Jewish Woman during and after the  
War*

### **Panel 2.2 Sensory Ethnography of the City**

Chair: Aneliya Avdzhieva

Room: 124

Meglana Zlatkova – *The City and the Sensitivity: Towards Possible  
Sensory Ethnography of the City*

Mariya Radoslavova Slavcheva – *Sensory Ethnography – Body and  
Bodily Techniques (Institutions of Blind People and Urban Spaces)*

Sandi Abram – *Sensing Ljubljana: Multisensory Environmental Percep-  
tions and the Transformations of Urban Space*

### **Panel 2.3 Fragmented Nostalgia I**

Chair: Klaus Roth

Room: 223

Ana Petrov – *Yugonostalgia and Affective Commodification of Memo-  
ries: The Case of (Post)Yugoslav Popular Music*

Marjana Strmčnik – *Narration of the Past and its Emotional Power*

## **Panel 2.4 Memoryscapes and Heritages in the Process of Transformation, Contestation, and Commemoration II**

Chair: Mario Katić

Room: 131

Zlatina Bogdanova Bogdanova – *“Kapana” in Plovdiv – the “Emotional” Trap of Urban Culture*

Stefan Dorondel – *Ruined Infrastructure, Spontaneous Rewilding and the Care for Nature: Stories from the Lower Danube Floodplain*

Maja Todorović – *Socialist Heritage of the City of Užice: From an Identity Symbol to the Negation and Re-revitalization*

## **Panel 2.5 Emotions of Survival II**

Chair: Petra Kelemen

Room: 136

Karin Doolan & Dražen Cepić & Marta Džaja – *The Affective Dimension of Class Belonging in the Context of Charitable Giving and Receiving*

Maria Velioti-Georgopoulo – *Emotions in Performative Resistance. The Justice of the Théâtre du Soleil in Crisis-ridden Greece*

Marija Katalinić – *“Misuse of the Ordinary - Victimization and the Untold within the Families in Croatian Documentaries”*

Jelena Kupsjak – *Fountain of Happiness; Insidious Trauma, Women and Mental Health in Croatia*

## **Panel 2.6 Subjective and Affective Constellations in Southeast Europe Workspaces I**

Chair: Sanja Potkonjak

Room: 137

Petar Bagarić – *Loafing and Meaning: Self and Work in Croatian Late Capitalism*

Tanya Chavdarova – *„Emotions do not always Come Second“: The Role of Emotions in Business Culture of Bulgaria*

Georgia Rina – *“This is a Man’s World”: An Anthropological Approach of Business Women in a Door to Door Marketing Company*

14:00-15:30

Lunch Break

(“Barbakan” Restaurant)

14:00-18:00

**Book Exhibit/Fair (2<sup>nd</sup> Floor)**

15:30-17:00

**SESSION 3**

**Panel 3.1 Religion, Belief and Emotions I**

Chair: Lumnie Kadriu

Room: 121

Adriana Borosanu & Christina Glavce & Richard David Rus – *The Role of Religious Beliefs in the Management of Emotions and Aspirations in Preadolescents – A Case Study from Southern Romania*

Georgeta Nazarska & Svetla Shapkalova – *Faith, Sacraments and Emotions: Projections of Religiosity in Contemporary Bulgaria*

Armanda Hysa – *In the Name of Love: The Slow Revival of Sufism in Postcommunist Albania*

**Panel 3.2 Urban Transformations and their Sensorial Studies I**

Chair: Rajko Muršić

Room: 124

Valentina Gulin Zrnić – *Affective Urbanism of Zagreb: Chasing Recent Urban Changes*

Nevena Škrbić Alempijević & Tomislav Oroz – *Urban Spaces in Transformation: Two Croatian Case Studies*

Svetoslava Valentinova Mancheva & Aneliya Avdzhieva – *Applied Sensory Ethnography – “Feel the City” Initiative in Plovdiv, Bulgaria*

**Panel 3.3 Fragmented Nostalgia II**

Chair: Ana Luleva

Room: 223

Lea Horvat – *Affective Economy of longing for an Apartment in Socialist Yugoslavia*

Zlatko Bukač – *Optimism in Exclusion - Simplifying Nation through Children’s Popular Culture*

Vesna Delić – *Ko god Dikel, Pozz! - Whoever is Watching, Hello! Internet Use in Roma Community in Montenegro*



### **Panel 3.4 Museum Practices and Emotion Making**

Chair: Tanja Kocković Zaborski

Room: 131

Ermela Broci – *The Prison into a Museum: Visitors' Emotional Responses*

Iglika Mishkova – *Ethnographic Museum Expositions and Emotional Dimensions of the Presentation*

Veronika Zavratnik – *Materialized Emotions*

### **Panel 3.5 State, Citizenship and Affect**

Chair: Daniela Koleva

Room: 136

Jelena Vasiljević – *Lived Experiences of Citizenship and Documentality after Yugoslavia*

Nita Luci – *Protesting Corruption: The Politics of Dissent in the Making of Citizenship*

Serban Stelu – *Affectivity, Infrastructure, and the State in North-western Bulgaria*

Gabriel Stoiciu – *White Revolution – the Role of Spontaneous Cyber-solidarities in Anti-corruption Protests in Romania*

### **Panel 3.6 Minority Belonging**

Chair: Dunja Brozović Rončević

Room: 137

Inis Shkreli – *Politics of Identity among Aromanians in Post-communist Albania: Mobility, Assimilation and Identity Transformations among Aromanians of Voskopojë*

Adriana Cupcea – *Being a Muslim among the Xoraxane in Dobruja (Romania). A Case Study on the Town of Medgidia (Mecidiye)*

Carmen Ionela Banta – *The Minorities in Craiova (Romania) between Emotion and Spectacle*

Natalija Popovska & Ana Chupeska Stanishkovska – *Ethnogenetic Counterfeit Histories: Prolonging of the Name Dispute between Macedonia and Greece*

17:00-17:30

Coffee Break

17:30-19:00

## SESSION 4

### Panel 4.1 Religion, Belief and Emotions II

Chair: Gülen Göktürk

Room: 121

Semuc Vlad Ionut – *Ancient Elements in a Romanian Custom ‘Călușarii’*

Florența Popescu-Simion – *Taming the Unknown: Emotional Aspects of a Cult Dedicated to some Miraculous Graves in a Catholic Cemetery from Bucharest*

Mirela Hrovatin – *Constructing the (Sacred) Self via Personal Votive Prayers*

Magdalena Lubanska – *Life-giving Force (Zhivotvornost) and Sensational Healing Practices Found at Orthodox Christian Monasteries of South-western Bulgaria*

### Panel 4.2 Urban Transformations and their Sensorial Studies II

Chair: Valentina Gulin Zrnić

Room: 124

Blaž Bajič – *Scents of Ljubljana*

Petra Kelemen – *“Now I am in Love with the City”: Emotions, Affects and Place-making Practices of International Migrants in Zagreb*

Petya Atanasova Petrova-Angelova – *Social Assistance Institutions: Sensitivity and Sensory Perception (by example of Plovdiv, Bulgaria)*

Rajko Muršič – *Whose Ljubljana? Sensorial Re-discoveries of its Recent Past and Present*

### Panel 4.3 Memory and emotions of the Yugoslav Wars

Chair: Wolfgang Hopken

Room: 223

Petra Hamer - *Memory, Music and Cultural Manifestations in Everyday Life Sarajevo Under Siege from 1992 to 1995*

Elisa Satjukow - *Tears of Joy, Tears of Anger. The 1999 NATO Bombing and the new ‘Emotional Order’ of Serbia*

Tomislava A. Kosić - *“Before the War, we were all Friends” – Yugonostalgia and the «Gastarbeiter» Experience among Former Yugoslav*

*Workers in Switzerland*

Ana Kladnik – *Male Comradery Contested: Voluntary Firefighters and the Role of Emotions during the 1990s Yugoslav Wars and Post-socialist Transformation*

#### **Panel 4.4 Everyday Emotions**

Chair: Inis Shkreli

Room: 131

Andrea Matošević - *Between Boredom, Pride and Relaxation: Pula's Feeling of Tapija*

Burcu Saka - *Dual Usage of the Term 'Routine' in Working Women's Narratives and Accompanying Emotions*

Georgios Kouzas - *From Public to Private Life and Vice Versa. Social Commentation (Gossip) as a Dynamic Expression of Positive and Negative Emotions*

Mario Buletić - *What are you Afraid of? Fear in our Everyday Life*

#### **Panel 4.5 Emotions in Educational Settings**

Chair: Ana Banić Grubišić

Room: 136

Linda Gusia - *Parallel Education as Forms of Resistance – Kosovo School System (1991-1999)*

Alexandra Kirova - *Experiencing Schooling: Social and Emotional Adjustment of Immigrant Students Studying in France*

Zsuzsa Plainer - *„It was so Frightening to Leave the Kitchen and Enter the School Again” – Upward Educational Mobility of the Roma in Romania*

#### **Panel 4.6 Travel, Memory and Emotions**

Chair: Tomislav Oroz

Room: 137

František Šistek - *The “Turks” and Montenegrins as Emotional Communities in Czech Scholarly Works and Travelogues before 1918*

Viktorija Kudra Beroš - *Emotionality of Protected Official Archival Material in Croatia*

Alina Branda - *Nation, Region, and Cultural Heritage. A Case Study*

19:00-20:30

**General Assembly Meeting (Main Hall)**

**Saturday 29<sup>th</sup> September**

9:30-10:30

**Plenary Session 3 - Keynote Lecture**

Senka Božić Vrbančić – *Policy, Diversity, Affective Economies  
and Bodily Performance*

Chair: Carolin Leutloff Grandits

9:00-13:00

**Book Exhibit/Fair**

10:30-11:00

Coffee Break

11:00-12:30

**SESSION 5**

**Panel 5.1 Aesthetic Emotions I**

Chair: Stefan Dorondel

Room: 121

Zanita Halimi - *The Sense of Continuity and Communion through  
Photographs*

Kaser Kaser - *Hollywood in the Balkans – Theorizing the Relationship  
between Emotions, External and Internal Imageries*

Svetla I. Kazalarska - *Historical Reenactments of the “Heroic Times”:  
Performativity and Affect*

Marija Krnić - *Performing National Affection: Amateur Re-enactments  
of Medieval Drama in Croatia*

## **Panel 5.2 Food Culture and Emotions**

Chair: Valia Kravva

Room: 124

Tanja Kocković Zaborski – *Nostalgia, Taste and Traditional Food Istrian Agrotourisms*

Markéta Slavková – *Food, Sensory Experience and Emotions in Srebrenica and Sarajevo in the Context of the 1990's Bosnian War*

### **Panel 5.2.1 Heritage and Tourism Interplay**

Chair: Elena Stefanova Petkova-Antonova

Room: 124

Tahir Latifi - *Transhumance and Mountain Tourism in Kosovo: The View from Economic Aspects and Emotional Expressions*

Dorina Arapi - *Patterns of Belonging and Craving for Individuality: Emotions In-between*

## **Panel 5.3 Socialist Spaces: Emotions, Memories, Representations**

Chair: Georgia Butina Watson

Room: 223

Saša Poljak Istenič – *Public Spaces in a Socialist Neighborhood: From Nostalgia to Frustrations*

Jasna Galjer & Sanja Lončar – *The Socially Engaged Architecture and its Memory*

Antonio Grgić – *The Shadow of the Destroyed Synagogue (Zagreb Monument to Holocaust)*

Mišo Kapetanović – *The New Life of the Monument: Korčanica*

## **Panel 5.4 Governmentality and Affective Economy I**

Chair: Senka Božić Vrbancić

Room: 131

Gordan Maslov – *Ghostly Expropriation: An Affective Rereading of Primitive Accumulation*

Duško Petrović – *Ordinary Affects in the Context of Post-socialist Croatia*

Ognjen Kojanić – *“The Important Thing is that they Have Survived:” Affect and Workplace Culture in a Croatian Worker-owned Company*

## **Panel 5.5 Gender, Sexuality and Affect I**

Chair: Elife Krasniqi

Room: 136

Bojan Bilić & Paul Stubbs – *Affect and Performance in ‘LGBT Rights’ Policies and Practices in the Semi-periphery*

Ana Luleva – *Pride and Prejudices. Gender in the Focus of the Emotional Public Discourse in Bulgaria*

## **Panel 5.5.1 Emotions in Transnational Context**

Chair: Arbnora Dushi

Room: 136

Ivaylo Markov - *Families and Emotions across Space: Transnational Kin Relationships, Feelings and Moral Obligations in Kosovar Gorani Migration*

Carolin Leutloff Grandits - *Kin Care across the Kosovo Borders: Emotional and Societal Positioning*

12:30-14:00

Lunch Break (“Barbakan” Restaurant)

14:00-15:30

## **SESSION 6**

## **Panel 6.1 Aesthetic Emotions II**

Chair: Markéta Slavková

Room: 121

Boštjan Kravanja – *The Swing Thing: Promoting, Performing and Feeling of Happiness on Social Dance Floors of Contemporary Swing Dancing*

Marko Pišev & Marija Ajduk – *“Block Bro, Brooklyn Bro”. Music and Emotions as Identity Markers of the Place*

Ana Banić Grubišić & Nina Kulenović – *“I’m Breaking Glasses, my Hands are Bleeding”: Anthropological Analysis of How to Lament Merily (a Mood Induced by Newly-composed Folk Music and Turbo-folk)*

Ljubica Milosavljević – *Jazz Musicians’ Emotional Attitude Towards their Profession and Creativity in Old Age*

## **Panel 6.2 Traumas, Memories and Survival**

Chair: Klaus Roth

Room: 124

Hariz Halilovich – *The Personal, the Public and the Political: Emotions, Memories and Identities after ‘Ethnic Cleansing’ and Genocide*

Ana-Mihaela Pascu – *Emotion, Memory and Interethnic Relationships between 1945 and 1990 in AlŃina (Sibiu County – Romania)*

Yana Georgieva Yancheva – *Collectivization and Trauma. A Comparative Study Based on the Fieldwork in Bulgaria and Bessarabia*

Jacqueline NieŃer – *Pain as Call for Change*

## **Panel 6.3 Restoring Capacities: Caring for Life, Self and Others Beyond the Post-Yugoslav Anti-politics and Neoliberal Exhaustion**

Chair: Ivan Rajković

Room: 223

Ivan Rajković – *Reclaiming Affective Autonomy: The (Anti-)Politics of Well-Being in the Ageing Serbian Working Class*

Tanja Petrović – *Humor and the Politics of Ambivalence: “Anti-Cultural Theatre Sirotanovići” (Banja Luka)*

Ana Hofman – *Politics of Leisure and Alternative Forms of Life after Yugoslavia*

## **Panel 6.4 Governmentality and Affective Economy II**

Chair: Serban Stelu

Room: 131

Atila Lukić – *Hate! The Governance of Affect in Croatian Public Policy*

Tomislav Pletenac – *Reading Between Shame and Pride: Croatian Alt-right Affective Economy*

Biljana KaŃić – *Governmentality and the Political: How to address troubling the human and post-humanity?*

Miha Kozorog – *Becoming Self-realized: Personhood and Ethics of Young Slovenian Entrepreneurs*

## **Panel 6.5 Gender, sexuality and affect II**

Chair: Mišo Kapetanović

Room: 136

Petruta Teampau – *“It’s Normal to Feel this Way”. Moral Panic and Normative Emotions around Gay Marriage in Romania*

Sanja Đurin – *Shame or Pride – Spacial Regulation of Sexualities*

15:30-16:00

Coffee Break

16:00-17:30

## **SESSION 7**

### **Panel 7.1 Aesthetic Emotions III**

Chair: Boštjan Kravanja

Room: 121

Mikaela Minga – *The Emotional Discourse of Korça’s Song*

Nadia Molek – *The Role of Music as an Emotional Vehicle to the Origins and Ancestors from an Anthropological Perspective*

Visar Munishi – *“The Weeping of Bride to be”*

### **Panel 7.2 Emotions of Endurance**

Chair: Jelena Kuspijak

Room: 124

Siray Lengerli Aydemir & Gülen Göktürk – *Metaphors of Fear over Cancer on Turkish Mass Media*

Leontina Musa – *Emotions of Separations and Cohesion during Death Rituals*

Danijela Jerotijević – *Emotions and Coping Strategies among Former Workers in Central Serbia*

Cornelia Florea – *Jiu Valley: The Valley of Death, the Valley of Tears*



### **Panel 7.3 Practices of Caring**

Chair: Tanja Petrović

Room: 233

Galina Nikolaevna Goncharova – *Emotional Practices and Emotional Communities of Carers for Intellectually Disabled People in Bulgaria*

Ivelina Eftimova – *Informal Social Support: A Key Component of Healthy Aging*

Melanija Belaj & Ana Marija Vukušić – *Silent Villages of Žumberak Area*

### **Panel 7.4 Spouses and Mothers; Representations and Emotions**

Chair: Violeta Periklieva

Room: 131

Barbara Pleić Tomić – *Motherhood in Theory and Practice: Idealised Motherhood, Caretaking Practices and Maternal Ambivalence in Croatian Public Discourse*

Lenka Jakoubova-Budilova – *“We Loved each other Very Much.” Emotions and Senses in the Choice of Spouse in a Czech Village in Bulgaria*

Elena Stefanova Petkova-Antonova – *Some Aspects of Motherhood in Postsocialist Bulgaria*

17:45-18:45

### **Film Session / Closing Session 4**

Nataša Mišković – *“Zeitgeist”*

Chair: Robert Pichler

## Panel and Paper Abstracts

**Sandi Abram**

*(University of Eastern Finland,  
Finland / University of Ljubljana,  
Slovenia)*

### Sensing Ljubljana: Multisensory Environmental Perceptions and the Transformations of Urban Space

The introduction of neoliberalism in the former socialist countries was tightly connected with urban transformations. Urban spaces and urban everyday life were affected by processes producing a new class geography of the urban environment as part of a broader strategy of neoliberal reorganizations of the modes of production and exploitation.

The paper will attempt to show how the new urban political economy can be sensed in Ljubljana using the method of sensobiographic walks. Such ethnographic research of emplaced and embodied multisensory lived experiences through sensobiographic walks calls for a Lefebvrian reading of the urban environment and its inherent conflicts: the urban texture is to be sensed through our whole sensory body.

In this light the paper will tackle transformations in Ljubljana as

emplaced personal multisensory environmental perceptions affected by transformations of urban space. For one, the urban redevelopment in a post-socialist city intertwined with the new urban economy altered the sensory perceptions by restructuring the public space in forms of, for example, strategic beautifications and implementing regulations of pleasures, rhythms, and flows. On the basis of the ongoing sensory ethnography in Ljubljana, the paper will focus on the sensuous environmental experiences, namely what senses are evoked and absent from the neoliberal city.

**Dorina Arapi**

*(Polis University, Albania)*

### Patterns of Belonging and Craving for Individuality: Emotions In-Between

In the pre-industrial societies, the traditional dress was always a link between the bearer and the community. As such, the traditional garment was maintained through the practices that a community used to control it, monitored it, and through a network of collaborations between community, and authorities. The traditional

patterns were maintained by the mental maps that people have created, determining what is familiar to the community: a sort of a boundary to the unfamiliar. So, the traditional dress included elements of meanings and emotions that a community configured conceptions about loyalty and belonging to their heritage.

Nowadays, as in the age of globalization, the production of the traditional elements depends on small enterprises, traditional dresses are designed as unique and according to the request of the market: uniqueness serves to differentiate the product through its design from the other enterprises, while preserving elements of tradition keeps the bearer related to the heritage of the community and not be excluded. These kinds of little arrangements lead for individuality. These tactics are undertaken by the consumers/users and small enterprises to find a place between tradition and with the commons of the contemporary world. As these tactics take place, the traditional dress is continuously modified, and adapted to cope with changes, bringing up to a process of resemantization of the traditional patterns. The process of resemantization has led to mixed emotions to the consumer, articulating patterns of belonging. The resemantized traditional patterns are perceived as a non-traditional heritage for some subjects and for others as part of the traditional

pattern. To this point, craving for individuality in a globalized world leads to the highest resemantization of the product, changing patterns of belonging in traditional settings.

The focus of this study will be in the traditional dress in the Prizren and Gjakova tradition. I have used ethnographic methods, as participant observation, fieldwork on site, semi-structured interviews and survey online through the social medias.

**Petya Atanasova Petrova-Angelova**  
(*Plovdiv University "Paissiy Hilendarski", Bulgaria*)

**Social Assistance Institutions:  
Sensitivity and Sensory  
Perception (by Example  
of Plovdiv, Bulgaria)**

The following presentation focuses on the issue of sensitivity and sensory perception in the institution "Social Assistance" Directorate in Plovdiv, Bulgaria. The topic is related to my dissertation research "Roma people and the Institutions: Forms of Mediation". The anthropological research is based on a two years fieldwork, achieved by participant observation as a social worker in the same institution. The paper aims at offering to answer: how and in what circumstances sensitivity and sensory perceptions stand out (if they stand out)

within the institution, respectively between the social worker and the people s/he “has serviced”. Even looking at the organization of the space in the institution - where it is located, how its rooms and desks look like, who has access to it, etc. - exposes a lot about the emotional relationship between employees and “clients”. This would show to a certain extent what the attitude and the emotion policy are, especially when they refer to “social assistance” objects which presumably should cause emotions in the social worker. But what is really going on? Space could be considered as an indication of the degree of admission or non-admission of people.

*Key words:* Institution, space, sensitivity, sensory perception.

Petar **Bagarić**

*(Institute of Ethnology and Folklore  
Research, Croatia)*

### Loafing and Meaning: Self and Work in Croatian Late Capitalism

In the last 30 years, Croatia has undergone the transition from planned economy to late capitalistic economy, which has paved the way to a new work ethics where work became a fundamental value, the principal answer to all life situations, and an expression of care for oneself. Additionally, within the neoliberal

symbolic context, paid labor has become the area of self-actualization and, as such, requires a complete personal engagement as an expression of care for oneself (du Gay 1996). In 2014, I started interviewing workers in public and corporative sectors in Croatia to gain insight into different types of relationships between work and self, through a phenomenon of “empty labor”, i.e. “everything you do at work that is not your work” (Paulsen 2013). This research study began during the recession in 2008, when many workers were left out of work. Those who kept their jobs had to face liberalization of the labor market, which usually meant replacing permanent employment contracts with temporary ones. However, despite the fact that the context of crisis and changes in labor market require people to dedicate themselves completely to work and career choices, my field work reveals a constellation where work is only one stake in the social contract. If, in any case, people conclude that their position in relation to the other contract party, be it the system or the management, is jeopardized, they will resort to various ways of avoiding working at work or even rely on help from social services to avoid completely getting employed.

Blaž **Bajič**  
(*University of Eastern, Finland*)

### Scents of Ljubljana

One could argue that, more often than not, anthropology stunk at recognising the importance of scents in people's everyday lives. However, when researching ethnographically how people's sensory environmental relationships have changed in the last seventy years, as is the goal in the *Sensory Transformations and Trans-generational Environmental Relationships in Europe, 1950-2020* project (ERC-2015-AdG 694893), it is virtually inconceivable that the sense of smell and changes in the "smellscape" would not be brought up. While scents may sometimes be difficult to remember (and to convey into words) and fleeting in their environmental "embedding," they can trigger powerful, emotionally charged memories and impressions, sometimes, but not necessarily, connected with specific spaces and places. Drawing on examples gathered through so-called sensobiographic walks with pairs comprised of young and ageing individuals, carried out in Ljubljana, the author will argue that especially do to a recent wave of "sensory gentrification" in, and of, Slovenia's capital, scents come to be associated with the authentic. This tendency, however, must itself be interpreted against the background of

recent social changes, even if the supposed authenticity can serve as a source of a tacit struggle and/or escapism.

Agnieszka **Balcerzak**  
(*Ludwig-Maximilians-Universität, München*)

### Poland's Wars of Symbols. Visuality and Emotions in the Polish Culture of Protest After 1989

Since the collapse of communism in 1989 and the introduction of Poland's transformation the issues of protest are ubiquitous in the Polish society. Due to different ideological views, systems of values and visions of Poland, the Polish post-communist landscape of protest is characterized by a strong socio-political dichotomy. On the one hand, right-wing movements such as national-conservative All-Polish Youth or the National Rebirth of Poland, aim to propagate the "patriotic" spirit and create a homogeneous "Great National Poland". On the other hand, the liberal pro-European LGBT- community or the anarchist movement, fight against these homophobia and xenophobia by rejecting a nationalist ultra-Catholic vision of a "Poland for Poles" ruled by priests. Crucial for these two diametrically different visions of Poland are

the realms of symbols and emotions, which help to construct collective identities, define boundaries and characterize the narratives of inclusion and exclusion.

In order to achieve their goals, both right- and left-wing movements, produce a wide range of visual symbols, exposed and recontextualized in form of posters, graphics or banners, and use emotions as essential parts of the human condition to stress their polarized discourses, politics and values. By presenting a selection of examples like the Anchor, the Black Madonna or the “Solidarity”-Poster, I would like to outline which (counter) narratives are characteristic for the Polish war of symbols, which emotional realities they offer and present what they reveal about the socio-political structures of the post-communist society and the neo-nationalism in Poland. The presented paper refers to my ethnological doctoral thesis concerning Polish culture of protest after 1989, methodologically based on a combination of discourse analysis, participant observations and semi-structured interviews.

Ana **Banić Grubišić**  
& Nina **Kulenović**  
(University of Belgrade, Serbia)

“I’m Breaking Glasses,  
my Hands are Bleeding”:  
Anthropological Analysis of  
How to Lament Merrily (A Mood  
Induced by Newly-Composed  
Folk Music and Turbo-Folk)

The object of this paper is to explore the relationship between neofolk music (newly-composed folk music and turbo-folk), and the emotions its listeners experience in a setting that is inextricably associated with it - the Serbian *kafana* (tavern). The material for analysis was collected by participant observation in *kafanas* and semi-structured in-depth interviews with neofolk consumers. The focus of the research is on an emerging “scene” - Turbotronic, which for the most part consists of “converts” from rock culture. Our informants believe that the stigma pinned on neofolk in the specific local context of the 1990s needs to be removed because, unlike the kinds of music which our informants see as encouraging stand-offish, stiff or calculated behaviours, neofolk is seen as a heartfelt and authentic kind of music possessing a ritual potential comparable to that of religion. Namely, they believe that neofolk have the potential to enable individuals to access their innermost and sincerest emotions, to release them and, in the ritual setting provided by the *kafana*, to “make confession” in religious or psychiatric terms.

Proceeding from the anthropological truism that emotions are socio-culturally shaped, the goal of this paper is to analyze the ways in which the emotions socio-culturally marked as negative, such as sadness, anguish and despair, are being released through the revelling consumption of neofolk in *kafana* settings. The *kafana* is seen here as a socially acceptable setting for giving vent to undesirable emotions and behaviours, enabling a paradoxical mixture of emotions tentatively termed “doleful revelry”.

*Keywords:* anthropology of emotions, newly-composed folk music, turbo-folk music, *kafana*, sincerity, “doleful revelry”

Carmen Ionela **Banta**  
(University of Craiova, Romania)

### The Minorities in Craiova (Romania) Between Emotion and Spectacle

Oltenia has gathered a large number of minorities, which proves the existence of a permeable cultural climate and a high degree, if not of tolerance, at least of accepting cohabitation. Some minorities are numerically well represented (e.g. the Romani), while others are less represented (e.g. the Italians, Jews, Greeks). These minority communities are bilingual. This research aims at

analysing, by a comparative study, the affective behaviour of minorities (the Italians, Jews, Greeks, Romani) in various religious and social manifestations. The relation between the profane time and the holidays works perfectly, and the holiday is the one that coagulates temporal identities, whether it is secular or religious. However, it must be mentioned that there are different types of calendars, according to the confessions of the existing minorities. As regards the secular holidays, the minorities have preserved a series of festive identity nuclei, but they also embrace holidays celebrated by the Romanians. Yet, there is a different configuration as regards the religious holidays. There is no solidarity of the minorities at regional level and, implicitly, there are no common policies, no common problem solving, and they do not undertake a cultural contribution to the construction of the regional identity. The cohabitation between the ethnics, their communities and the local majority has involved limits and transitions, feelings and resentments, acceptance and refusal, identification and non-identification, communication or lack of communication.

This presentation is based on a field research carried out between 2015 and 2017, which consisted in becoming closely acquainted with the above-mentioned minorities with a view to creating a multiethnic

collection that is now displayed at the University of Craiova (Romania).

Melanija **Belaj**  
& Ana-Marija **Vukušić**  
(*Institute of Ethnology and Folklore  
Research, Croatia*)

### Silent Villages of Žumberak Area

Croatian ethnology has dedicated a significant part of its history to research of traditional culture in rural areas. The methodological and epistemological features of cultural history oriented research have also determined the type of knowledge that we, even today, use when dealing with some aspects of Croatian traditional culture, for example. Following the change of the paradigm, which includes (self-) reflexivity as a significant parameter of good ethnography, the research has increasingly shifted from rural and traditional culture to cities and everyday culture. However, today it is evident that the villages and people who inhabit them are rarely in the focus of Croatian ethnologists' interests. In this presentation we will refer to the importance of ethnological perspective in researching villages, especially the villages whose "exoticism" - in terms of old anthropological criteria for selection of research sites and locations - arises from their continuing and almost inevitable

disappearance. Even some social scientists have drawn attention to the issue of depopulation of rural areas in Croatia and probability of their revitalization (e.g. Klemenčić 1990, Nejašmić 1991, Turk, Šimunić and Živić 2016), while the problems concerning life itself and survival strategies of the people in these areas have mostly remained outside the focus. So, by using the results of our preliminary field research in Žumberak area and relevant archive and photo documentation, our presentation will center on the sense of loneliness, solitude and (in)security of those who stay in the villages, as well as the question of human empathy and solidarity in general.

Bojan **Bilić**  
(*University of Lisbon, Portugal*)  
& Paul **Stubbs**  
(*The Institute of Economics,  
Croatia*)

### Affect and Performance in 'LGBT Rights' Policies and Practices in the Semi-Periphery

Neither orthodox approaches to the supposed gap between 'legal norms', 'public opinion' and 'on the ground practices', nor the overused trope of Europeanisation, are sufficient to understand the contradictions



and ambivalences around the enactment of ‘LGBT rights’ in Croatia, Serbia and the wider post-Yugoslav space. Instead, in this paper, we seek to trace the affective ambiguities of struggles around these rights in what are fragile, precarious, and semi-peripheral, spaces. These spaces are marked by ‘performative eventfulness’, a kind of hyperactive policy arena, translated through diverse ‘affective matrices’. Using a mixture of (auto-) ethnographic, interview, discourse and visual analysis, we explore the ‘emotional work’ inherent in the performance of LGBT rights and practices such as Pride Parades, constituting ‘contact zones’ involving fusions of ‘the public’ and ‘the private’ and exposing the complexities of emergent emancipatory challenges to hetero-normativity and resistance to the expansion of sexual citizenship and activism. The emotional costs of long-term activism in terms of ‘burnout’ need to be returned to the structural, cultural and interpersonal domains from which they have been removed. In the process, we reflect upon the paradoxes of a situation in which ‘the affective turn’ is barely present in social science scholarship in a region so frequently accused of an excess of emotionality. How can the emotional dimensions of sexuality, sexual behaviour and sexual citizenship become more present in scholarly accounts of activism in the region?

How can the political, ethical and practical barriers to more affective, rather than supposedly effective, activist research be torn down?

Zlatina **Bogdanova Bogdanova**  
*(Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Science, Bulgaria)*

### “Kapana” in Plovdiv - the “Emotional” Trap of Urban Culture

Plovdiv is the first Bulgarian city to become the European Capital of Culture, for 2019. One of the leading projects in this campaign is the renovation of Kapana (“The Trap”) - a historical living quarter in the urban centre. The project for upgrading Kapana and reintegrating it into the matrix of the active urban life as an area of art and culture is one of the first activities that started the implementation of Plovdiv’s candidacy. “*Kapana - a neighborhood of creative industries*” is a long-term project that attracts audiences and representatives of the creative industries from Plovdiv, the country and abroad, providing a favorable and stimulating environment. A main goal of the project is to preserve, restore and explore this quarter emblematic of the city’s history. The paper will present the transformation of Kapana

and making it an affective space for leisure and tourism by the means of creative industries, artwork, festivalization of culture, and architecture. The methods of research include fieldwork in Kapana, observation and participation in Kapana festivals and art events, interviewing participants and artisans. The study will address the following questions:

- How people engaged in artwork and creative industries (artisans, art dealers, curators, art collectors) create and experience emotion;
- How is the relationship between creativity/artistic expression and emotion articulated; What is the emotional experience of participants, visitors, guests in the hostels, bars, restaurants and cafeterias in Kapana;
- How is the emotional experience of Kapana projected in the perception of the urban environment.

Adriana **Borosanu**  
& Cristiana **Glavce**  
& Richard **David-Rus**

(*"Francisc I. Rainer" Anthropological  
Research Centre, Romania*)

The Role of Religious Beliefs in  
the Management of Emotions and  
Aspirations in Preadolescents - a  
Case Study from Southern Romania

The main objective of this  
study was to investigate the influence

of religious beliefs, interpreted under the aspects of certitude/incertitude affirmation, on the management of emotions & feelings and on future projection of desires-aspirations (material, relational or professional) in a sample of Romanian preadolescents. Our fieldwork involved two different locations from Southern Romania where either the extended family or the nuclear one prevails. The sample comprises two hundred subjects of secondary-school children (10-13 years old). To evaluate the management of emotions & feelings we used a standardized *psychological* questionnaire and an anthropological one for capturing attitudes towards traditional values and also the range of desires-aspirations. In addition to the qualitative analysis, the rich dataset allowed us to use quantitative evaluations by deploying statistical techniques for categorical data analysis. Regarding the management of emotions & feelings, the study reveals that the subjects usually conform the social norms independent of their religious belief, their origin parents' working status (working migrants or not) or the family structure (extra-tendencies being under 10%). Another aspect concerns the role of religious beliefs in stabilization of emotions & feelings and the decrease of depressive tendencies, especially in case of subjects from nuclear families of migrant workers in urban areas. A second major result

points to the fact that their desires-aspirations are shaped under the influence of parents' migration status; we noticed an increased interest towards interpersonal relations and profession in subjects from rural areas in contrast to a decreased aspirational discrimination especially to the detriment of professional interest, in case of the urban subjects.

*Keywords:* management of emotions & feelings, religious beliefs, migrant workers, aspirations

Alina **Branda**

*(Babes-Bolyai University, Romania)*

### Nation, Region, and Cultural Heritage. A Case Study

My paper aims to tackle the topic of the conference: Emotions, Senses and Affects in the context of Southeast Europe, focusing on the processes of founding the cultural archives in Romania, in the early decades of the interwar period, in the context of the new born national state. Using the Cluj (Transylvania, Romania) Folklore Archive as a case study, I intend to analyze the meanings and roles of the first research projects, launched and conducted immediately after the creation of this institution, as well as their results and their limitations. The main goal is to underline

the researchers' emotional involvements in these projects, catching and depicting as much as possible the atmosphere and the context of those particular decades. Using written records from the researchers' meetings, correspondence, I attempt to present an adequate, vivid atmosphere of that period of time and to understand lucidly the foci of the Archive research projects (benefiting by state substantial support at that time), as well as the theories and methods engaged in researches. My paper approaches implicitly the relation between the national ideology and the cultural projects launched in that period of time around the Archive, exploring critically the nationalist excesses and tendencies, the ways of leaving "the others" / "the minorities" out, literally absent in the researches targeting different villages and regions of the new national state.

One of the main intentions of the paper is to explore critically the emotional implications and affects put in all these projects and their follow ups on longer terms. Meanwhile, I am going to approach the current situation of the Archive, focusing on the topic of cultural heritage nowadays in the region, and broader, in the EU context.

Ermela **Broci**  
(*Institute of Cultural Anthropology  
and Art Studies, Albania*)

### The Prison Into a Museum: Visitors' Emotional Responses

The transformation of prison into museum is a new practice all over Europe in the last decades. The main reason behind these transformations came as a need to underline and commemorate the situations within these prisons. The embodiment of the communist regime period together with the memories of the victims apparently overcome and changes the symbolic of those places.

The focus of this paper is the Museum of Memory in Shkoder, as the first museum of its kind in Albania, after the pavilion of communist regime in the Historical Museum of Tirana. The museum was created in 2014, 25 years after the fall of communist regime, in order to make known to the public the crimes of that period. The museum itself, located inside a cell of a real prison (former prison of Sigurimi), offers the encounter with the wall that have seen all the sufferings and the tortures. The visitor is experiencing the past within the prison itself as the main object.

The aim of this paper is to investigate whether the visitor is emotionally engaged in the museum and how the museum influences their

memories, focusing in the strong emotions that these places may cause like the thrill, sadness and pain or wider discussion about the dark side of the history. Furthermore, through some autobiographical evidences we will try to give a description of the mechanisms of violence in the prison following an analysis of the tortures exercised there.

*Keywords:* museum of memory, communism, prison, emotions, visitors

Dunja **Brozović Rončević**  
& Antonija **Manestar**  
(*University of Zadar, Croatia*)

### Relocated Community: How to Cope with the New Homeland

This paper focuses on the analysis of a variety of the ways emotions work to shape the identity of relocated community of Croatians from Janjevo (Kosovo) to Kistanje (Croatia) after the Balkan wars in the 1990s. Kistanje is a village in the hinterland of Šibenik, with mixed ethnic Serbian and Croatian population at present time. Before the war in Croatia the village was inhabited mostly by Serbian population which after the war mostly fled to Serbia. In 1997 the village was repopulated by Croatians from Janjevo, a small village in Kosovo which was known as one of the

oldest Croatian diaspora communities. In this paper, based on our field research conducted in the village of Kistanje, we pay special attention to the analysis of emotions that Croatians from Janjevo attribute to the very act of their relocation and the complexity of the context in which it occurred. In particular, we explore their (re)configurations of the notion of "Croatianess", "home" and "homeland" across time and space, as well as their contemporary struggles over the social regulation of belonging.

Mario **Buletić**  
*(Ethnographic Museum  
of Istria, Croatia)*

### What are You Afraid of? Fear in Our Everyday Life

The title of this paper is the working title of the research and exhibition project that I just began as museum curator at the Ethnographic Museum of Istria, Croatia. The aim of the exhibition is to explore the universal emotion of fear from the perspective of individuals and the local Istrian community. It focuses on cultural and social dimension of fear, as an assemblage of elements of material and intangible cultural references. Reflecting on fear in the everyday life means digging in our culture of living from different perspectives: the

origins of fear and its manifestations; the mechanisms of fear in different situations, in particular moments and places; fear as an answer to real or supposed situations of danger; the iconography of fear; the manipulation of it. Facing with fear means taking an effort to understand ourselves, as well as to question our relations with the Other. Personal and collective fears can reflect what we define as tradition or cultural background, how we deal with the present and what we expect from the future. Rather than offering unilateral answers or suggesting binary positions, the idea of this project is to propose a reflexive and multiple perspective on fear in people's everyday lives.

Zlatko **Bukač**  
*(University of Zadar, Croatia)*

### Optimism in Exclusion - Simplifying Nation through Children's Popular Culture

Paper deals with ways of how cultural representation of belonging to a particular state comes to the surface through public space. Specifically, this work aims to locate discursive mechanisms that articulate phantasmic relations of the nation through commercial products aimed specifically at children. This is analyzed in popular chocolate products that were

omnipresent in Croatia during and after the war in the 90s. National identity has its omnipresence, as a nodal point (Laclau, Mouffe, Lacan) in various products of popular culture, primarily, as Ghassan Hage pointed out in his book *White Nation*, in its products focused on children. By analyzing three most popular and unique Croatian product - the chocolate sticker albums *Cro-Army*, *Maki* and *Viteške priče* - results presented in this paper point out to the interconnectedness, i.e., “field of discursivity.” This field is formed by discourses about war, religion, and history as “nodes” to govern the notion of “real” national identity to children within the such as it was and is today regarding Croatians. In this case, what it means to be a Croat is pointed out through these nodes which, in return, construct the discourse of feeling of belonging and constructing optimism through the exclusion of difference and apply the significance to the nodal point that is Croatians.

Juraj **Buzalka**  
(*Comenius University, Slovakia*)

### Peoples’ Economy Nostalgia and Mobilization of Livelihood Emotions

This paper discusses one of the successful narratives common for

populist mobilization, the economy and its relations to the past. It argues for understanding of politic as based on mobilization of nostalgia that anchors emotional longing for what I adopt from cultural economy perspective and develop further as the peoples’ economy commemoration. In the case of Eastern Europe I suggest we look deeper into people’s everyday economic practices and ideas under communism, their transmission, and/or re-invention by contemporary populists in order to understand a good part of the present day crisis of liberal economic and political system and the emotional appeal this economy represents instead. Using ethnographic and other material gathered mostly in Slovakia and neighboring countries of East Central Europe (Poland, Hungary, and Czech Republic), I argue for fuller understanding of ambivalent role that communist modernization had in developing of the specific model of livelihood strategies, ideas, and practices I call post-peasant. This peoples’ economy is widely remembered regardless or as unintended consequence of communist modernization, not as an integral product of it. This economic model is further mobilized by skilled populist politicians as nostalgia that easily incorporates various ideological perspectives including the anti-communist one. The emotional attachment to this peoples’ model

goes beyond simplistic circumcision of political mobilization such as in ‘national populism’ and the like. In another perspective I argue for post-socialist parameters of populist politics in Eastern Europe, including Southeastern Europe, as a regional manifestation of larger global populist *Zeitgeist*.

Tanya **Chavdarova**  
(Sofia University “St. Kliment  
Ohridski”, Bulgaria)

### Emotions Do not Always Come Second: The Role of Emotions in Business Culture of Bulgaria

This paper seeks to explore the role of emotions in Bulgarian business culture and to compare it with the ideal typical Western business culture. It makes use of data from a number of qualitative studies in which the author has been involved. These include a study of the patterns in which sole proprietors emerge and become established (2005); a study of cultural encounters in business (2003) based on 25 in-depth interviews with Bulgarian and foreign entrepreneurs and managers; a study of informal self-employment (2009) based on 24 semi-structured interviews with informally self-employed workers; and a study of contracts with hidden clauses (2012) based on 12 semi-structured

interviews with young workers who have concluded fake labour contracts with companies operating in Sofia.

The theoretical interpretation of the manifestation of emotions in national business culture is grounded on three models vastly applied in the cross-national surveys- these of G. Hofstede, F. Trompenaars & C. Hampden-Turner, and R. Münch. With a theoretically impartial attitude, the explanatory power of these theoretical models is compared as a means to explain the role of emotions in business. The central methodological hypothesis is that the various cultural dimensions are interdependent and cannot be explained outside their mutual dependence. Diffuse and affective culture, particularism, and high power distance are considered to be leading dimensions explaining the role of emotions in Bulgarian business. They are examined in depth and the perceptions of the Bulgarian and the foreign managers about them are put into a comparative light. The fundamental role of trust in business is analysed. The findings indicate that a North - Sought line of distinctions between business cultures in Europe appears to become increasingly relevant as related to the emotions.

Adriana Cupcea  
(Romanian Institute for Research on  
National Minorities, Romania)

Being a Muslim Among the  
Xoraxane in Dobruja (Romania).  
A Case Study on the Town of  
Medgidia (Mecidiye)

The main objective of my research is to explore what means to be a Muslim in an urban *Xoraxane* community from Dobruja (Romania). I start from the assertion of Talal Asad that religion cannot be isolated from the other spheres of the society and that its constituent elements and relationships are historically specific. He points out the need to understand the historical conditions that enable the production and maintenance of specific discursive traditions or their transformations and the efforts of practitioners to achieve coherence.

In this sense, based on archival research, local press analysis and especially on fieldwork (semistructured interviews, life histories, participative observation), in the postsocialist town of Medgidia (*Mecidiye*), situated in the southeastern part of Dobruja (Romania), I analysed the effects of communist processes, rural-urban mobility, urbanization, industrialization, secularization, on the ethnic and religious identity of the *Xoraxane* community. I will try to determine how their worker class status, achieved

in the communist period, co-existed with the Muslim *habitus* (Bourdieu) and how the post-socialist transformations, like unemployment, the lack of ability to secure resources, the migration to Turkey and then to the Western countries, the presence after 1990 of Turkish economic and religious actors in Dobruja, influenced their option for a Turkish identity and the way they are living the Islamic religion. In order to define the concept of being a Muslim, I subscribe to Gabriele Marranci's assertion that Islam is essentially an emotional category, that Islam is about the feeling of being a Muslim. So, I intend to observe the dynamics of Muslim lives, those acts of identity (practices, beliefs, family, culture, public behaviour, gender relations) which in relation to the personal life history and the particular environment, here the postsocialist and post-industrialised town, defines what means to be a Muslim in the *Xoraxane* community of Dobruja.

Vesna Delić  
(University of Belgrade, Serbia)

Ko god dikel, pozz! - Whoever is  
Watching, Hello! Internet Use in  
Roma Community in Montenegro

The purpose of the paper is to  
determine the way Roma Community  
in Montenegro uses the internet and



social media in order to communicate with other Roma people in the country and abroad; the paper furthermore examines the way in which via “live video” Facebook option and posting photographs on a daily basis, Roma people not only strengthen their family and friend ties but also restore religious and ethnic identity. Based on the last census in 2011, there are about 8000 Roma in Montenegro. According to available data, 70% of Roma are illiterate and every other person is unemployed. However, even with such low socioeconomic status and level of education, the research I have conducted for the purposes of my doctoral dissertation shows that a large number of Roma 15 to 60 years of age own a smart phone, and that they are very active on social media, particularly on Facebook and in using apps such as Viber and WhatsApp. During research, I had the opportunity to witness the habit of sending every detail of a celebration via Viber or Facebook to family members living abroad. This way, they were all partaking in this important event, and were confirming their virtual presence by “liking” and posting emotional comments. On the other hand, and thanks to the years of working with this population, I have 60 Roma people as my Facebook friends and hence my insight into their social media habits of use. Confirming their friendship on Facebook has allowed me to do “field

research” from home. Taking into consideration the frequency as well as diversity of content that Roma people post on Facebook on a daily basis - ranging from posting everyday getting around via photographs or live videos, posting videos or photographs of religious content, to broadcasting holiday celebrations, engagements and weddings - may anthropological research topics have arisen as well as questions that I would like to pose in this paper: To what extent has the internet become a powerful tool in unifying and reuniting Roma family members once separated?; in preserving of their tradition, as well as language through broadcasting their rituals?; in strengthening their religious identity through readily available religious content? In short, I am interested in the way the Roma “live” in the virtual world and the way that world influences the whole community while offline.

**Karin Doolan  
& Dražen Cepić  
& Marta Džaja**  
*(University of Zadar, Croatia)*

### The Affective Dimension of Class Belonging in the Context of Charitable Giving and Receiving

In this paper, we examine the affective dimension of social class belonging in the context of charitable

“giving” and “receiving”, inspired by Reay’s (2005) work on the “psychic economy of class”. For Reay (2005), social class is not only a matter of objective life circumstances and chances, but is rather deeply etched into people’s psyches with emotions such as envy, arrogance, pride, embarrassment and pity contributing to the “affective lexicon of class” (2005: 913). We empirically explore this understanding of the lived experiences of social class belonging by drawing on ethnographic data, including interviews and observations, conducted in late 2017 and early 2018, in two contrasting socioeconomic contexts in Croatia: a charity organization devoted to humanitarian causes, traditionally linked to upper-middle class membership, and a soup kitchen that caters to socially disadvantaged citizens. Briefly, the narratives of our upper-middle class interviewees suggest they take pride in their charitable activities, describing their “giving” as acts of generosity grounded in empathy with those groups they choose to help. In the soup kitchen, by contrast, a critique of the post-socialist Croatian setting devastated by privatization, as well as recalled nostalgic memories of a caring socialist state, takes central stage in the narratives of our lower-class interviewees, for whom “receiving” is a matter of survival. The soup kitchen is indispensable to their livelihoods, with their

initial feelings of stigma and shame overcome over the years of soup kitchen use. Importantly, the emotions expressed by the people eating in the soup kitchen are not merely negative—rather, “failure” yields to a quest for dignity and pride. Indeed, acts of gift-giving on the part of our lower-class interviewees’, particularly to those employed in the soup kitchen, dignify the straitened conditions in which users of the soup kitchen live. On the basis of our comparative analysis of the two sites, we develop an affective perspective on classed gift-giving and receiving (Mauss 1925; Muehlebach 2012).

Stefan **Dorondel**

*(“Francisc I. Rainer” Anthropological  
Research Centre, Romania)*

### Ruined Infrastructure, Spontaneous Rewilding and the Care for Nature: Stories from the Lower Danube Floodplain

This paper attempts to make visible, at theoretical level, infrastructure and to link it to the nature restoration and the literature on affects. The first two topics have recently emerged as new domains of research in global sociocultural anthropology. However, anthropologists of southeast Europe have paid less attention to these. Engaging ethnography carried in several

villages along the Lower Danube (2014-2016) the paper documents two cases in which spontaneous restoration - the return of the marshes, of wild animals and waterfowls in areas previously engineered by the communist regime - triggered new affects of the local people for an emerging 'new nature'. The spontaneous nature restoration has unfolded due to the ruination and abandonment of the socialist productive agricultural infrastructure. The ruined infrastructure (electric pumps, pipes, irrigation canals) linking the Danube River with the agricultural fields behind the socialist levee is the means through which the river floods yearly the agricultural fields and the abandoned fisheries creating a 'technonature'. The spontaneous movement of the nature, which uses human derelict technology to reclaim its space, triggers feelings of attachment of local villagers for this new nature. Nature's comeback perceived as 'natural' is opposed to the national and international plans to restore the former floodplains of the Danube destroyed by the socialist regime, which is perceived as the outcome of political maneuvering and as state's plan to reinstate control over these fields. By exploring local villagers' attachments to 'technonature' I intend to show the way people construct their feelings for the natural world.

Arbnora **Dushi**

(*Institute of Albanology, Kosovo*)

### The History of the Border from the Perspective of Longing for Separated Family

The feeling of yearning that comes as a result of missing people and places as well as the inability to turn back time affects the social, national or ethnic identity of a group or collectivity. Many Albanian families in the border area between Albania and the former Yugoslavia (the north-western border of Kosovo today) lived with this very powerful feeling as they were split up by the political border between these two states for almost half a century (the second half of the twentieth century). The narratives of these family members from both sides of the border, even those of the second generation, are shot through with longing for and memories of family members, friends, homes and neighborhoods and the time before the border was established. The yearning for *Albania*, with which everyone and everything the other side of the border was identified, could be found in most of the narratives of the Kosovar families that lived in the border region during communist rule.

In recording the stories of these families, we can see how this feeling of yearning developed, how

it manifested itself in different time periods, how it was overcome after many years and how it was passed onto to future generations. Memories from that time continue to be present in social media today, as well as in the stories told between generations. By analyzing this material, we will see what this yearning and nostalgia tell us about the relationship between the past and the present, from the viewpoint of memory studies, border studies and the anthropology of nostalgia.

Sanja **Durin**  
(*Institute of Ethnology and Folklore  
Research, Croatia*)

### Shame or Pride - Spacial Regulation of Sexualities

According to Gill Valentine the space on itself has no meaning. The space is performative - the practices that are performed in particular space produce its meaning and the power relations within it. But different spaces, and especially public spaces are naturalized, which makes some practices within them suitable, while some other practices not. In Croatia, this is especially the case with queer practices which are most of the time not gladly seen in public spaces and regulated by the sense of shame or non-belonging. Based on ethnographic

research on emotional experience of the city of Zagreb by lgbtiq citizens, this presentation will show if and how the practices in public spaces are regulated by shame or pride.

Ivelina **Eftimova**  
(*Shumen University, Bulgaria*)

### Informal Social Support: A Key Component of Healthy Aging

Healthy aging as an integrative biopsychosocial process involving multiple contributing factors: social structural, individual-level and biological. The social characteristics, such as the nature and extend of social ties with others (in contexts of family and community), along with behavioral practices related to positive emotional state and health like patterns of exercise, nutrition, smoking and drinking are very important for aging. The report focuses on the types of informal support from family members, friends, neighbors, and even acquaintances. It is based on the result from ethnographic research on various senior citizen centres. The data show that many elders are able to live safely and meaningfully in the community because of such informal supports. These also enable them to engage with the larger environment and continue the social interaction they enjoy and need in order to thrive emotionally, socially, and intellectually.

Cornelia **Florea**  
*(University of Bucharest, Romania)*

Jiu Valley: The Valley of Death,  
 the Valley of Tears

The article falls under the category of case studies, focusing on the revolt state permanently fed by the job insecurity in the mining field, the main way of subsistence in the Jiu Valley starting from the mid XIX<sup>th</sup> century. The Jiu Valley is the biggest coal field in Romania and the coal resources of this area were the main support to the heavy industry until the end of the XX<sup>th</sup> century. Here, in the 80`s, almost 50,000 miners were hired “to bring coal to the country”, one of the communist slogan that lead the miners work. The miners revolt was always caused also by the risky work conditions that consist in a permanent danger of the unpredicted accidents, the hard work that miners (and their families) had to face in the underground. This paper aims to examine and support a fair complaint of the miners community, often unfairly stigmatized, ignoring important aspects of everyday existence. After almost 200 years of work, the mines are all to be closed down up to the end of 2018 and the fear of the lack of the financial support of their life makes the people from the mining area to wonder what would come after that. The case study strives to put together

bits and pieces of the miners’ lives, as depicted from direct interviews, direct observations or from mass-media resources under anonimous complaints, having in mind that there is an permanent fear to talk about their problems in public.

*Keywords:* underground, mine, death, despair

Ioana-Ruxandra **Frunțelată**  
*(University of Bucharest, Romania)*

Grandmothers in Every Village:  
 Coping with Emotional  
 Attachment Towards Informants  
 in Ethnology ‘at Home’

Long-term ethnological fieldwork in Romanian villages, since 1995 to the present, has always raised for myself and my team colleagues the complicated issue of dealing with the emotional connection that was set up between us and our informants. Many researchers get attached to their ‘best’ informants and keep in touch with them for the rest of their lives, even if they don’t meet again after the fieldwork is over. The fact that a number of informants become like ‘family’ to them triggers a feeling of deep frustration for researchers who get concerned with the moral implications of using their personal relationships with people on the field for professional purpose. As different

from the approach of cognitive anthropology, which studies the cultural determinations of natives' emotions mostly by analysing linguistic expression of feelings, my paper focuses upon emotion as an outcome of the relationship between researcher and informant in ethnology 'at home', by considering not only verbal interaction, but also gestures, images and objects.

I argue that attachment to field informants gives the ethnological experience a 'human touch' that is unlikely to be found in other intellectual domains but, at the same time, may undermine its scientific neutrality. Nevertheless, since it seems unavoidable to get attached to our informants while doing ethnology 'at home', one way to cope with emotional entanglement is to describe it rigorously and include it in the reflexive frame of our professional writing. We should also take into consideration that the empathic relationship which develops between researcher and informant changes both actors and the field accordingly and we have to refine our methodology to account for that change along the way.

Jasna Galjer  
& Sanja Lončar  
(University of Zagreb, Croatia)

## The Socially Engaged Architecture and its Memory

The paper investigates the links between architecture and its social purpose, with a specific focus on the institution known today as *Public Open University Zagreb* (POUZ) and previously also as the *Workers and People's University of Moša Pijade* (RANS). The focus is on the innovative character of the architectural concept of socially engaged architecture and its changes in the context of societal transformation from the beginning of the 1960s to the present. This is a complex relationship between employees, users, programmes and the designed architectural environment on the one hand, and the political, economic and social context on the other. The interpretational framework employs the theories of architecture and design, anthropology of space and of architecture, anthropology of work and of education. The aim is to examine the sociocultural categories and the relationship between culture and the city (and work) in the variety of periods since the institution was founded. This, in addition to the theoretical and methodological insights afforded by ethnology and cultural anthropology approaches to space and architecture, will demonstrate how the significance and values ascribed to the public space were shaped and modified through time.

**Yana Georgieva Yancheva**  
*(Institute for Ethnology and Folklore  
 Studies with Ethnographic Museum,  
 Bulgarian Academy of Sciences, Bulgaria)*

**Collectivization and Trauma.  
 A Comparative Study Based on  
 the Fieldwork in Bulgaria and  
 Bessarabia**

This study is based on the comparison of the results of an ethnographic research on the process of socialist agricultural collectivization in Bulgaria and among the so called 'Bessarabian Bulgarians' and Gagauzes in South Moldova and South Ukraine. In my work on that topic I put the focus on the problems of peasant's affection to land and property during the process of collectivization. I answer the question why it was so difficult and traumatic for the peasants to join the collective farms and I analyze the emotions which were driving and affecting them, and causing their resistance against or their affiliation to collective farming. I present how these affections determined the traumatic experience of these events among many rural communities. A special focus is presenting a picture of the various aspects of traumatic experiences during the collectivization. After the collapse of the socialist system, rural communities had to experience the difficulties of the opposite process - decollectivization and

restitution of land. That caused other traumatic experiences (clashes among heirs, disappointments, stress caused of the impossibility to work the property, or stress caused by the market situation). I am interested in the cases when the same respondents' affections to land have changed dramatically after the restitution.

The analysis in this study relies on the biographical approach and its methods, on the study of memory work and a discourse analysis of cooperative and local communities' documents. This comparative method allows understanding the transformations in the social and historical experiences of the individuals, the transformations in their cultural beliefs and emotions on an everyday level, and the meaning that people attach to their actions. The analysis of life stories also allows us to trace the relationship between individuals' personal experiences of the event and the historical event itself.

**Antonio Grgić**  
*(Graz University of Technology)*

**The Shadow of the Destroyed  
 Synagogue (Zagreb Monument to  
 Holocaust)**

During World War II in the Zagreb city center a city synagogue has been destroyed. Even today at that

spot empty space remained. In place of this gap in the urban tissue the shadow of the missing synagogue would be painted in black. The shadow will be “cast” on the street, sidewalk and tram tracks. In this way, passers-by, both pedestrians and passengers on the tram, would daily pass “through” that shadows. They would enter into the shadows and after that come out of it. The sense of going through something invisible and yet always present will be created.

This monument is not material, it would be felt, it will be built from the emotions of going into the dark and exiting it. This should be a transition from light to dark space, exiting the everyday life and returning to it. This is not planometric projection, but a stereometric one, there are the walls to this space but not visible, or a material ones, but walls which would be sensed with whole body during transition from light to dark space. This shadow drawn in this way not to destroy existing urban place or its memory, it’s just a new layer in the history of that place. It is a kind of formal, material and spatial non-invasiveness, which should accompany any attempt of piety and humility of us living versus those who are no longer among us.

Valentina **Gulin Zrnić**  
(*Institute of Ethnology and Folklore  
Research, Croatia*)

### Affective Urbanism of Zagreb: Chasing Recent Urban Changes

Affective urbanism refers to „an urbanism animated by a conceptual vocabulary specific to affectivity“, and affects “become infrastructural to urban change” (Ben Anderson and Adam Holden, 2008). This perspective is the starting point in order to understand recent urban transformations of the city of Zagreb. The paper is built on twofold material: on the analysis of representations of Zagreb constructed in touristic material (brochures, video clips, photographs) and affects it advertise and boosts; and on the analysis of ethnographic material (fieldwork notes, interviews) which reveals the relationships between urban space and city inhabitants. These relationships are built on entwining uses of, meanings of and emotions towards particular space while public events organized in public space are becoming important triggers of expressing affects. The research is focused on central public spaces (parks and squares) in Zagreb and it is carried out within the project “City-making: space, culture, and identity” ([www.citymaking.eu](http://www.citymaking.eu)).



Linda **Gusia**  
*(University of Prishtina “Hasan  
 Prishtina”, Kosovo)*

Parallel Education as Forms  
 of Resistance - Kosovo School  
 System (1991-1999)

The battles around the national identity in Kosova started and became central in so called parallel education. The application of new educational and labour laws by Serbia after the forceful abolishment of autonomy in 1989 shut down the schools in Kosovo. The continuation of education in living rooms, garages, cellars, etc. was a powerful demonstration of resistance and disobedience. Furthermore parallel school system became the embodiment of Albanian non-violent struggle during the 1990-is. The paper looks at the blurring and shifting of public / private spaces, that prescribed new forms of solidarity, sense of community, every day life and activism.

Graduating myself from a high school that was often romantically called a 'school of resistance' was formative as well as haunting personally and academically. I employ standpoint theory coined by Dorothy Smith as a starting point of investigation considering my personal position towards the questions I rise and subjects I study as well as claim that certain socio-political positions

occupied by groups who lack social and economic privilege can also become sites of epistemic production. The paper draws not only from my personal experience but also considers other sources like, in-depth interviews with organisers, teachers and students, archives (public and personal) focus groups, secondary published and unpublished resources. I also look closely at the dairies of former students as form of documentary evidence of student's emotions, concerns and utter politicizing of everyday life at that time.

Hariz **Halilovich**  
*(RMIT University, Australia)*

The Personal, the Public and the  
 Political: Emotions, Memories  
 and Identities After 'Ethnic  
 Cleansing' and Genocide

This paper explores the interplay between personal emotions and public memories of the 1992-95 war in Bosnia and Herzegovina (BiH) by focusing on both the private collections (personal archives, war-related memorabilia and testimonies) and public museums and galleries displaying the war-related content (documents, photographs and artefacts). The paper is particularly looking into the affective potential and utility of both tangible and intangible records,

i.e. material artefacts and stories, in shaping the narratives about the recent past and how these narratives impact on personal and collective identities—and subsequently reflect on the politics in contemporary BiH and in the diaspora. The ethnography on which the paper is based was conducted in public places (museums, galleries and *sites of memory*) and private homes in Srebrenica, Prijedor and Sarajevo as well as among the Bosnian refugees who settled in St. Louis (USA) and Vienna (Austria). Moreover, several creative works—including poems, novels, films and art exhibitions—have been analysed and positioned in relation to real events, places and people. The author argues that artistic representations in particular articulate or evoke affective dimensions of memories and thus should be regarded as important source of data as the documentary and ‘scientific’ records. The paper concludes that emotions are an inseparable part of embodied or evoked memories and that the primary aim of different forms of memorialisation is to generate shared emotions among the participants and spectators. As described in the paper, the shared emotions can have both healing and re-traumatising effects on individuals and communities.

Zanita **Halimi**  
(*University of Prishtina “Hasan Prishtina”, Kosovo*)

### The Sense of Continuity and Communion Through Photographs

Due to the fact that photographs contain emotions, family memory and history, people are very connected with them. They feel, smell, laugh and cry by looking at them. The photography presents “cultural inventory” (Collier, 1987), not only of material culture but also of the relationship with people.

For Kosovaan people the concept of family is very meaningful, and the members of families are very connected to each other. Kosovaan ethnologist regarding Kosovo Albanian family relations argues that: “They have strong and characteristic connection with family, which they leave or get temporarily separated from, only when and if they are forced to do so.” (Krasniqi, 1979).

In this paper I will speak about the importance the photography has on family continuity and communion based on the stories collected about the deportation of families and their separation during the 1999 war in Kosova. I am not going to speak about war in historical perspective in this paper, but about the importance of family history, and memory represented

through family photographs. I will try to elaborate how even while in the war they think and care about them. Stories are collected from different geographical regions in Kosova. I will focus on private narrative as a reflection of family memory. How did they try to hide family photographs during the war, how family photographs survived during the war? How are they linked through family photography? What do they compensate through photographs? In order to understand better the feelings and senses that photographs evoke in them, beside ethnographic interviews the method of participant observation proved to be very fruitful.

Petra **Hamer**

(University of Graz, Austria)

Memory, Music and Cultural  
Manifestations in Everyday  
Life Sarajevo Under Siege from  
1992 to 1995

War in Bosnia-Herzegovina officially started on 6 April 1992 and lasted till 14 December 1995. The capital city Sarajevo was under siege, as on the surrounding hills Yugoslav/Bosnian Serb Army was bombarding the city underneath it. People who stayed in Sarajevo were therefore forced to adapt the new circumstances and

interestingly they adapt in the most interesting way: with culture and spiritual resistance. Inela Nogić, miss of besieged Sarajevo from 1993 said “*It was a crazy thing to do during the war [the beauty pageant], it was some kind of a defence mechanism we all had. We tried to live a normal life.*” This presentation is based on conducted fieldwork in Sarajevo from 2011 to 2013, when I was interviewing people about everyday war-life. I also used the archive method, read the daily newspaper *Oslobođenje* and magazines that were released during the war. I want to present not only personal stories of my interviewees, their perception of life *in* war, where traumas and emotions had intertwined with the physical need for survival, but also practices of overcoming personal traumas through culture and music. As Ivana Maček said “*.../ the naming of the trauma is not only a form of resistance but can also be a way of healing.*” (Maček 2007: 41) Therefore I will also speak about functions of music, play some musical examples and present other cultural manifestations that were important part of their war-life in Sarajevo under siege.

Ana **Hofman**  
(*Research Centre of the Slovenian  
Academy of the Sciences  
and Arts, Slovenia*)

### Politics of Leisure and Alternative Forms of Life After Yugoslavia

“Eight hours of work, eight hours of culture, eight hours of rest” is the slogan that was used to norm leisure-work redistribution during socialist Yugoslavia. After the end of socialism, privatization of former socially owned companies, diminishing of worker’s rights, increased precarization and (self-)exploitation have contributed to radical reconstitution of work-leisure relationship. In this paper, I engage with the transformation in the field of leisure in order to detect potential fields of resistance to the structural feelings of vulnerability, uncertainty and instability in the region. I will focus on the self-organized leisure activities, which call for politicization of the field of leisure and its potentials in resisting vulnerable modes of existence after Yugoslavia. To do that I use an example of the “self-organized choirs” (*samoorganizovani horovi*) across the region of former Yugoslavia, which employ collective spirit of choral singing, emphasizing its revolutionary, rebellious side and emancipatory potential. Choirs organize and participate in

protests and events for various local, regional and global causes addressing urgent political, economic, and social issues. From their very foundation, self-organized choirs have thoughtfully dealt with the idea of the self-organized collective. In this paper I ask following questions: How participation in self-organized leisure activities mobilize people to resolve to live, persist, and resist to precariousness, feelings of instability and uncertainty? How collective singing generates new affective mobilizations, enabling one to detect a potentiality of the ‘political’ in what is usually seen as “just enjoyment”? How can communal artistic leisure activities (e.g. collective singing) serve as an emancipatory vehicle for building new forms of solidarity across national borders in the area of former Yugoslavia?

Lea **Horvat**  
(*University of Hamburg, Germany*)

### Affective Economy of Longing for an Apartment in Socialist Yugoslavia

After the Second World War, Europe experienced a widespread housing shortage. In socialist Yugoslavia, one of the most popular solutions included employers’ distribution of apartments. However, the process

of receiving an apartment was usually slow, had an uncertain outcome. Waiting/ranking lists relied on a plethora of criteria (current housing situation, work experience, family structure, etc.). At the first glance, the waiting list system, allegedly based on measurable variables, was highly objective and transparent. However, a wide range of emotional responses steadily spilled over onto the applicants' request forms, guestbooks, and other unexpected outlets. Why did the emotionalized narrative on housing distribution, with an emphasis on a tedious waiting process, appear in the public discourse? What was the purpose of affects in the internal application process?

In the first part of the paper, the spectrum of emotions expressed in the narratives of those waiting for an apartment will be examined based on the products of Yugoslav popular culture, revealing ubiquitous plots that emerged in the 1960s. In the second part, based on the sources preserved in the Croatian State Archives in Split, the emotionalized entries on the application forms, the applicants' desired outcomes, and the narrative configuration will be discussed. This research relies on historical discourse analysis and explores the ambivalences of affective economy as a vehicle for criticism on housing policies, an outlet for the frustrations of dwellers *in spe*, an expression of hopes and desires, and

an attempt to improve an applicant's success in the application process.

Mirela **Hrovatin**  
*(Ministry of Culture of the Republic  
of Croatia, Croatia)*

### Constructing the (Sacred) Self via Personal Votive Prayers

Relying on Geertz's interpretative theory of culture and Bourdieu's notion of habitus, a part of the paper's goal is to show what functions and place personal prayers such as vows hold in the life and religiosity of individuals in Croatia and how they are constantly re-created. Another part of the goal is to try to analyse how the prayers help construct one's own (sacred) personality, according to Pandian's theory of the sacred self and the sacred other. In that sense, the recent changes in the use of votive prayers would be also interpreted in the light of Csordas's insight into the influence of religious practices on the self. The data has been gathered in Croatia through the open interviews, from archival material, published online and written materials, combining different sources and the author's own insight she has about her culture. The gathered information and subthemes analysed range from the motivations of personal prayers, through communication with the sacred and defining

one's own place in the world, to building and transformations of the (sacred) self. On the basis of the insight into personal votive prayers, some of the aspects of cultural, religious and social context that govern that practice are shown. A special attention would be given to the ethics of such a research of religious practices as it deals with personal data and tackles some of the religious attitudes of both the known (interviewed) and unknown persons about whom personal information is available publicly in different sources.

*Keywords:* sacred, self, personal, votive, prayer

Armanda **Hysa**  
*(Center for Historical and  
Anthropological Research, Albania)*

### In the Name of Love: The Slow Revival of Sufism in Postcommunist Albania

The relationship between religion, laicity and nationbuilding in Albania has been the focus of scholars who have conducted research on Albanian nationalism, and on the revival of religious institutions after the fall of dictatorship. Little has been written, however, on the nonpolitical sides of such revival. Questions like “what pushed people back towards religion, embracing certain beliefs and

practices that were formerly banned? Is, and should religion be studied just as one more form of belonging and identity?” - have been vaguely answered. What about emotions? Do they play a role in the choice to become part of a certain religious community? Apart from political and social factors, like the need for believing and belonging something and somewhere, apart from the question of social trust, what is the inner drive that push some people to embrace religious beliefs and practices?

Having in mind such questions I started a research on a marginal group among Muslim believers and practitioners: the orthodox Sufis. The presence of Sufi orders in Albania dates back to the beginning of Ottoman rule. Some of these orders, like the Halveties, the Rrifais, The Qadirijs and the Nakshibendies have been closely connected to local mosques. The members of such orders have not been or considered as distinct part of the larger group of Sunni Muslims. Neither were such the Bektashies. With the ban on Bektashism in Turkey in 1920ies the World Center of Bektashies moved to Albania, and Bektashism became more and more heterodox. After the fall of communism, the link to the traditional past was cut almost completely, and Muslims were embracing the most orthodox form of Sunnism, called Salafism, which considers that the Sufi orders

have gone astray. The Bektashi community earned the status of a distinct religious community. For these reasons the revival of orthodox Sunni orders continued in a slow pace. Nowadays many Muslim practitioners that identify as Sufis are not even attached formally to any order, Shejh or Tekke. Most of them, however, give one answer to the question why they identify as Sufi Muslims: Love

The aim of this paper is, then, to focus on understanding of love as a driving motive towards religion, and on the understanding of religion as a set of ideas and practices that materialise love.

Semuc Vlad **Ionut**  
 ("Constantin Brăiloiu" Institute of  
 Ethnography and Folklore of the  
 Romanian Academy, Romania)

### Ancient Elements in a Romanian Custom 'Călușarii'

Among the Romanian ritual dances, Călușarii undoubtedly holds the most important position. It is both a dance and a custom performed in one and the same act. More than any other Romanian custom, the Călușarii appears as putting together rather different, sometimes contradictory elements. Through its archaic and pre-historical origin, the dance proved

sometimes to have been more relevant than the language in preserving and transmitting certain most ancient beliefs. Nevertheless, during the different historical periods, the custom has acquired new interpretations which did not modify, however, its initial significance (the ritual practices as a whole). It has also preserved its essence unaltered.

We will tackle the matter from two viewpoints: *deciphering* the significance of the elements composing the dance; *giving* a new explanation as to the origin of this cultural manifestation. Therefore this approach is rather difficult. Yet, the identification of the cultural and historical strata out of the whole ensemble of rituals and ceremonies reconstructed on the basis of the available information is not certain. But, in this case, it is the only way we can study the primitive cultural forms. The Călușarii dance was and still is a widespread custom over the territories inhabited by the Romanians. In south-eastern Europe and Europe in general, the Călușarii are known as a distinctive symbol of the Romanians, even since the Middle Ages.

Lenka **Jakoubková Budilová**  
(*Charles University, Czech Republic*)

“We Loved Each Other Very  
Much.” Emotions and Senses in  
the Choice of Spouse in a Czech  
Village in Bulgaria

My paper will explore emotions and senses that concentrate around the moment of the choice of a marriage partner. I will discuss various emotions between actors who enter into this scene both in the private and the public life. A case study of Voyvodovo, a former Czech village in Bulgaria, will be presented as an example. A community of Czech-speaking Protestants who moved to Bulgaria around 1900 and formed a closed, endogamous community characterized by strict observation of Protestant ethics will provide ample material for the exploration of this issue. My data is based on fieldwork including participant observation and interviews with the former Voyvodovo villagers (who moved to Czechoslovakia in 1950) and their descendants, and on the archive research including the analysis of the Voyvodovo parish registers. Voyvodovans married for life and the choice of the future spouse was often seen as a battlefield between the young, their parents, and the wider community. Yet this moment cannot be simply described as a conflict between romantic love and

arranged marriages, because the emotions involved were complex and they developed in time. Emotions will be discussed in the context of personal choice, parental wishes, ideas about “good life” and “equal match”, or the efforts to marry “believers” and not to “marry out”. I will see the choice of a spouse as a focus point around which various emotions and senses materialized.

Marek **Jakoubek**  
(*Charles University, Czech Republic*)

How Does it Feel when Your  
Informants Die?

The presentation will be devoted to the phenomenon of the extremely emotionally demanding situation - the death of informants. This is a phenomenon that, in the case of long-term anthropological research, i.e. research lasting for more than one decade, is a practically unavoidable part of the researcher’s experience. Despite this fact, hardly any scholar literature dealing with the methodology of this type of research addresses this topic. For this reason, the researchers are usually left unprepared for the death of their informants. The death of people you have been involved with for many years, and with whom you have often developed a strong emotional bond, presents a



challenge for the researcher and his work. What the death of an informant means for the research and the researcher and what impact it has in both cases is presented on the author's own experience with the long-term (1997-2017) research of Voyvodovo - the former Czech village in Bulgaria.

Danijela **Jerotijević**  
*(Institute of Social Anthropology,  
 Slovakia)*

### Emotions and Coping Strategies among Former Workers in Central Serbia

Presentation, based on long-term field research in central Serbia, will focus on former workers of closed / unsuccessfully privatized factories and their coping strategies while dealing with life situation. The informants were people, mostly in their fifties, who have been without permanent job for few years, some of them living on the edge of poverty. In-depth interviews and visits of households were used to collect the ethnographic data. Emotions were important part of interviews as most informants expressed fear from the unsecure future, but also fear caused by general (political) situation in locality and lack of trust in local institutions. Despite the fact that narratives were full of negative emotions as

anger, desparation, even shame and guilt, these people did not give up on life and on daily base, struggled to survive and feed their families. The aim of the presentation will be to 1) analyse narratives through prism of expressed emotions, 2) explain which strategies of emotional coping informants used to „survive“. These strategies differ among men and women, but differ also within the gender, depending of individual personalities. They vary from religious and sport activities to poem writing, black humor and sarcasm etc.

Lumnije **Kadriu**  
*(Institute of Albanology, Prishtina)*

### Diasporan Holidays and the Feeling of “At-Homeness” - Kosovo Albanian Case

The main motivation for diasporan holidays is keeping ties with the homeland, family and friends and the compensation of the feeling of “at-homeness” that they lack all year long. However, summer time, in modernity, among other things, is the season when most of people plan to go to the seaside. In the case of Kosovo Albanian diasporians summer time holidays are mainly time to visit home (land) but a great number of them also do go to the seaside.

Based on participant observation

and conversations with diasporans, I will try to elaborate the ways diasporans experience the feeling of ‘at-homeness’ while on holidays, both at home(land) and on the beach. Considering the fact that Kosovo, because of its geographical position, does not have its own seaside beach, this research on diaspora holidays beside the resources gained through the fieldwork within Kosovo, was also focused on how Kosovo Albanian diaspora practice seaside holidays in two particular locations, Velipoje in Albania and Ulcinj in Montenegro. So, how and when is this feeling achieved while on homeland holidays? What do seaside holidays mean for this diaspora? How does seaside gain multiple connotations, besides being a touristic place for practices of diasporians? How does and when is the seaside experienced as culmination of ‘at home’ even though it is a place ‘away from home’? As tools for theoretical interpretation of “at-homeness” will be used Raymond Williams’ “structure of feeling”, Ray Oldenburg’s concept of third places, and J. Macgregor Wise’s essay on ‘Home: Territory and Identity’.

Mišo **Kapetanović**  
(*University of Rijeka, Croatia*)

The New Life of the  
Monument: Korčanica

The paper explores postsocialist negligence and reappropriation of a monument located on the Grmeč mountain, Bosnia, and Herzegovina. The monument is a part of a memorial complex involving a hotel, a central monument and a network of smaller sculptures hidden in the forest, jointly commemorating a mobile hospital from the World War Two, operated by Partisan guerrilla fighters. The three separate elements of the complex went through various stages of negligence and decay. The hotel was severely destroyed during the Bosnian War, and while the structure of the building survived, it remains in the unclear ownership and privatization scandals. The network of smaller sculptures in the forest is mostly destroyed or claimed by nature. The main monument building was significantly damaged with negligence and graffiti appearing over the years, while its ornaments have been stolen, but it remained its iconic, abstract form. The monument gained some attention in the recent years, mainly among memory activists and dark tourist adventurers, but this interest only emphasizes the lack of presence and touristic importance the complex had in socialism. The monument is, however still pilgrimed by the local population of Lušci Planka on a particular date, beginning of July. In this paper, I explore how both the destruction and reappropriation of the

monument works for the memory activists and the local population. The research presented is based on the interviews with attendees and observations of memory practices among the two groups.

Ioannis **Karachristos**  
(*Hellenic Folklore Research Centre,  
Academy of Athens, Greece*)

### Dealing with Emotions on the Field and from the Field: The Researcher's Role

Based on the analysis of a variety of ethnographic material - video oral interviews, recordings of rituals, research diaries and fieldnotes - coming from my fieldwork in four different places in Greece, I deal with the issue of managing the emotions of both the researcher and the informants, and of the implications of managing and analyzing these emotions for the production of anthropological knowledge. More specifically, I analyze oral interviews in which the informants were asked to talk about "difficult" issues, which resulted in a high emotional load during the interview. Successful management of emotions -both my own and the informants- was a prerequisite for the unhindered development of the interview. I also analyze ethnographic material from field surveys to record

rituals. In these, research was not limited to interviews with informants, but was supplemented by recordings of the rituals themselves, which I attended in all their phases. So, apart from the feelings of the performers and other community members, I also felt a wide range of emotions that I had to manage in order to be able to continue recording the rituals.

However, the implications of managing the emotions of the researcher and his informants for the production of anthropological knowledge do not end there. Their analysis is a useful tool that allows the researcher to immerse himself into the lifeworld of his informants. We therefore realize that the study of emotions is linked to issues of fundamental importance for field research such as collection, analysis and interpretation of ethnographic material, reflexivity, positionality of the researcher, sensory learning, the agency of the body, the ethics of research, and ultimately the production of anthropological knowledge.

Karl Kaser  
*(University of Graz, Austria)*

### Hollywood in the Balkans - Theorizing the Relationship between Emotions, External and Internal Imageries

When the movie as main medium of modern visual culture emerged and was distributed to the Balkan countries, too, by the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century, the vast majority of the population did not or could not enjoy the new and exciting visual pleasure. The main reasons were its rejection because of cultural-religious reasons as well as the missing infrastructure (electricity, communications, and cinemas). Thus, cinema remained confined to the urban strata until the middle of the 20<sup>th</sup> century, when cinema going became a mass phenomenon. It is common wisdom that the sense of vision is inherent but how we see, what we see and which meaning we attach to it we have culturally learned. We are embedded in traditions of seeing, which again are shaped by the relationship of external and internal imageries. The internal imagery decides about the meaning of external pictures.

In my presentation, I will address a question that has been only rarely raised, namely how people have learned to see in secular ways.

My first hypothesis is that visual cultures, in the Balkans as elsewhere, were religiously shaped until far into the 20<sup>th</sup> century. My second hypothesis is that cinema played a key role in the emergence of secular visual cultures. Cinema, and especially Hollywood's cinema, created visual emotions that became related to western/American pictures and illusions of a better life and which transcended traditional religiously based ways of seeing significantly.

Biljana Kašić  
*(University of Zadar, Croatia)*

### Governmentality and the Political: How to Address Troubling the Human and Post-Humanity?

Where are the zones of (human) indifference and where have the zones of affective enactment towards and/or over others emerged in the public nowadays is one of the most disconcerting questions within contemporaneity. This contribution is primarily driven by the concern of how to articulate a response without calling into question two 'stubborn', almost theological concepts that possess and mobilize thoughts of the political: the concept of democracy and the concept of the future.

By taking into account that

neoliberalism is not primarily a specific mode of economic management but rather “a political rationality and mode of governmental reasoning” (Athanasidou, 2012) and that contemporary anxiety goes both with the apocalyptic effects of its constructing and managing the realm as well as the unwillingness to unravel the multiple implications of what Achille Mbembe calls “necrocapitalism” (Mbembe 2003) and its contemporary forms of dispossession, I will try to create some arguments around this.

As a point of departure I have taken Marina Gržinić’s (Gržinić 2017) explanatory scape on why necrocapitalism resides on post-humanity which, unlike biopolitics, implies both the subjugation of life to the administrative power of death (Banerjee 2008) and “deading life” as a process (Stanescu 2013) operating to diminish and ruin life, a life that is yet not death. In order to explore the effects of the ongoing scheme I will additionally counter the potentials of theoretical terms such as agonistic democracy in the Mouffian sense and “reproductive futurism” that was developed and tackled by Lee Edelman (2004).

Marija **Katalinić**  
(*Humboldt University in Berlin,*  
*Germany*)

### “Misuse of the Ordinary-Victimization and the Untold within the Families in Croatian Documentaries”

In this paper I aim to depict the fragments of family’s ordinary landscape (home) in which the misuse of familiarity occurs. The violent victimisation that lingers in the kinning relationship between the family members, states itself as a consequence of previous traumas. Hence this paper will, by using fragments from post-Yugoslavian documentary cinema, pinpoint the repercussions of that which is untold. Wars and/or unhealthy family relationships create, in Marianne Hirsch’s words, a post generational trauma which affects dismantle the contemporary identity of the “generation after”. Theoretical framework of my interdisciplinary research drives from authors who write on memory, culture and visual culture studies (D. Zarkov, D. Jelaca, A. Cvetkovic). Presenting fragments of contemporary Croatian documentary film (“Marija’s Own” Z. Sukova, “Family meals” D. Budisavljevic) I will attempt to discuss the complexity of traumatic experience, inability to address it properly and depict it via director’s personal family story. How does the post-memory affect the generational understanding of identity and vulnerability? Can the documentaries testify and shift the cultural

awareness of family story-telling towards a better understanding of the individual's freedom in Croatia but also in the context of transnational?

Svetla I. **Kazalarska**  
*(Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Science, Bulgaria)*

### Historical Reenactments of the “Heroic Times”: Performativity and Affect

Historical reenactments in Bulgaria have gradually become incorporated in the civic rituals and ceremonies commemorating the national struggles for political independence of the late 19<sup>th</sup> century. Their particular popularity in the recent years, associated with an unprecedented growth of reenactment societies and a remarkable spread of their activities, however, has failed to capture the attention of Bulgarian cultural scholars. Customarily accounted for as phenomena of popular culture or as manifestations of popular nationalism, historical reenactments in Bulgaria appear understudied in terms of their ritual and performative aspects, and even more so in view of their affective power. On the one side, praised as a means of experiencing history and connecting to the past in a way that is much more

“intimate” and affective, and for that reason much more powerful and effective than other public representations of the past, historical reenactments, on the other side, are disparaged as amateurish and fraudulent, even if highly spectacular, manipulations of public memory. The paper will outline some theoretical and methodological considerations related to the study of historical reenactments inspired by the recent “performative” and “affective” turns in the social sciences and humanities based on the fieldwork observations of the author, as well as on comments and discussions in specialized online forums.

Petra **Kelemen**  
*(University of Zagreb, Croatia)*

### “Now I am in Love with the City”: Emotions, Affects and Place-Making Practices of International Migrants in Zagreb

This paper will analyse the roles of emotions, senses and affects in the ways international migrants encounter and perceive Zagreb as the city they currently live in. I will base my analysis on the semi-structured interviews conducted with international middle-class migrants in Zagreb, as well as on the material gathered through social media and other web sources. The analysis will be situated

within the framework of research which emphasises emotional aspects of migratory experience and the one which focuses on emotions and affects in place-making practices. I will pay attention to the roles of emotions in migrants' trajectories (e.g. how they explain their decisions to migrate, how they situate themselves in the new social and cultural surroundings), and in their place-making practices (e.g. how they construct the meanings of the city, what characteristics of the city they see as emotionally enriching and valuable, how they describe their belonging). Furthermore, I will be interested in the narratives in which international migrants compare Zagreb with other places, and in the roles that emotional and affective aspects have in those comparisons. Finally, I will explore the connections between the emotional lives of migrants and the concepts of quality of life and well-being.

Alexandra **Kirova**  
*(University of Sofia, "St. Kliment  
 Ohridski", Bulgaria)*

### Experiencing Schooling: Social and Emotional Adjustment of Immigrant Students Studying in France

This paper draws on the author's ethnographic research with 12-

15-year-olds conducted in a "priority" middle school in France (2014-2018) and aims to explore immigrant students' experiences of schooling and living in France. We focus on children "primo-arrivants" from SE Europe and describe how these youth are adapting to their new environment in the school highlighting their specific position of pupils enrolled in two classes simultaneously - the "allophone" class and the "normal" one.

Despite the various reasons behind the decision to move to France the students face, more or less, the same difficulties of adaptation and socialization and for many of them the beginning is difficult and painful. In this text we pay special attention to several aspects of their process of adjustment and propose a relevant discussion:

- First encounters with the host culture;
- Integration in the school;
- What they miss from the home place;
- Socialization with peers;
- Positioning in the present.

The theoretical framework of the new social studies of childhood highlights the notion of children and adolescents being active agents, rather than being passive recipients of their own social experience. In line with that approach, pupils are viewed as

social actors who are active participants in the production and reproduction of their culture. Given the purpose of this study the material presented here is based on fieldwork that includes observations and descriptions, informal conversations, questionnaires, group discussions and in-depth interviews conducted in the field and aims to report children's own views and experiences.

Ana **Kladnik**  
*(Hannah Arendt Institute for  
Totalitarianism Studies  
at the TU Dresden, Germany)*

### Comradery Contested: Voluntary Firefighters and the Role of Emotions during the 1990s Yugoslav Wars and Post-Socialist Transformation

Volunteering represents an altruistic and organised activity, intended to serve the public good. One of the earliest forms of voluntary activities to be institutionalised on a permanent basis was the Volunteer Fire Department (VFD). VFDs were among those manifold institutions of patriotically engaged citizens which played an important role in nation-building during the 19th and 20th century. Organised as self-administered units on the communal level, VFDs are at the same time responsible to

State control and form their own regional, national, and international federations. VFDs are protagonists of sociability and acculturation, constituting an own network with subcultural features within their societies. The VFD was a space of typically conventional and conservative values, such as male bonding and exclusive comradery, while cultivating a minimum of local autonomy, and devotion to public service based on unpaid leadership.

With regard to the Yugoslav wars of the 1990s and disintegration of the country, the paper discusses how these events affected the bonds and feelings among volunteer firefighters. Did VFD function as institutions of social integration where matters of sociability counted more than (nationalist) ideologies or (revolutionary) programs issued from the political centre? Regarding the post-socialist 'transformation regime', the paper asks: Did VFDs in conjunction with other local players assume the role of conservative moderators or of uncompromising opponents of the old system and its remaining representatives? This paper is based on the narrative-biographical interviews of long-time VFD members and of participation at gatherings and cultural events organized by local VFD in Ptuj (Slovenia) and Bačka Topola (Serbia).



Tanja **Kocković Zaborski**  
*(Ethnographic Museum  
 of Istria, Croatia)*

Nostalgia, Taste and Traditional  
 Food Istrian Agrotourisms

Food has the strength to invoke a segment of individual but also collective memory. In another words, food can make you remember “the good old days”, what you ate as a child. That is why food is related to personal histories but also collective identities.

Taste and memory is highly connected in Istrian agrotourisms. The menus are mostly inspired by family recipes, agrotourisms are situated in traditional Istrian stone houses, so taste and place are connected with sense of nostalgia. I will show how phenomenon of taste in correlation with phenomenon of memory became important touristic product for the Istrian region.

This paper is result of my fieldwork research in Central Istria where I used research methods like interviews with owners of Istrian agrotourisms, observation but also research and analysis of archive materials in Croatian State Archive in Pazin on topic of traditional food for my PhD theses.

Ognjen **Kojanić**  
*(University of Pittsburgh, USA)*

“The Important Thing is that they  
 Have Survived:” Affect and  
 Workplace Culture in a Croatian  
 Worker-Owned Company

Anthropological engagements with affect have shown that its centrality to some of the transformations taking place in the contemporary global economy. Studies of affect in the workplace have focused on the question of subject-formation; however, there are few studies that deal with the centrality of affect in bridging economic and non-economic considerations in workplace cultures. In this paper I analyze conversations about a traffic accident that involved a truck transporting machines produced in a worker-owned metalworking factory in Croatia. To uncover various affective reactions to this event, I follow the flow of information, which was loosely organized around this piece of news, through networks of workers spontaneously coming together and dissolving. Drawing on ongoing long-term ethnographic fieldwork in the company, I elaborate on the circulation of intensities that enabled various emotions to be felt, voiced, and discussed, such as concern for the injured truck drivers, shock because the fruits of the workers’ meticulous labor have been

damaged, and anxiety regarding potential financial consequences of the accident. Against the backdrop of everyday precariousness that characterizes this company, this highly unusual event amplified existing potentialities: the awareness that the workers' labor entails dangers, the attunement to the work that requires high precision, and the experience of getting their salaries late for several months in a row. Affective reactions to this event bring into stark relief how an enterprise's reproduction in the market is perceived not as limited to economic performance, but, rather, as intimately tied to non-economic considerations related to chance, bodily harm or well-being, and technico-material aspects of production.

Daniela Koleva  
(Sofia University "St. Kliment  
Ohridski", Bulgaria)

### Victory Day and the Politics of Emotions: The Russian "Immortal Regiment" in Bulgaria

9 May has been celebrated in Bulgaria as Victory Day (following the Soviet/Russian commemorative calendar) for decades, and - for the past few years - as the Day of Europe. The two celebrations are completely separate, featuring different slogans

and symbols, targeting different audiences and with no reference to each other. In the past two years, many participants in the commemoration of the Victory Day carry A4 photos of members of the resistance or army soldiers in WWII, in most cases their own predecessors. The initiative, called Immortal Regiment (Бессмертный полк) started in 2012 in Tomsk, and quickly spread throughout Russia and in other countries.

The paper aims at deeper understanding of the new commemorative 'genre' and the changes it has undergone when adopted transnationally. My starting hypothesis is that the success of the movement is due to a certain politics of emotions: it has become a way of mobilisation of family memory in Russia, relying on families as 'affective communities' (Halbwachs) to re-invigorate the increasingly formalised WWII commemorations. In mobilising such emotions, it has had a certain de-politicizing and thus perhaps unifying effect in Russia, while this is not the case in other countries, e.g. Bulgaria. Here, the emotive distance seems to be greater and the 'affective community' appears to be based on participation and performance through symbolic and bodily acts, and to be prone to easy political engineering. The paper is based on fieldwork in Sofia in 2013-2014 and 2017-2018 (the latter forthcoming), including

interviews with participants and organisers, as well as web-based data collection.

Tomislava **Kosić**  
(*University of Zurich, Switzerland*)

”Before the War, we Were All Friends” - Yugonostalgia and the «Gastarbeiter» Experience among Former Yugoslav Workers in Switzerland

Between 1960 and 1980 almost 60'000 citizens of socialist Yugoslavia left the country to work in Switzerland as so called «guest workers» or «gastarbeiter». Yet to this day, there are few studies investigating this chapter of the early Yugoslav work migration history to Switzerland, especially from the workers point of view. Furthermore, there is still no comprehensive analysis of the «gastarbeiter experience, despite the ubiquity of the phenomenon» (Brunnbauer 2016). This might be explained by the fact that migration history in Switzerland focused mainly on problematic aspects of migration, while society still has difficulties accepting the change towards being multicultural. In recent debates, questions have been raised about the lack of visibility of migrants' experiences and memories in Swiss migration history (Skenđerovic 2015). In accordance with this

plea for a change of perspective and in order to gain insights into the «gastarbeiter experience» in Switzerland, I offer a transdisciplinary methodical approach and a theoretical framework that involves historical anthropology and cultural history as well as migration and emotion history. In literature, feelings of nostalgia toward Yugoslav socialism or «Yugonostalgia» among people living in the Yugoslav successor states are described as practices that are not oriented so much toward bringing back the past, «but are rather related to the demand for a ‘normal’ [...] present / future» (Petrović 2013). I argue that the Yugonostalgia among the so called «gastarbeiter» in Switzerland is not only a way of remembering a past viewed as an inherent part of their own biography, but also as an emotional practice (Scheer 2012) and strategy of coping with a strict migration regime (Kury 2003, Senn 2017) in the receiving society where the actors are confronted with negative stereotypes (Bürgisser 2013). While the Yugoslav wars of the 1990s have been described as detrimental to the reputation of Yugoslavs in Switzerland (Boškovska 2000; Mikić/ Sommer 2003), the division of cultural, educational and leisure organizations after the war outbreak (Baumberger 2005) also had a negative impact on the lives of some Yugoslavs in Switzerland, causing conflicts of belonging (Pavić 2015)

and a clear demarcation in perception of the «before» and «after» the war. In my contribution, I will use oral history interviews conducted with workers who migrated from Yugoslavia to Switzerland from 1960 to 1980 among other primary sources to describe, evaluate and analyze the nostalgia and «gastarbeiter experience» from the actors point of view and contextualize it within the framework of the relevant literature.

Georgios **Kouzas**  
(*University of Athens / University of Peloponnese, Greece*)

### From Public to Private Life and Vice Versa. Social Commentation (Gossip) as a Dynamic Expression of Positive and Negative Emotions

This paper investigates how the issue of both public and private life, and how public events (even in the micro-level of the neighborhood or the macro-level of the city or the country where we live) pass to the private area through social commentations, i.e. daily gossip. However, apart from the dissemination of information, the announcement examines the dynamic presence of the emotions that accompany social commentations. The judgments and comments of people are accompanied by emotions,

either positive towards some people, which in essence promote persons or situations in a positive way, or expressing negative emotions, which accompany negative judgments and in essence judge and control the behaviors of people. The paper will investigate both the expression and the dynamic presence and the role of these emotions in combination with the speech of the narrators. The paper, which will be presented, is fully based on ethnographic fieldwork research (multi-sided ethnography) in the center of Athens (street ethnography and ethnographic research in the houses of informants), during the period of 2015-2017, as a part of a wider research project. It is based on participant observation, semi-structured interviews, individual, as well as group, interviews with the informants.

Miha **Kozorog**  
(*University of Ljubljana/Research Centre SASA, Slovenia*)

### Becoming Self-Realized: Personhood and Ethics of Young Slovenian Entrepreneurs

I'm borrowing the title from Joel Robbins' *Becoming Sinners*, the ethnography of a Papua New Guinea society, whose members, while preserving the indigenous moral order, have recently adopted Christianity.

Thus, they have become subjects of two competing moral orders, and hence incomplete Christians, sinners.

I'm borrowing from Robbins because he deals with ethics and personhood (cf. Laidlaw, Lambek, Fassin, Faubion, Zigon), which I ethnographically explore among young Slovenian entrepreneurs. Unlike Christianity in Papua New Guinea, however, entrepreneurship in Slovenia does not mark a rapid cultural change. Nevertheless, it is only recently that entrepreneurial personages have become widely promoted as exemplary personhood that young people should follow or imitate. Moreover, if in Robbins' case a person is haunted by incompatible moral orders that realize in an incomplete, unrealized Christian self, young Slovenian entrepreneurs are not in an in-between moral state, but rather straightforward implementers of an ethics of self-realization and self-completeness.

However, this doesn't mean that entrepreneurial self-realization is an easy accomplishable task. It is dependent on market and other contingencies as well as on intensive work on the self. It is in this last notion that I see connections with the conference theme. Firstly, the notions of affective and emotional labour are well known in social theory, but they refer to labouring processes that evolve intersubjectively. My concern, however, is rather with persons than with

collectives. In the paper I thus explore emotionally charged work on the self of a self-realizing person.

**Elife Krasniqi**

*(University of Graz, Austria)*

**& Agata Rogoś**

*(Humboldt-Universität zu Berlin,  
Germany)*

### Wars on Memorials: Collective Memory, Aesthetics and Symbolism in Post-Socialist Countries

In January 2013, after the Serbian police tore down an Albanian monument in Preshevë (south Serbia), next day, the Kosovo War Veteran Association in Viti (east Kosovo) tore down Yugoslav socialist monument. The head of this association said '*our act is to remind Serbia that we are lords of our land and that we can also undo every monument of their history*'. Declaration of this kind and series of events show that the war is shifted to memorials and general memory construction. For this paper, the authors based on their research (Krasniqi, 2005 - 2010; Rogoś 2015 - on-going) will focus on two aspects. First - how and why are Yugoslav socialist memorials removed/destroyed? Second - what is the aesthetics of 1999 war memorials? In the first case, socialist memorials by and large are

associated with Serbian oppression, and 'revenge' is the reason for their removal/destruction. The second - post 1999 memorials are associated with the liberation in 1999 and they resemble the soc-realist aesthetics in Albania. The presented research field is an example of verification of ideological and aesthetic transformation of the system of representations of war and analysis of the mechanisms of their promotion in the collective memory. The paper aims to show the disparity between verified and reconstructed symbolic structure, on the basis of archival materials and its functionalization in the collective memory. Within this frame, authors will examine dynamics of history, ownership, memory and sentiments that drive these two processes. In addition, authors will present the opposing views and voices of the post 1999 aesthetics in Kosovo in the realms of identity politics and social transformation.

Boštjan Kravanja  
(University of Ljubljana, Slovenia)

The Swing Thing: Promoting,  
Performing and Feeling of  
Happiness on Social Dance  
Floors of Contemporary  
Swing Dancing

Swing dances evolved in

America's jazz era between the 1920s and 1940s. Like other partner dances, they had vanished from subcultures for several decades from the 1960s on, have been revived in the 1980s and 1990s, and are today spreading from the USA and Europe to many countries all over the world. Swing dance communities (SDCs) can be seen as ideologically framed social spaces of today's leisure landscapes. Their dance classes standardize the way of dancing and create a specific heteronormative embodied habitus, which has to be patiently learned and then practiced on social dance floors. Large gatherings of swing dancers on numerous international festivals and exchanges may remind us of ritual congregations of Maffessoli's "modern tribes" or "emotional communities" that have retained passions and emotions akin to a Durkheimian religious moral community. Feelings of togetherness and sharing on their social dance floors create a sort of *communitas*, where participants repeatedly confirm their 'enchanted' social world. In the paper, I will first show how SDCs promote and publicly distribute general values of happiness that are attached to social dancing. Then I will show how happiness is learned and performed within the embodied discourse of swing dancing itself. Finally, I will show how this implicit happiness is felt, practiced and reproduced through

basic mutuality and sharing of partner dance on organized social dance floors. The paper is based on long term ethnographic fieldwork that I have conducted in Slovenian SDCs from 2008 on, both as a dancer and a professional anthropologist.

Vasiliki **Kravva**

*(Democritus University of Thrace,  
Greece)*

**Food Affectivities as Means of  
Managing Liminal Situations:  
Recollections of an Old Jewish  
Woman During and After the War**

The paper uses as a starting point the life history of a woman who lived and died at the Jewish Old People's Home in the city Thessaloniki in northern Greece. Mrs. Evgenia Abravanel was born in 1910 in Egypt and in 1928 settled in Thessaloniki. There, she fell in love with Leo Abravanel, a young Jewish neighbour. She became a Jew after the War when she converted to Judaism to get married at the synagogue. This woman was born as an Orthodox Christian but experienced a life-lasting transition from being a Christian to becoming Jewish. In her narration we encounter two critical loci: during WWII she confronted hunger and death and after the war she experienced the shift from not being to becoming a Jew. Food plays a key

role in both of them since food becomes most 'visible' in situations of personal or social crisis (Locher, Yoels, Maurer & van Ells, 2015).

The issues of embodiment and emotional management uncover preoccupations of boundary maintenance but also issues of transitionality and ambiguity. The arguments raised are situated within the "affective" turn in anthropology after the mid 1990s (Lutz and White, 1986, Leavitt, 1996, Ahmed, 2004, Athanasiou, Hantzaroula & Yannakopoulos, 2008) emphasising the sociality of emotional reactions. This has serious implications for the production of anthropological knowledge: adopting new epistemologies that are found beyond ontological certainties and give voice to individual agency. Recording this woman's life history was a reflexive process, a kind of auto-ethnography and a starting point to analyse my own positionalities as a researcher.

Marija **Krnić**

*(University of Warwick, UK)*

**Performing National Affection:  
Amateur Re-enactments of  
Medieval Drama in Croatia**

What characterises a performance as national? Traditionally, the research on the attachments between

performance and nation was focused on how the performance *stands for* nation and how the nation is represented through the symbols and aesthetics, with iconicity as the governing principle. Recently, with her seminal work *National Performance* (2011), Erin Hurley has switched the focus from the iconic figural relation to the meaning granted from the interaction of the performance forms with their audiences. By employing the of category of emotional labour, Hurley has demonstrated that the relation between the performance and the nation can be located in the shared repertoires which the performances weave. Building on the extension of the field of research of national performance to the affective experience, I analyse the re-enactments of medieval religious dramatic forms by amateur theatrical groups in Croatia as a new mode of manifestation of national identity, especially reinforced in context of the intense activity of the Catholic Church and Croatian Church-related organisations, which has been termed the ‘conservative revolution’. I argue that the amateur performances focused on the cultural and religious belonging, due to being immersive and operating with the to the ordinary affects, have a capability of activation the shared repertoires of the ‘pre-existing sense of nationness’ (Holdsworth, 2014). The case study for the analysis are the performances of the *Play the*

*Life and of Saint Lawrence, the Martyr* in Croatia by the amateur theatre group KUD Orest Žunković from Hvar. The analysis is based on the ethnography of the performances, as well as on the on exploration of the archival materials (video and photo records), and media coverage.

Viktorija **Kudra Beroš**

*(Institute for Migration and Ethnic Studies, Croatia)*

### Emotionality of Protected Official Archival Material in Croatia

This paper examines ‘the emotionality’ of protected official archival material on Croatian anti-Yugoslav diaspora that is collected by Yugoslav secret service and it is covering the period from the Second World War to the emergence of the new independent Republic of Croatia in the 1990s. As Sara Ahmed argues, we can talk about ‘the emotionality of texts’ and different material, including archival material, if we think what these texts and materials are ‘doing’, ‘how they work through emotions to generate effects’ (2004:19). Following Ahmed, in this paper, I analyze how the impossibility to examine archival material, due to some legal restrictions in Croatia, is affecting contemporary political debates on the archive.



Jelena **Kupsjak**  
(*University of Zadar, Croatia*)

### Fountain of Happiness; Insidious Trauma, Women and Mental Health in Croatia

Aim of this paper is to analyze the marketing campaign of food supplement Tensilen. Tensilen is a food supplement marketed in Croatia since 2014 as a natural antidepressant. Marketing has since produced a number of video ads that air on television. Central to all of the video ads is an unhappy woman that is unable to experience joy from her family. However, upon taking the supplement she is „once again able to enjoy family and work“. In her introduction to „I’m not mad I’m angry“ Dorothy Smith (1975) claims that because the dominant view is that women should be happy and content in their wifely and motherly role psychiatric ideologies provide instructions that connect women’s experience of unhappiness to an emotional disorder. Sara Ahmed frames this as an orientation towards happy objects in which family - heterosexual nuclear family - functions as a happy object, one that involves social as well as moral distinctions insofar as they rest on ideas of who is worthy as well as capable of being happy “the right way”.

This paper aims to analyze this ads in the context of Croatia’s

focus on family and re-frame the “happy object” as a form of what Laura Brown calls insidious trauma - everyday structural sexual violence that is not only normalized and deemed desirable but also labels women’s feelings of unhappiness as pathological.

Tahir **Latifi**  
(*University of Prishtina*  
“*Hasan Prishtina*”, Kosovo)

### Transhumance and Mountain Tourism in Kosovo: The View from Economic Aspects and Emotional Expressions

In Isniq village, Deçan municipality (west Kosovo) and other highland regions in Kosovo, transhumance is common practice. Unlike before the 1998-1999 war when the mountains have been utilized for grazing, nowadays mountain tourism has been expanded. Furthermore, due to the quality of air and food, vacations are also done for health rehabilitation purposes. After 1999 war, with the state wages and other professional works, pastoral economy in mountain areas, to some extent, began to lose its economic importance. Nevertheless, their economic benefit was returned through ‘nationalised’ tourism. The former traditional cottages (*stane, tëbana*) that belonged to herdsmen

and their families now are turned also as cottages for holidays. Hikers and other people that do their vacations in the mountains are served with food from the garden and fresh dairy products. Simultaneously, by selling bio-meat and bio-dairy products, families in the mountains complement their pastoral economy incomes. My aim here is to analyse the post 1999 trend of consumerism where ‘tradition’, ‘ethnic’ and ‘state’ identity become commodities, expressed and served in the interrelationship between transhumance and mountain tourism. This paper is based on the ethnographic fieldwork conducted from 2011-2015, as well as in the summer of 2017 in west Kosovo.

Siray **Lengerli Aydemir**  
(*Atılım University, Turkey*)

& **Gülen Göktürk**  
(*Eskisehir Osmangazi University,  
Turkey*)

### Metaphors of Fear Over Cancer on Turkish Mass Media

It is said and has been accepted that cancer is the new plague of our times. People are bombarded by news about cancer and health promoting campaigns on mass media every single day. There is no doubt that all these encourage positive changes in

health behaviors but at the same time the top-down processing of information flow from medical discourse to the public may pump fear, one of the primitive emotions of human beings, where “survival” is on the focus. The instinct of survival, tied up with metaphors of fear, creates rush in human psychology to rid him/herself from the source of fear. There is indeed nothing wrong about making news or talking about cancer as long as the language is relevant and appropriate. However, instead, a specific image of cancer and death are incorporated and constructed in minds by mass media; and, is even exaggerated in the aftermath. And, in the garb of warning or informing these metaphorical expressions that are interwoven with fear duplicate the anxiety that people feel even if they are not ill.

Metaphors as particles of language and discourse occupy a considerable space in people’s cognitive processes which are constructed by strong discursive practices that control the daily life. It might indicate a power relationship between the message giver and the taker and is usually a manipulative process which might end up in panic construction at farthest. In this communicative situation the feeling of fear is like an iceberg related to experience, inference and discourse and thus it is much bigger than source of the fear itself. In our case, it is cancer.

With the above written concerns, the aim of this study is to analyze the persuasive health messages of Turkish mass media over cancer. Within the broader scope of medical discourse, we will focus on metaphors of fear in descriptions of cancer cases both on new and traditional media and in messages of health promoting campaigns. The research will be mainly guided by the descriptions of George Lakoff and Mark Johnson, Michael Reddy, Michel Foucault and Teun Van Dijk on discourse and metaphorical language.

**Carolin Leutloff Grandits**  
*(European University Viadrina  
 Frankfurt (Oder))*

### **Kin Care Across the Kosovo Borders: Emotional and Societal Positioning**

This presentation aims at discussing the often ambivalent feelings which accompany givers and receivers of care across the Kosovo borders. Based on long term, socio-anthropological fieldwork in Kosovo as well as in Austria and Germany, I look at migrants who live in Western Europe and who support - or fail to support - their relatives at home, in rural Kosovo, and the recognition or sometimes also the contempt they receive for it. More precisely, I want to delineate what

kind of feelings migrants ascribe to their actions, and how they link that to certain norms and expectations, as well as their own positionings in translocal settings. I want to discuss feelings of obligation, attachment and personal satisfaction, as well as of being exploited or not being able to live up to the expectations, of feeling superior or side-lined, of affiliation and belonging or being a guest or outsider. In a further step, I want to question what is exchanged within such translocal care arrangements, and in which way this mirrors the societal conditions in present day, rural Kosovo, as well as those of migrants abroad.

**Magdalena Lubanska**  
*(University of Warsaw, Poland)*

### **Life-Giving Force (Zhivotvornost) and Sensational Healing Practises Found at Orthodox Christian Monasteries of South-Western Bulgaria**

The paper describes sensational healing practises found in Orthodox Christian religious communities of south-western Bulgaria and explains them by the concept of life-giving force (zhivotvornost). I consider this concept to be a discovering theoretical category important for the development of the anthropological studies on sensual religiosity of

Orthodox Christians. My argument is based on ethnographic field researches I conducted in 2009-2017 to seek an answer to a question that had kept me intrigued for over a decade: namely, what is the meaning, in practical terms, of the claim frequently made by Orthodox Christians that the various religious rituals they engaged in were practiced “for health” (*za zdrave*). Referring to the Charles Taylor’s concept of the *porous self* I analyze how and why Orthodox Christian devotees in Bulgaria attribute a life-giving force (*zhivonosna/zhivotvorna*) to the icons, healing springs (*ayazma*) and other objects (not all of them accepted by the clergy) found in the monastery, and how they use those objects, thereby hoping to increase their personal vitality and well-being. Rooted in an emic Orthodox Christian understanding of the concept of life-giving forces, this analysis is important in anthropological terms in that it demonstrates that *zhivotvornost* is an underlying concept that manifests itself as divine power, grace or energy, all of which are key terms in the Orthodox Christian religious lexicon.

Nita Luci  
(University of Prishtina “Hasan Prishtina”, Kosovo)

## Protesting Corruption: The Politics of Dissent in the Making of Citizenship

This paper aims to account for dissent, activism and civic engagement against corruption in Kosovo and understand how the discursive and performative aspects of emotion animate the mobilization of protest. Specifically, the paper traces the formation of a citizen-based protest initiative against raises in electricity prices and ways it intersected with the ongoing transformations in the bureaucratic apparatus (state-building) and shifting ideological formations (whether considered transitions, democratization or marketization), towards the articulation of citizenship. As one protest participant noted, ‘now, Facebook, in this case, is having the role of the square. We are able to see what we are discontent about and sometimes we are able to take it to the street.’ Therefore, the paper asks what is the relationship between dissent, as a political articulation of emotion, and the socio-cultural norms that performances of dissent challenge? In this case, the public protests against “lies” and “theft” (commonly used as synonyms of corruption) ,of what are considered public goods, were attempts to challenge an emerging social order and values, particularly definitions of morality and legality, within the space of politics and economy.

The paper argues, that the relevance of holding the system accountable was deeply tied to the creation of a broader public space for political engagement, which relied on emotive mobilization against corruption.

**Ana Luleva**

*(Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences, Bulgaria)*

### **Pride and Prejudices. Gender in the Focus of the Emotional Public Discourse in Bulgaria**

It has long been recognized by social scientists that emotions play an important role in social life. Investigations of emotions and emotional discourses could reveal norms of social hierarchy and competing valuations of morality.

The emotional public discourse inspired by the campaigns of national-populist parties against the ratification of the Istanbul Convention by the Bulgarian Parliament between December 2017 and February 2018 has evoked public emotions like pride, fear and hate, and has affirmed the deep cleavage in Bulgarian society regarding understanding the male and female, gender roles and human rights. The high emotional debate

could be described as a clash of two groups, sharing opposite worldviews: the conservative one, obsessed by the feeling of moral panic, and the liberal one, that feels alienated and misunderstood. What are the meanings of this conflict, what indicates it, and what its consequences for the gender order and the dominant gender ideology in Bulgaria are - that are some of the questions problematized in the paper. The paper is based on discursive analysis of media articles, public speeches of Bulgarian politicians and public figures, and interviews with middle aged youth.

**Atila Lukić**

*(University of Zadar, Croatia)*

### **Hate! The Governance of Affect in Croatian Public Policy**

Among several legal documents, action plans and national strategies Croatia has an Ombudsman for persons with disabilities. The Ombudsman's tasks are to coordinate and control the implementation of policies regarding the rights of persons with disabilities. One of the task areas is the articulation of hate crimes against people with disabilities.

This paper will focus on uncovering the coordinates of hate as proposed by Croatian public policy and managed by the Ombudsman

for persons with disabilities. Even if we can set up analysis of hate crime through a normative framework this will surely get us nowhere fast (the hate-crime-sanction succession is not an analytical tool). I will propose an analysis of affect structure. How is hate structured through public policy? How does one manage/administrate or govern hate? What is the proposed relationship between hate and crime?

Drawing on Foucault's analysis of governmentality and its relation to law, anthropology of public policy and Nitzan Shoshans analysis of governance as not only an administration of public policy but also of emotions the paper will show some elements of a more critical approach to the governance of emotions in public policy.

**Mila Maeva**

*(Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences, Bulgaria)*

### Emotions in Migration (On Bulgarian Cases)

The paper will explore how emotional processes shape Bulgarian movements abroad and vice versa. The study will focus on the emotional dimensions of the migration and will

cover a wide variety of topics. It will try to conceptualize emotions as a better instrument for understanding of the mobility. The aim of the paper are emotional connections between migrants from Bulgaria in the receiving countries and their attachment to the homeland. The emotional support from the other compatriots abroad and from the relatives at home is also a part of the research. The place of the social, nongovernment, religious and educational institutions in the emotional interactions within and between migrant groups and between migrants and locals is also an object of the study.

The paper is based on Bulgarian cases from France, United Kingdom and Norway as results of fieldwork studies. The ethnographic qualitative research and direct interviewing, life story (autobiographic) methods and narrative analyses conducted from 2001 to 2017 are the main methodology. The ethnographic description and analyze of emotions in immigration such as excitement, anger, fear, guilt, hope, disappointment and joy etc. will develop a different view on the topic.

Ivaylo **Markov**

*(Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences, Bulgaria)*

Families and Emotions Across Space: Transnational Kin Relationships, Feelings and Moral Obligations in Kosovar Gorani Migration

While most researches of transnational processes have been focused on the remittances discussing socio-economical developments, the proposed paper emphasizes the emotional impacts on human mobility and vice versa. Thus, the study aims to explore the role of emotions in the migration experience and more specifically - their role in the negotiation of transnational family life. The author proceeds from the assumption that emotional dynamics are an important part of transnational kin relationships analysis. According to the chosen approach in the research focus are not only those who leave, but also those who stay behind. Feelings of loss, sadness, longing, pain, guilt, but also expressions of happiness, excitement, gratitude, love, hopefulness etc., are experienced in both ends of migration chains. Emotional encounters are connected to caregiving and mutual responsibilities and are shaped by direct social interaction through long-

distance communication and recurrent visits (for instance for holiday or festive/crisis occasions), but also by shared memories, imaginations, family expectations and moral obligations.

The issues outlined above will be addressed on the base of ethnographic data personally collected by the author among representatives of Kosovar Gorani - a community renowned for their decades-long intensive labour mobility which often has involved two or even three generations within a family-kin group. The fieldwork is conducted in the frame of a personal research project entitled "*To work there, to marry here*". *Migrations and Family-Kin Dynamics in the Case of Gorani Community in Kosovo: Continuities and Shifts*. The project is financially supported by the Bulgarian Academy of Sciences through the Program for Career Development of Young Scientists.

Gordan **Maslov**

Independent researcher

Ghostly Expropriation: An Affective Rereading of Primitive Accumulation

Infusing Marxist theories of primitive accumulation with the theoretical work of, among others, Fredric Jameson, Jacques Derrida and Roberto Esposito, I will try to provide

an alternative history of the last two decades of the former Yugoslavia. Refusing the modernistic narrative of transitology, in this paper I will try at once to provide a theoretical framework for re-thinking post-socialism and to - rather speculatively - expand on the concept of primitive accumulation. I will approach primitive accumulation not only as an economic and political process of the dispossession of collective material resources, but also as the parallel (subjectless) process of the expropriation of “community” (Esposito) and its political potentiality. Post-socialism will be defined primarily as a social formation that reproduced itself by consummating “the dead” (ideas, affects, culture, political regimes etc.). As Derrida observed, “(w)ork supposes, engages, and situates a living body”; what happens to that body and its labour in the process of consumption of the commodities? In the context of “immaterial labour becomes ‘affective’ (Hardt); what becomes of affects and potentials released by its consumption? What sort of surplus does the consumption of the “dead labour” - imbed into buildings, infrastructure, firms, and popular culture - produce?

Maria **Mateoni**

*(National Museum of the Romanian Peasant in Bucharest, Romania)*

## How to Transform Valley of Cry into Valley of Laughter?” Laughter, as Strategy of Resistance and Adaptation to the Communism and Postcommunism

Jiu’s Valley is one of the most dynamic areas of Romania. During Communism, the state invests massively in this region, both in terms of economic resources, in order to increase the coal production and in terms of propaganda and control resources. The coal miners become the heroes of the new socialist revolution, enjoying a high economic and social status but also the permanent and effective control of the Security. This reality changes radically after 1989, together with the deindustrialisation process, as the coal mines close and Jiu’s Valley is declared second class area. The purpose of the current paper is to understand the role that humour had within the resistance and adaptation strategies of normal people that inhabited this region. Always present in the quotidian life, laughter generates a positive emotion that is the opposite of fear, driven by both the supervisory bodies and the difficult and dangerous work in the coal mines. Produced by the „outcasts” of the mining communities, who played the role of „madmen from the King’s court” (this time, played by the state-party), this daily humour seems to have disappeared at



the same time with the fall of the local working class. In return, irony and autoirony have once again reappeared in the last years, but on new backgrounds, which are artistic and musical. What is the difference between the two forms of laughter, during and after the fall of Communism? Who are the protagonists and what is the meaning of laughter in the local communities, during Communism and Postcommunism? We are trying to answer those questions by using the method of ethnographic description, based on combining both life stories with participatory observation and several journalistic materials.

Andrea **Matošević**  
(University Juraj Dobrila of Pula, Croatia)

### Between Boredom, Pride and Relaxation: Pula's Feeling of *Tapija*

Based on a one year fieldwork in Istria's largest town of Pula and rooted in twenty ethnographic interviews, the presentation of this paper will sketch and analyze particular feeling and affect named *tapija* that is a significant part of underground scene and city's unofficial history and its present time. Sometimes described as a mere "heavy boredom", "a problem" or as a "critique", its pronunci-

ation or detection almost always describes or tells us about the lack [*upućuje na manjkavost*] of something or somebody. Although *tapija* can be applied to a variety of situations, the research has detected several *topoi* that are more often connected to it: popular culture with concerts in particular is a highly fertile ground for its articulation and pride that goes with it; Pula's wintertime, when compared to summer movement and tourist season, is very often said to be *tapija*. Latter one brings us to its most underlined comparison - the feeling of a heavy boredom: "when you just cannot bear it anymore", as some of my informants claim. But boredom itself is not a "neutral" affect born *ex nihilo*, and, thus, neither is *tapija* when analyzed from this angle. Depending on time at my disposal for presentation, I will claim that the concept of *tapija* has undergone significant semantic changes from 1970's onwards that reflect wider socio-economic changes in the Region and the City, and jargon, with the concept of *tapija* in particular, is one of its litmus papers.

Ljubica **Milosavljević**  
(University of Belgrade, Serbia)

### Jazz Musicians' Emotional Attitude Towards their Profession and Creativity in Old Age

One of the goals of the fieldwork research into the strategies of acting of jazz musicians conducted in the form of in-depth interviews in Belgrade since 2012 is to examine the ways in which they emotionally experience their own profession and creativity in old age. The number of currently active jazz performers in Belgrade ranges from fifty to one hundred, about a dozen of whom are in retiree status. It is the narratives of the latter that have been used to gain insight into the attitude of the older generation of jazzers towards the limitations imposed on them by *old age*, when the latter is understood as a social construct. What is characteristic of this professional group, however, is that the social restrictions habitually faced by persons who have formally withdrawn from active working life do not apply to them in most cases. On the contrary, the interlocutors emphasize the feelings of happiness and pleasure derived from the fact that they are “allowed” to work and be creative in their old age. What adds to those feelings is the chronically unstable socioeconomic situation on the Serbian jazz scene as

well as the awareness that the distinctive nature of their profession puts them in the privileged position of being able not only to supplement their retirement income but also to express their creativity and preserve their social relationships. Resulting from all these circumstances is preserved *quality of life*, which is at especial risk of deterioration in old age. *Keywords:* jazz musicians, happiness, pleasure, old age, quality of life

Mikaela **Minga**  
(Institute of Cultural Anthropology  
and Art Studies - Tirana, Albania)

### The Emotional Discourse of Korça's Song

Kënga korçare (Korça's song) is an urban based song genre that developed in the city of Korça (south-east Albania) from the beginning of the 20<sup>th</sup> century. In spite of its cosmopolitan roots, the people of Korça settled a very strong emotional bond to it, which emerged more in particular in the years of the totalitarian regime. During this period, a part of the repertoire was banned because it did not fit the aesthetic of socialist music. People, nevertheless, continued to perform it in private gatherings and informal contexts, preserving the repertoire that could not be staged or recorded until

the regime's fall in an orally transmitted condition.

In my ethnomusicological research on this song, I explored the presence that this emotional sphere and affective character had in the very existence of Korça's song. Drawing on a dialogic approach inspired by Steven Feld and Ignazio Macchiarella, I have been focused in a particular case study: that of the singer Spanja Pipa, who enabled me to delve into the past of this song, through a revival in the present by way of a recording session that we did in 2013. Being a female singer in a tradition dominated by males and coming from a professional background as actress and singer, her case represented a particular site for the validation of self-expression and individuality on the one hand, and for investigating an embodied nature of emotional discourse in the act of singing.

**Iglika Mishkova**

*(Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Science, Bulgaria)*

### Ethnographic Museum Expositions and Emotional Dimensions of the Presentation

During the recent years a

truly performative turn in the exposition practice has been noticed and exhibitions are not just a field of presentation but also a means of acceptance. This transforms them from a space of representation into a meeting space. Many museums identify ethnographic exhibitions as an experiment in the modern anthropological practices. The main manifestation of the change is the inclusion of communities (subject of ethnographic representation in the museum). They restructure the exhibitions by becoming co-curators.

Whether ethnography/ethnology museums need to reconstruct culture by analyzing it according the environment where it lives, and to make the visitors come into a new situation, based on their levels of knowledge, experience, impact on emotions, feelings or this narrative must be equal and monotonous? And if the museum is a vocabulary and the objects in it are the words, what sentences are we compiling to tell the stories with a good feather and style to provoke emotions in the audience in order to guarantee its interest? And if ethnographic museums / expositions on the Balkans are tied to presentations of their own culture, how does creation of exhibitions and their impact on emotions and different senses affect the individual and the public life? We live in a time when there is an increased interest in the national and in the the forms of the traditional

heritage. There is a political use and misuse of such emotions and feelings. And whether the ethnographic museums offer their interpretation of culture, whether they make visitors think about how we perceive the previous the material culture and what do we do with it?

These are a few of the issues that will be addressed in the analysis of various ethnographic exposures and their impact on the senses and the emotions of the visitors. The paper is based on my experience as a curator in the National Ethnographic Museum and a field study of museums in Bulgaria and Southeastern Europe.

**Nadia Molek**

*(Universidad de Buenos Aires,  
Argentina)*

### Music as an Emotional Vehicle to the Origins and Ancestors Among the Slovenians in Argentina

The paper presents the role of music as an emotional vehicle to the origins and ancestors from an anthropological perspective. I want to explore the uses and importance of music among young Slovenian migrants in Argentina. The wish to search for a personal identity makes many descendants reconnect with cultural practices, of which music is a central channel because it combines

socialized nostalgic emotions with national sense of belonging. I want to retrieve cases of young descendants, who haven't experienced by themselves the process of migration, even though the slovenianess still remain very present in different ways in their identity configuration. My main source of information is insiders' representations or practices that appear repeatedly in the speech or musical activities among the observed group. It was collected in ethnographical fieldwork through participant observation at various cultural and musical events, and autoethnography and unstructured interviews.

**Visar Munishi**

*(Institute of Albanology, Kosovo)*

### “The Weeping of Bride to Be”

In Albanian traditional culture, the pre-marriage night, is known as “Kanagjeq” or “the night of henna” (in Albanian called “Riti i Kënasë”). “Kanagjeq” represents a central ritual in the house of the girl who is getting prepared to “go to her husband”. “Kanagjeq”, considered as ‘The Rite of Passage’, signified a very important part of the wedding ceremony. One of the most emotional moments of “Kanagjeq”, for all family members and especially for the bride, was the moment when she was adorned

with a veil, a red handkerchief covering her face. At this moment, the girl would start to weep and this action was known as “the girls weeping”. This ceremonial weeping is accompanied by singing, and through songs, the singers, describe and remember the life of the girl from the childhood up to the moment of leaving the house, as well as anticipates how her marriage life will be in the new home.

My main purpose will be to present emotions expressed through bride’s weeping and songs, which are in function of preparing the bride, not only for a social transformation, but also a transition from the status of a girl to a woman/wife. In addition, by using comparative methodology, I will try to elaborate the bride’s weeping and songs of ‘Kanagjeq’ in two perspectives, emotional and musical, and, two environmental contexts, the one who used to be practiced in home environment, and the other in restaurants (the latter, sometimes organized by so-called specialized companies for these kinds of events). The analysis will be based on empirical recorded sources, provided in archives and fieldwork.

Rajko **Muršič**

*(University of Ljubljana, Slovenia /  
University of Eastern Finland,  
Finland)*

## Whose Ljubljana? Sensorial Re-discoveries of its Recent Past and Present

The author will discuss the views on the transformations of Ljubljana through ethnographic examples and biographic views.

The first example will present embodied memories of walkers acquired through senso-biographic walks conducted in the frame of the ERC project on Sensorial memories and transformations in the period of 1950s and 2010s. The pair of walkers, in our case a person older than 67 and a person younger than 27 (and above 12), walk at the path one of them had chosen. During the walk, spontaneous reactions to sensorial stimuli might trigger deeper memories on specific site. The walkers would usually respond to long-term transformations at specific sites.

The second ethnographically informed examples are music venues, more specifically, those venues that were established by initiatives from below, either squats, youth clubs or non-governmental associations. He will compare such initiatives and activities from the late 1950s till the present, especially their transformation after the fall of socialist Yugoslavia.

The author will discuss transformations of Ljubljana in past decades based on embedded individual

memories and alternative collective counter-activities. The main expecting outcome of the comparison is a long-term contradiction of individual and collective use of public space against the power of local authorities, state and capital.

Leontina **Musa**  
(*Institute of Albanology, Kosovo*)

### Emotions of Separations and Cohesion during Death Rituals

Death, as a universal phenomenon, is perceived by different attitudes and worldviews among different peoples and cultures. Death is discussed with reservations or is simply not desired to be discussed about; it is considered a taboo subject, because separation of a member of the group (family) from the living creates an emotional gap/vacuum leading to the sorrow caused by the loss of the person. According to Durkheim the sorrow is felt by both individuals and the group, therefore the emotion of separation of the deceased from the group strengthens the moral cohesion and unity within the group in order to ease the sorrow and distress. Depending on the relation of the deceased to the group while alive, the sorrow appears more or less intense.

In this presentation, it is aimed that by using empirical data

through conversation with several subjects that have experienced the loss of a family or group members, put the emphasis on the emotions of the individuals caused by the separation due to that death. How does the individual's relationship with the deceased affect the intensity of his emotional sorrow during the separation? What is the weight of cohesion or emotional interaction created within the group in order to ease the sorrow and distress? Or what is the weight of intersubjectivity as a mutual understanding between people created within the group due to the loss of a member?

These issues will be analyzed based on several studies related to the ritual of death, both from ethnological and folkloristic aspects in Albanian culture, and theoretical explanation of death as a phenomenon by different authors such as: Van Gennep, Durkheim, Gofman, Collins, Habermas, Palgi and Abramovich.

Georgeta **Nazarska**  
& Svetla **Shapkalova**  
(*State University of Library Studies and IT, Bulgaria*)

### Faith, Sacraments and Emotions: Projections of Religiosity in Contemporary Bulgaria

The paper examines religio-sity

in Bulgaria of the 21<sup>st</sup> century, i.e. its motivation, dissemination, modifications and transformations as a consequence of the secularization process, by means of the two main Christian sacraments - confession and communion. Through in-depth interviews with Orthodox, Catholic and Protestant respondents, the knowledge of the essence, purpose, and ritual of the two sacraments, their practice, and their association with the religious values of the clergy and believers, are explored. The emphasis is put on the emotions of believers in realizing the two sacraments closely connected with their understanding of sin, sinfulness, repentance, and the possibility of forgiveness. The main question is whether and how emotions drive believers to belong to their religious communities or, on the contrary, move them away from them.

Niya Neykova

*(The Institute for the Study of Societies and Knowledge Bulgarian Academy of Science, Bulgaria)*

### New Codes of Love in the Media Consumption of Bulgarian Youth

The aim of the study is to trace how the theme of love and the love practices in the period of dating, courtship, meetings and eventual separation are digitized in the life of

Bulgarian youths, the generation which is fully socialized online. The basic hypothesis is that new forms of communication imply new forms of experiencing and practicing love.

Considering that the subject of love is, in principle, particularly important in the understanding of the identity of young people, the questions of how the ideas, the practices and the expressions change through digital media are of utmost importance for the understanding of generational culture.

The observation does not concentrate on a specific digital space (as a specific site or a specific application), but is rather interested in the dynamics of media consumption as a whole. Results are based on in-depth interviews on the everyday use of new information and communication technologies (social networks such as Facebook, Twitter, Instagram, mobile phones, tablets, smartphones, applications such as Tinder, WhatsApp, Skype, Viber, Snapchat, dating sites) in connection with the theme of love and love experience. Because of the great scope of the subject of love, the analysis is interested in the media references that the respondents make themselves in regards to their own love experience and/or ideals. New norms, new codes of conduct, new hierarchies, new ways of expressing identity could be found in the forms of digitization of love.

Jacqueline Nießer  
(*Leibniz Institute for East and  
Southeast European Studies,  
Germany*)

### Pain as Call for Change

Humphrey argues that ‘suffering’ is the interface between war and peace (Humphrey 2002). My paper investigates suffering as the crucial emotion after conflict. Heller differentiates between suffering and pain (Heller 1980). Suffering assails through no fault on one’s own - it does not relate to one’s will, decision or choice. Pain, on the contrary, comes from inside, belonging to the basic human repertoire of emotions. Heller therefore understands pain as possibility for change, as call for help. As social beings, the philosopher maintains, humans are able, however, to transform suffering into pain.

The transformation of suffering into pain is a social task after conflict that can be managed through a so called “Truth Commission”. I will compare the performance of suffering in two acts of witnessing at victim’s hearings of the RECOM Initiative in 2008 (Regional Commission for establishing the facts about war crimes and other serious violations of human rights committed in the former Yugoslavia between 1991 and 2001). The transformation from suffering to pain is linked to the perception of

victim and survivor. I will present how this change of perspective works (or not) through analyzing the two acts of narrating experienced violence and its results.

I have used participant observation, video records, and transcripts of the hearings. The comparison will demonstrate how dealing with pain can create growth, but also isolation and the feeling of constant need of help. The presentation will also help me to deal with the pain of doing such research.

Galina Nikolaevna Goncharova  
(*Sofia University “St. Kliment  
Ohridski”, Bulgaria*)

### Emotional Practices and Emotional Communities of Carers for Intellectually Disabled People in Bulgaria

The paper primarily discusses the production and memory of emotional practices and communities in biographical narratives of people, who take care for children and adults with intellectual disabilities. It is based on 32 biographical interviews and 16 group interviews with parents, social workers and psychologists, conducted in 2017 for Bulgarian cities under the framework of “Generational Patterns of Coping with Life Crisis: Biographical, Social and Institutional



Discourses” project, funded by the National Science Fund of Bulgaria.

The observation of the accumulated data reveals a specific recollection and recognition of both negative and positive emotional states such as anger, sadness and grief and empathy, compassion and love. The interviewees tended to relate in a vivid and expressive manner about their deeply personal encounter with the difficulties and challenges of the care for disabled people. They also reflected the management of states as crucial for their professional and social life. Furthermore, the interviewees developed a kind of politics of emotions, discerning particular spaces and temporalities of affective practices and (re)affirming their belonging to one or another community: coping with personal reactions to hostile behavior and intolerant stereotypes of disabilities in different stages of life; intentional manifestation of anger and frustration in public protests and debates; intensive sharing and exchange of feelings at work or in support groups. Exploring the various discursive and historical contexts and frames of so described politics, the paper shows how emotions link individual life projects and goals to certain cultural traditions and legacies, to state and regional policies and to social models of (care for) health and well-being, thus fostering the creations of original types of social

relationships, agencies and solidarities.

Dafina Paca  
(University of Bristol, UK)

### Subverting Identity, ‘Because Ladies they Like...the Men from Italy’

This paper explores the discursive strategies that are employed by Kosovo Albanians diaspora in London to preserve themselves from and/or avoid discrimination and negative emotions. Based on interviews with Kosovo Albanian diaspora in London, this paper explores ideas of belonging and identity, while highlighting the subversion of identity, and other discursive strategies. As many scholars have argued, identity is not only about what you are but also about what you are not. This is also a very emotive issue, inseparable from feelings of belonging and exclusion. Therefore, this research explores the experiences of discrimination, the emotions and emotional labour that diasporic individuals face in light of discrimination in the UK and London in particular. Positioned within a small body of studies that have focused on the perspectives of minorities this paper provides a basis for further development and a greater understanding of such emotional and discursive strategies by analyzing empirical data

and exploring how people who either believe they have experienced discrimination or not convey their feelings, experiences and stories. This paper suggests that at the heart of such subversions of identity is a dominant hegemonic and normative discourse that privileges migrants who appear more 'westernized' and or are better able to integrate in the UK and therefore subject to less discrimination.

Ana-Mihaela **Pascu**  
(*Ethnology Studies Section of The  
National Museum of the Romanian  
Peasant, Romania*)

### Emotion, Memory and Interethnic Relationships between 1945 and 1990 in Alțina (Sibiu County - Romania)

During the period between 1945 and 1949, the Transylvanian Saxons endured the horrors that accompanied the installation of communist rule. In virtue of their origin and of their role in the Second World War, the communist authorities applied a lot of repressive measures - supervised by Moscow -: confiscation of goods, deportation to forced labor in the USSR, expropriation and the moving of the colonists in Saxon homesteads. These measures favored the

abuses: thefts and unauthorized occupation of their houses by Romanians and Roma countrymen.

Those historical events were painful for the Saxons deported in USSR as they were for the rest of their families. Between 2011 and 2012, during a research conducted in Alțina (Sibiu County), I made a series of "life story" interviews, collected from Saxon women and Romanians (men and women), who were children and teenagers at the moment of Saxons' deportation.

It is supposed that the emotion is one of the crucial organizers of autobiographical memory. The emotions lived in childhood play an important role in the consolidation of the individual memory and influence the collective memory of their whole generation. The interviews collected show that the emotions of the inhabitants of Alțina had influenced the relationships between the Saxons and the Romanians. The purpose of this communication is to present the evolution of the relationships between the two communities from Alțina since 1945 and after the Romanian Revolution of 1989. So, I choose as a methodological approach the analysis of the "life story" interviews, using objective historical data as well. A comparison between the two communities' points of view can only be extremely interesting.

Elena **Stefanova Petkova-Antonova**  
*(Institute of Ethnology and Folklore  
 Studies with Ethnographic  
 Museum, Bulgarian Academy  
 of Sciences, Bulgaria)*

### Some Aspects of Motherhood in Postsocialist Bulgaria

The paper is focused on “life stories” of women about motherhood as one of the most emotional and life-changing experiences. It considers the changes in understanding of motherhood in postsocialist Bulgaria. How the socialist model is transformed. The paper also analyses the new tendencies of representations which exist in virtual space - several sites and blogs, dedicated to women and their mother roles. Are there “online-mothers”? How women talk about their roles and motherhood in Bulgaria? These are some of the questions to which the paper will answer. The methodology of the research includes - interviews, observations and narrative analysis.

Violeta **Periklieva**  
*(Institute of Ethnology and Folklore  
 Studies with Ethnographic Museum,  
 Bulgarian Academy of Sciences,  
 Bulgaria)*

### A Sense of Border

The proposed paper will

examine the border and the cross-border relations in the light of emotions, affects and feelings. It will focus on a specific case, that of the bordering regions of Petrich, Southwestern Bulgaria, and Strumica, Southeastern Macedonia. The study is based on the authors ethnographic fieldwork conducted in the last five years in both regions. For centuries the relations between the regions of Petrich and Strumica were unhindered by the existence of any state/political border. However, the establishment of the border in the early 20th century, its frequent changes and especially its closing after the Tito-Stalin split, as well as the various types of national propaganda and national identity construction, inevitably changed the relations between the two regions. The border became the main factor influencing the interrelations between the populations, hence their emotions. From regional community and identity the regions of Petrich and Strumica went to borderness. Living in a state of borderness, the people of the two regions developed a strategy of adaptation to the “traumatic” border - pragmatism or the prevalence of pragmatic relations. At the same time, having in mind the objective differences in the two neighbouring countries, the opposite processes of identity construction and their politization, today it is hard to speak of the existence of real regional identity as before; it is

more adequate to speak of various degrees of (un)familiarity and of feeling of sharedness and sameness.

**Ivanka Petrova**

*(Institute of Ethnology and Folklore Studies - Bulgarian Academy of Sciences, Bulgaria)*

### Economy and Emotional State. The Role of Emotions in a Business Sphere in Bulgaria

Emotions as psychological states of an individual, influenced by different subjects and circumstances, appear in the process of human activity. In the economic sphere, characterized by purposeful rationality and formality, emotions also arise. Economic action is not entirely guided by the interests of economically active and rational thinking individuals and groups, but to a great extent by moral notions, feelings and emotions arising among them. In the paper I am interested in the role of emotions in the field of modern economy, especially in the production of hand-made bread by small producers in Bulgaria. I will analyze the following research questions: How through emotions such as joy, pride, fear, etc. the mutual tying of the entrepreneurs is realized as well as between them and their customers; What are the ways in which emotions are expressed in stories and public

interactions of the small bread producers; Can we observe an economic use of emotions, e.g. whether and how they are used for business development. I will show how the desire for solidarity and for a community in a situation of economic insecurity causes small entrepreneurs to apply cultural techniques to construct an image of the hand-made bread they produce as a cultural value inherited from the past and to present the ways and technologies for his production as important social actions, commemorating “return to traditions”. In fact, the small entrepreneurs are involved in the process of constructing a cultural heritage. The text is based on an ethnographic field research in five Bulgarian small bakeries. I conducted participant observation of the everyday working life, biographical and semi-structured interviews, review of promotional materials, monitoring of the baker’s participation in food exhibitions.

**Ana Petrov**

*(Singidunum University, Serbia)*

### Yugonostalgia and Affective Commodification of Memories: The Case of (Post)Yugoslav Popular Music

In the aftermath of Yugoslav wars, listening to ‘Yugoslav popular

music' has often been seen as a choice charged with political meaning, as a symptom of Yugonostalgia and as a statement against the nationalistic discourses of the post-Yugoslav states. Even the research of the remembrance of Yugoslav popular music has often dealt with the ways this music has served as a means for (re)connecting with the past and the lost homeland, thus associating the consumption of it with the nostalgic narrative on the past. Taking as a point of departure recent developments in the sociology of body, sociology of emotions, and affect theory, and specifically drawing on Sara Ahmed's discussions of 'collective feelings', I discuss the political implications of enjoyment in the act of listening to the music, particularly by showing how it engages in the construction of multifarious reactions concerning the sentimental remembrance of the past. Using participant observation and in-depth interviews methods, I analyze the audience in post-Yugoslav pop music concerts, as well as the virtual audience in the Internet spaces, and I focus on the issue of how the seemingly neutral concept of love is embedded in the memory practices of the Yugoslav past. I point to the multifarious and ambiguous meanings of the concept of love as understood in the post-Yugoslav musical space, arguing that Yugonostalgia can be understood as a kind of love. As such, Yugonostalgia can be used for

commercial purposes and be a means for commodification of feelings and memories.

Desislava **Petrova Pileva**  
*(Institute of Ethnology and Folklore  
 Studies with Ethnographic Museum,  
 Bulgarian Academy of Science,  
 Bulgaria)*

### The "Other" Homeland. Land of Experiences and Emotions

In the context of immigration to Bulgaria and mixed couples (between men from the Middle East and Northern Africa, and Bulgarian women), the "other" homeland is defined by the native (Bulgarian) partners' point of view. On the one hand, immigrants "belong" to two different homelands, the one they live in, and the "other" they derive from. On the other hand, the native to the host country marital partners are being joined to their migrant partners' homelands through marriage. They get acquainting to their relatives, native culture, national history, landscape, principals of social relations etc. through the (ir)regular family visits "there". The time spent in the "other" socio-cultural surroundings helps them develop an emotional and mental connection not only with the people (especially the family members), but also with their spouses' cul-

tural and historical background. Thus, the aim of this paper is to present different manners of experiencing the stay “there” and the kind of emotions and feeling they evoke in the Bulgarian wives.

The research is based on personally collected in-depth interviews among twenty mixed families. The fieldwork was conducted in Sofia and Haskovo, Bulgaria in the period of 2015 - 2017. The here presented topic is a part of my dissertation thesis “*Immigration and Mixed Families in Bulgaria (between Bulgarians and immigrants from the Middle East and Northern Africa)*”.

**Tanja Petrović**

*(Institute of Culture and Memory Studies ZRC SAZU, Slovenia)*

**Humour and the Politics of Ambivalence: “Anti-Cultural Theatre Sirotanovići”  
(Banja Luka)**

In this paper, I explore the meanings of political humour that reach beyond interpretative frames of depoliticisation, maintaining status quo and cynicism of passive and disinterested political subjects. The discussion is based on the ethnography of performances of the stand-up comedy group Sirotanovići from Banja Luka (Republika Srpska, Bosnia and

Herzegovina) and interviews with group’s members. It focuses on affective work of humour and its capacity to build and reconfigure affective communities. I ask about possibilities such affective potential of humour and laughter opens up for citizens’ agency, self-perception and understanding of citizenship.

**Duško Petrović**

*(University of Zagreb, Croatia)*

**Ordinary Affects in the Context of Post-Socialist Croatia**

Based on the author’s ethnographic experiment inspired by the work of Kathleen Stewart, the paper will briefly present a few examples of the affective scenes “collected” in the past two years. His ethnography is set in the present day Croatia and depicts fragments of ordinary life from day to day encounters mostly in the neighborhood and the city. These encounters are not just events but everything that brings attention, attunement, or sparks sensation and thought. They are forming connections and specific trajectories. Stewart’s work was conceptualized as an alternative to the representational thinking that puts the everyday experience in a totalized interpretative framework. The presentation will follow some of the trajectories, and will pose a question whether these trajectories can be analyzed as

signs of political and economic changes in the post-socialist Croatia?

Marko Pišev  
& Marija Ajduk  
(University of Belgrade, Serbia)

“Block Bro, Brooklyn Bro”.  
Music and Emotions as Identity  
Markers of the Place

New Belgrade is the city municipality divided from the “old town” of Belgrade by the Sava river, and one of the economically fastest developing parts of the city. Despite its recent commercial growth, New Belgrade is commonly perceived - especially by non-inhabitants - as a geographically and even (sub)culturally distinct part of the city, because of its prevailing social realist architecture, confusing subdivision into city blocks, and ostensive ghetto-like neighborhoods. This exclusivist perception is internally reinforced by certain hip-hop artists who sing about New Belgrade in a local patriot, identity boosted manner. In this presentation, we will explore how the music appears to construct the identity of a place by analyzing the representations of New Belgrade’s city “blocks” (as spaces inducing certain strong sentiments, such as brotherhood, devotion, loyalty,

attachment...) in contemporary hip-hop musical production. Music in this paper is perceived as an element of culture which communicates, shapes and expresses identities, which is why we will not take into account its musicological aspects or aesthetical qualities. Our primary research method will be qualitative: we will conduct the interviews with the musicians, as well as residents and non-residents of New Belgrade in order to identify different perspectives of this area of the city. Also, we will analyze a selection of songs and video clips which tend to create ossified, exclusivist and emotionally charged auto-representations of this part of Belgrade.

*Keywords:* music, emotions, place, anthropology, New Belgrade, hip-hop

Zsuzsa Plainer  
(ISPMN - *The Romanian Institute for Researching National Minorities, Romania*)

„It was so Frightening to Leave the Kitchen and Enter the School Again” - Upward Educational Mobility of the Roma in Romania

An utmost aim for the (policy-oriented) investigations regarding Roma (in Romania and elsewhere in Eastern Europe) is to facilitate social, economic and cultural integration of this group and eliminate ethno-racial

exclusion. Still, this agenda pays little attention to those, who achieved such goals, as the dominant research trend in Eastern Europe deals (almost exclusively) with the marginalized Roma of in the region. Those few researches, which deal with the process of upward mobility, approach it as an easy and unproblematic phenomenon which has no affective dimensions.

This paper intends to focus on the individual experiences of those Roma, who completed their formal education and became upwardly mobile through schooling. The „lowest” range of our database contains experiences of those, who graduated at least vocational schools (coming from a family where the parents had less than eight classes), meanwhile the “highest” stratum encompasses the ones, who are the first in their families with university degrees and postgraduate credentials.

In order to grasp all aspects of the individual experiences, the theoretical framework of mobility costs, coined by Friedman (2015, 2016, Friedman et al., 2015), and those of divided habitus, developed by Bourdieu (Bourdieu, 1979, 2000; Bourdieu, 2005: 45 quoted by Friedman, 2016) are applied. These accounts state the the process of upward mobility is usually a problematic, emotionally charged experience full of ambiguity and pain.

Processing the narrative inter-

views with such respondents, it becomes obvious that passing from one class/status to another is an emotionally charged experience: full of anxiety, uncertainty, insecurity.

Barbara **Pleić Tomić**  
(*University of Zagreb, Croatia*)

### Motherhood in Theory and Practice: Idealised Motherhood, Caretaking Practices and Maternal Ambivalence in Croatian Public Discourse

The role of the mother figure in the traditional ideology is the one of the primary caretaker who loves unconditionally and is always ready to sacrifice herself for her child (ren). Since motherhood is perceived as the “natural”, prioritised goal of all “normal” women, negative feelings of depression, discontent and anger are not deemed compatible with this perception - on the contrary, they are viewed as unnatural and deviant, even monstrous.

The focus of this paper will be on different representations of motherhood, the contradictions and inconsistencies between the motherhood as an idea and ideology and everyday maternal practices and behaviours, with special attention being paid to the concept of maternal ambivalence. The goal is to show that



both positive and negative feelings that mothers experience in the course of their caretaking duties can exist simultaneously, making the mother-child dynamics much more complicated than the traditional perception of this relationship as an idyllic, straightforward union. This will include the analysis of the representations of mother-child dyad and the prescriptive norms of the ideal motherhood present in the Croatian public discourse, encompassing the official discourse of laws and regulations, parenting advice books, articles published in the newspapers, magazines and on different websites, as well as the “private” discourse of internet forums covering the issues of parenting and child rearing.

The purpose of this analysis is to demonstrate how the public profile of the mother figure is created on the dichotomies of the ideal, self-abnegating, unconditionally loving mother and the violent, neglectful, selfish and fearsome “non-mother” (*nemajka*), with all her horrifying, dehumanizing characteristics, and how this influences the general construct of maternity and motherhood in the patriarchal family and social structures.

Tomislav Pletenac  
(University of Zagreb, Croatia)

### Reading Between Shame and Pride: Croatian Alt-right Affective Economy

In one of the articles published few years ago I was analysing one of the icons of Croatian alt-right, musician Marko Perković Thompson. In attempt to understand his popularity and the way in which his audience actively interpret his music and lyrics I reclined heavily on the theory of Oswald Ducrot and his difference between speaker and enunciator. At last instance of Ducrot’s analysis is place in which the receiver of the message envisions herself/himself after she/he accepts his position in the proposed discourse by sender. Renata Salecel connects Ducrot’s structure with Lacanian psychoanalysis and in this last instance of the communication she identifies structure of ego-ideal, point from which we look likeable to ourselves. This symbolic space gives means for individual to construct ideal picture of herself or ideal-ego.

Nevertheless this symbolic space cannot be directly described or expressed. It is mostly built of affects and emotions driven by enjoyment (*jouissance*). If we approach to shame by following Giorgio Agamben as point in which subject is confronted with “surplus of life”; with essence that he or she cannot hide, then we could interpret Thompson’s concerts

and shows as emotive space or institution constructed in order to reorganize enjoyment and dress up the naked subject. As complete enjoyment is unattainable (in this particular case pride) Thompson constantly produce shame (in the guise of free masons, Yugoslavs, communists, traitors as part of the society that should be eradicated) so that he could become agent of pride, at least during his concerts.

Saša Poljak Istenič  
(ZRC SAZU, Slovenia)

### Public Spaces in a Socialist Neighbourhood: From Nostalgia to Frustrations

Presentation will explore emotions linked to public spaces in the oldest post-second-world-war neighbourhood in Ljubljana, *Savsko naselje*, which is also characterized by supposedly the oldest neighbourhood service centre and the first self-contributed action in Slovenia, the first formally established housing community in Yugoslavia, and the first contemporary city-funded community-led urban renewal in Slovenia. The study relies on qualitative methodology and is mainly the result of a fieldwork research (narrative interviews, coincidental talks, participant observation) while archival

media resources and previously done urbanistic or sociological surveys serve to reconstruct historical development of the neighbourhood and perceptions of a neighbourhood living. The focus will be on those public spaces which had an important role in everyday lives of the community in socialist times and are now renovated or revitalized with new content, for example local hill, children's and sports playgrounds and so-called Community Home. Special attention will be given to the participation of citizens in their renewal, which resulted in tangible results, but on the other hand evoked a myriad of negative responses towards the initiators, those involved and the outcomes, as well as positive attitudes to neighbourhood public spaces and more pristine relationships among the dwellers.

Florența Popescu-Simion  
(*"Constantin Brăiloiu" Institute of  
Ethnography and Folklore of the  
Romanian Academy, Romania*)

### Taming the Unknown: Emotional Aspects of a Cult Dedicated to Some Miraculous Graves in a Catholic Cemetery from Bucharest

Starting with the second part of the XXth century, the "Bellu"

Catholic Cemetery in Bucharest became the stage of a folk religion cult. A number of graves in there (varying between nine and thirteen or more) are revered as miraculous and wish granting. In time, a whole ritual has been coagulated around them and many people (most of them Greek-Orthodox Christians, not Catholics) come to perform it, in order to see their wishes fulfilled. The central part of this ritual is placing pieces of paper, on which the wishes are written, in the interstices of the funeral monuments.

The field research I conducted led me to both participative observation, interviews and analysis of the wishes written on paper. I interviewed several persons, all of them women. I was interested not only to understand the ritual process, but also to see what are their feelings towards this ritual, which they conceive in the same time as wish fulfilling and soul liberating. In the same time, I discussed the dark side of this ritual, that is sorcery and cursing, since some of the wish papers left by the graves actually contain maledictions and curses. None of the interviewees admits doing such things, but all acknowledge (and disavow) the practice of black magic, mainly related to two of these graves. In fact, pieces of paper containing curses and maledictions are laid next to all the miraculous graves, but at least apparently only two of them are deemed "fit" for black magic. My

paper will therefore aim to discuss the implications of this ritual from the point of view of the implied people's affects, since it is a folk religion phenomenon that seems to function as both wish fulfiller and soul reliever.

*Keywords:* miraculous graves, folk religion, ritual, affects, soul relief, black magic, white magic.

Natalija **Popovska**  
& Ana **Chupeska Stanishkovska**  
*(Institute of National History,  
Macedonia)*

### Ethnogenetic Counterfeit Histories: Prolonging of the Name Dispute Between Macedonia and Greece

This article within this conference fits as interdisciplinary analysis of a 27 years long political dispute between Macedonia and Greece over their exclusive possession of ancient cultural heritage. This problem have made significant change in peoples affective dimensions in reference to their understanding of social belonging. Politically induced indoctrination on false Macedonian origins was accomplished through ethnogenetic counterfeit historical productions, according to which the origin of both nations is located in far antiquity. For example, in Republic of Macedonia's case, this was particularly

embodied through a series of practices of so called *antiquisation*, exhibited as a far right discours, and especially for the period of 2008-2017. The pseudo - historical attribution of *antiquisation* consists of rapid construction of over-the scale sculptures, museums; facade reconstruction of entire quarters [project Skopje 2014]; renaming streets, airport, highways and by conducting highly compromised “academic” projects.

All had been having a goal to provoke certain affections for imagined past by commemorating myths while applying adulterated cultural references for which there was a pursuing an oxymoron relocation of the Macedonian national identity from its kernel [linguistically: as Slavic and statehood as *praxis*: socialist] to the distant times of Antiquity. The case of the Republic of Macedonia shows how the identity could be politically constructed around emotions and false affectionate attachments to imagined histories and on what costs [for.exp. prolonging the name dispute for 27 years and blockade for Euro Atlantic perspective].

Similar processes have been occurring in Greece, too. In both neighboring countries, namely, constantly were exhibited hostile praxes stimulating resentments in people’s everyday lives. In short, our goal is to present the genesis of the problem and to expose its politically induced emotional

and affective dimension provoked by hostile narratives and especially by falsified ethnogenetic theories, but also, to confront those ethno genetic imaginaries with historiographical works. For this research we use institutional documentation, video materials from the media archives, popular and scientific historiography and artefacts, interviews and qualitative analysis. We will provide photo and video material for the presentation.

Paraskevas **Potiropoulos**  
(*Hellenic Folklore Research Center,*  
*Greece*)

### Ambivalent Emotions. Acceptance and Rejection During Fieldwork

The presentation considers the ambivalent situations of acceptance and rejection of the researcher during fieldwork. It focuses on both researcher’s and interlocutors’ positionalities and their influence in this relationship as a crucial part of the research process.

The paper reflecting on my emotions arose during fieldwork in the border area of northern Greece, from local society’s suspicion and distrust, almost rejection, of me because of my origin. My emotional responses to these extraordinary interactions in

the field are the starting point to explore the issues of researcher's reflexivity and autoethnography, the politics and ethics of research, to understand the construction process of both my own and local people's positionalities as defined by history and culture.

The paper intends to discuss how the management of these positionalities and the emergent emotions enable the understanding, interpretation and representation of local society's culture and identity, and ultimately the production of anthropological knowledge.

Romana **Pozniak**  
(University of Zagreb, Croatia)

### How Affects can Help Determine Humanitarian Labour?

The paper examines humanitarian work with a particular emphasis on labor experience from the Winter Reception and Transit Center in Slavonski Brod, Croatia, and the overall emergency response established in Croatia in 2015-2016 during the European migrant crisis. Following the critique of humanitarianism and the expanding area of the international helping profession, the paper aims to rethink aid work, moving beyond the study of power relation between an

aid worker and a (passive) receiver of help, and to introduce the concept of labor and particularities of the daily aid work into this type of research. In terms of "affective labor" (Hardt, 1999), the focus lies in confrontations of daily labor dynamic in the refugee camp, as the sole performance of humanitarian labor "engages with questions of what is the right course of action when faced with morally complex situations" (Fecther, 2016: 230). To be able to grasp the complex realities of humanitarian work, created primarily from the dialectics between the emotional and/or moral stance and the authoritarian aid system, the paper relies on the theory of affects and the author's autoethnography. Affects can be understood as interrelations among different factors in the interaction network that makes an individual's world (Škrbić Alempijević, Potkonjak, Rubić 2016) and, as such, can help comprehend the concept of *humanitarian labor*. Additionally, the paper will emphasize the need for new ethnographies on transformations and complexities of humanitarian work.

Mariya **Radoslavova Slavcheva**  
(*Plovdiv University "Paissiy  
Hilendarski", Bulgaria*)

### Sensory Ethnography - Body and Bodily Techniques (Institutions of Blind People and Urban Spaces)

Visually impaired people have special attitude toward environment, which surrounds them, and having such difficulties naturally refers to a crisis in the everyday life. This entangles the need of inventing patterns for coping with it. These persons are obliged to better know the environment so they could orientate physically in the space, on the one hand. On the other hand, they must be trained in a particular way, for the same reasons. Therefore, the need for developing and testing various bodily techniques are entailed. Examples of those are the white cane or holding hands in a particular way while walking next to a wall. Together with the techniques and need denoted, the desire for new technologies is evoked in order to facilitate these people. Such technologies are the GPS systems which facilitate movement in urban environment, electronic readers, which reproduce orally written text, screen modes, and alike. By this poster presentation I will narrow the attention on the link between technologies, techniques, and space using visual data and sensory ethnography (by Sarah

Pink 2009). Thus, they represent the use of technologies in training people who have partially lost their sight in a later stage of their life and their training in the National Centre for Rehabilitation of Blind in Plovdiv, Bulgaria. On the applied perspective, talking of and researching on these problems could improve visually impaired persons' life and help their friends and relatives. On a scientific perspective, it could add new aspect in coping with crisis in everyday life.

*Keywords:* sensory ethnography, body, bodily techniques, visually impaired people

Ivan **Rajković**  
(*Max Planck Institute for Social  
Anthropology, Germany*)

### Reclaiming Affective Autonomy: The (Anti-)Politics of Well-being in the Ageing Serbian Working Class

This paper seeks to understand the affective capacity that detachment from 'politics' creates, and new forms of social ties it creates and sanctions. Doing my fieldwork among middle-aged factory workers in Kragujevac, Serbia, I noticed a pervasive withdrawal from 'politics', often on the background of an overwhelming affective exhaustion with communal

affairs. Media news tired up and disappointed; engagement in factory affairs turned exploitative; and involvement in the workplace was experienced as destructive, inducing stress, cancer and strokes. In turn, people developed personal hobbies, or proudly identified with their spare time activities such as caring for grandchildren or practicing alternative self-help. On the one hand, they described these as explicitly anti-political, individualistic and self-healing: withdrawing from the public concerns to care for oneself and one's family. At the same time, they understood such acts as empowering themselves to stay immune from the stress that 'politics' brings, and therefore, to be more psychologically prepared to achieve a wider, incremental societal change *from*. Following this professed duality, I ask what kind of political agency (if at all) is created through new practices of working class self-care. I follow their individualizing impact, the distrust they create towards relations beyond nuclear family and a market ethos they convey. Simultaneously, I understand these practices as creating neither dominance or resistance, but *affective autonomy* - a space of refuge and detachment that enables life 'to be lived in the precarious present' (Millar 2014), and in the eyes of some interlocutors, prepares capacities for a revolt.

Rossitsa **Rangelova Bolgurova**  
(*University of Sofia "St. Kliment  
Ohridski", Bulgaria*)

### Company Celebrations: Commitment to Emotions, Emotions for Commitment

Emotions at the workplace have been an academic topic of interest at least since the Hawthorne experiments by Elton Mayo in the beginning of the 20<sup>th</sup> century. Company celebrations are specific occasions in terms of emotions and affect at the workplace. A break from everyday work life and an instrument for building up employee commitment, company celebrations are a concentrated episode of stimulating, simulating and expressing emotions.

This paper proposes an analysis of company celebrations informed by cultural anthropology and placed in the context of the broader study of contemporary forms of celebrations. What can we learn about commitment and community building through the practice of company celebrations? Can a celebration be at the same time top-down and instrumental and spontaneous and engaging and how? What are the emotional norms for co-workers whose relationships are based on economic exchange and formal organizational structures but who also develop informal networks and relations? What is the role of emotions in

a celebration and in the everyday work-life? These are some of the questions that guide the proposed study.

The paper is based on fieldwork conducted over a period of nine months in Bulgaria and includes participant observation at company celebrations (Christmas parties, company anniversaries, professional day celebrations) and in-depth interviews with organizers, participants and third-party celebration services providers (e.g. event management companies). Company celebrations are a medium used for top down promotion of desired organisational identity while at the individual level they are important as opportunities for original and media share-able experience.

Georgia **Rina**

*(University of Macedonia, Greece)*

### “This is a Man’s World”: An Anthropological Approach of Business Women in a Door to Door Marketing Company

Over the last decades, women’s participation in the workplace has significantly been increased. However, most of them carry on gender barriers in their careers. The researchers describe the gender discrimination and

sexist prejudices in the business environment as “glass ceiling”. The obstacles that women usually face in their workplace justify the fact that men have higher rates of business activity than women. But what happens in the case of direct marketing in Greece? It is true that the majority of managers in the multinational company in which I conducted my research are men. Nevertheless, according to weekly, monthly and annual corporate evaluations, the offices with women managers are more productive than those with men managers. In this paper, I attempt to highlight, through an anthropological perspective, the reasons why women present higher success rates than men in direct marketing, and the way that the phenomenon of “glass ceiling” continues to influence the businesses in Greece. My research was based on the methods of participant observation, self-observation, reflexivity, formal and informal interviews inside and outside the company and on the use of audiovisual material.

*Keywords:* “Glass ceiling”, women, managers, direct marketing, business.



Burcu **Saka**

(Middle East Technical University,  
Turkey)

### Dual Usage of the Term ‘Routine’ in Working Women’s Narratives and Accompanying Emotions

This study aims to present how women workers classify various labour activities such as unwaged house work, unwaged agricultural work and factory work and the emotions accompanying this classification. The study rests on the field work conducted with women workers in automotive decorative components producing plant in a Free Trade Zone in İstanbul Turkey in which I have conducted semi-structured interviews with 14 women workers. Working women with whom I have conducted the field work have classified domestic work (housework and agricultural work) and factory work on the axis of the term ‘routine’. Women workers have used the term in a dual way. Its’ negative meaning denoted to the oppressive nature of repetitive tasks in the context of domestic work. While their labour use being at the foci, workers questioned maintenance of social order and their anger towards maintaining it. With the second meaning of the term women emphasized positive connotations of “routine.” In this second usage ‘routine’ denotes to the feeling of certainty, empowerment

and social security. While the term oscillated between negative and positive connotations, women worker’s conflict with their mothers has been at the foci of its dual meaning. Their relation with their mother, their present conditions and their children has been at the background of their narrative pointing to the maintenance of social order and the possibility of change at the present circumstances they are representing.

Elisa **Satjukow**

(Leipzig University, Austria)

### Tears of Joy, Tears of Anger. The 1999 NATO Bombing and the New ‘Emotional Order’ of Serbia

On March 24, 1999 the NATO started the *Operation Allied Force* against the Federal Republic of Yugoslavia. According to journalist Petar Luković war was finally ‘coming home’ (Luković 1999) - and the Serbian people responded in many different ways: with fear and apathy, uttered defiance and anger, but they also showed humour and hedonism. These extreme times were accompanied by extreme feelings that were not only intensified by the emotional politics of the Milošević regime, but also expressed in the daily *emotional practices* (Scheer 2012) in order to deal with the state of war. Informed by an historical anthropological approach

and by the history of emotions, my research project takes into account “human actions, decisions and behaviour in a new, broader and more complex way” (Frevert 2009). Using emotional testimonies in memoirs, diaries or emails I ask what kinds of *emotional practices* people developed as a reaction to the NATO bombing. It especially focuses on the days before and after the beginning of the air raids: days that were first characterized by notbelieving and normalization strategies, but then reverted into panic, fear and chaos. Hoarding, migration to the villages as well as securing the immediate living environment marked the first days of the war. While people tried to arrange their lives anew, the regime tried to mobilize the masses on all military and propagandistic levels. The new *emotional order* that was established will be the focal point of my paper.

Inis Shkreli

*(Mediterranean University  
of Albania (MUA), Albania)*

Politics of Identity among  
Aromanians in Post Communist  
Albania: Mobility, Assimilation  
and Identity Transformations  
among Aromanian of Voskopojë

Making research in and on

borders and border areas, on their solidarity (modern) and liquidity (post-modern) seem very relevant for the so called marginalized provinces of nation states, but it gets even more interesting in such a multi-faceted area such as southeast Albania, which represents a region in border not solely to Greece as state, but to EU as well. In Albania during the transitional post-communism and economic crisis, migration across borders and transnational activity occurred on a daily basis.

Based primarily on ethnographic fieldwork the paper explores social mobility of Albanian Vlachs in post-communist Voskopoja, the former thriving developed Ottoman city of Moscopole or Moschopolis also regarded as the ‘Jerusalem’ of Aromanians/Vlachs. At the present days Voskopoja is a multicultural Municipality affected by transnational and transmigration processes wherein with the fall of communism a renaissance of new identities and social belongings was revived among the Vlach group. Economic crisis make people seek new opportunities from which a one way social mobility flow was reactivated in the 1990’s. In this economic and cultural inequality a channel of communication as tool for cultural progression was settled with Romania and cheap workforce was exported from the Vlach community of Voskopoja to Greece as the country

was/is part of the global division of labour.

The minority's migration will be drawn as a 'dual phenomena'. From above the Center's-Bucharest and Athens- nationalist strategies and mechanisms which consider migration as a fundamental tool for the cultivation of a new identity, new individual and group belonging of the Vlachs. From below, the paper examines the ways in which the community's malleability displays the identity when favorable circumstances exist shifting from pro Romanian followers to pro Greek followers and vice versa. Ultimately, I will argue that the because of power imbalances and lack of recognition, the Vlach minority positionality reveals difficulties in terms of an in-betweenness in identity, space, and place.

Markéta Slavková  
(Comenius University in Bratislava,  
Slovakia/Charles University,  
Czech Republic)

### Food, Sensory Experience and Emotions in Srebrenica and Sarajevo in the Context of the 1990's Bosnian War

In this presentation, I am interested in exploring the role of sensory experiences and emotions in

consumption practices and various discourses concerning the food domain in relation to armed conflicts and post-conflict "reconstruction". I discuss this topic within the scope of sociocultural anthropology using the example of Bosnia and Herzegovina (in particular Srebrenica and Sarajevo) where I have carried out long-term ethnographic fieldwork in past several years. At the centre of my attention are changes in consumption habits in times of overall material scarcity that generally arises in armed conflicts. Furthermore, I attempt to open the topic of sensory aspects of changing tastes and the emotional response to such situations. Eating practices are generally resilient to change (Mintz 1995). War is an exception, it constitutes a major social rupture that creates an opening for a new food or nutrition pattern and at the same time it is a reason for abandoning the old (Mintz, 1995; Messer, 1997). This is mainly due to the destabilisation of food production systems, which typically arises in armed conflicts. The collapse of infrastructure results in overall material scarcity and leaves the affected populations hungry. The topic of the presentation, thus, does not include only the food domain, importantly, it also introduces the issue of hunger. The lack of food during the war is recollected both in Srebrenica and Sarajevo with an emotional "charge". The narratives of hunger

underline emotions of displeasure such as: sadness, anxiety, distaste, disgust, resentment and anger.

*Keywords:* food practices, social change, sensory experience, emotions, war, Bosnia and Herzegovina, Sarajevo, Srebrenica

Șerban Stelu

*(Institute for South East European Studies, Romania)*

### Affectivity, Infrastructure, and the State in North-Western Bulgaria

The paper bases on the field-work I made in 2014 in one small rural settlement locating at fifteen kilometres far from the Bulgarian city of Vidin, the district capital, on the Danube bank, and on archive researches in Vidin. Until the coming of the socialist power the villagers' life was strongly connected to the Danube wetlands, through fishing and cattle breeding, and to the small scale agriculture. The socialist state brusquely stepped in the locals' life. In the 1950' the land was collectivized, while one decade later the high levees built along the Danube withered the locals' everyday life in the wetlands. Alternatively, the state has opened factories where locals hired. Still, at the beginning of 1960s in the former Danube wetlands a source with sulphurous

water was found and transformed in a kind of medical centre. Shortly, the place inflamed the locals' emotions as thousands of people healed here. In addition, the state intervened and in the 1980s planned to construct one modern spa. But, without a recovery system the used water contaminated the regional sewage system and until finishing the new building the centre closed. The fall of the socialist regime stopped yet the investment and places ruined. After 1990, the economical dissolution and the rapid depopulation disassembled the people expectations. Nevertheless, the people hope that the community will revive, a main idea they identify with being the former medical centre. They expect the private investors, but also the government to involve in the building one modern spa. Furthermore they are eager to voluntarily participate in the case the construction will open. Taking as a theoretical frame the concepts of 'techno-politics' (Timothy Mitchell) and 'politics and poetics of infrastructure' (Brian Larkin), I attempt to analyze in the paper the connection between affectivity, state infrastructure, and local politics.

Gabriel Stoiciu

(*“Francisc I. Rainer” Anthropological  
Research Centre, Romania*)

### White Revolution - the Role of Spontaneous Cyber- Solidarities in Anti- Corruption Protests in Romania

Social media is becoming more and more the “weapon of choice” used by public opinion whereas the press is often seen as manipulative and submitted to the establishment. Platforms like Facebook and Twitter are deemed more trustworthy sources of information as the censorship seems less efficient in these cases. Newspapers, radio, TV are integrated in large business conglomerates and therefore considered just friendly faces of ruthless money-makers. Unfortunately, the most powerful impact in social media, as in the mainstream one, is caused by the “terrible news”. The emotional complex surrounding this kind of events varies from despair to anger and sometimes develops into extreme speech.

Maximum exposure is given to either to terror attacks or to different forms of social unrest. Unfortunately, these events give also an opportunity to far right activists to contest the legitimacy of the establishment. Romania also had its share of “terrible news” with a fire which destroyed “Colectiv Club” in Bucharest, killing

63 people and injuring 143 in 2015. More recently an extended anti-corruption protest movement starting January 2017 caught the attention of international media who named it “the White Revolution”. The protests aim mainly the Government but also the Parliament, demanding for undisputable integrity of the representatives and a transparent modification of justice system.

Our main goal is to show, as participative observer, how important is the role of social media in spontaneous solidarities and the way in which the civic speech is modulated in this instance when confronting the role and place of state as allegedly responsible institution in generating or fighting corruption. In the same time, an assessment has been carried out concerning the responses of the above-mentioned authorities to the social media echo of these events.

Marjana Strmčnik

(*University of Ljubljana, Slovenia*)

### Narration of the Past and it’s Emotional Power

In former socialist Yugoslavia, the ruling elites used certain institutions to legitimize the system and form a social cohesion. They created a new narration of the past, remembering what was useful and forgetting

the rest. Not only the narration of the elites but also emotions played an important role during the process. Certain personalities, among those, national heroes of Yugoslavia, took an important role and place in the history of the state while becoming (and acting) as ruling elites. They had a governing role in politics, economy, culture, and in this manner, thoroughly influenced all aspects of the social life.

After the collapse of the state, in 1990's, ideology changed, so did political elites and representations of socialist history. And since every organized regime of remembering is based on more than less emotional confrontation between previous masters and the multitude, the break of European socialism discontinued official communist vision of the past and narration of remembering, while creating a new one. Within this process, new exclusions were made and some socialist heroes became villains and vice versa. The aim of this paper is to explore, how people feel nowadays about socialist past in case of important political, economic and cultural figures of society that created a socialist past, namely, the national heroes of Yugoslavia. What kind of emotions they bring up within certain rituals and also conflicted situations that are the result of new representations of socialist past?

In what aspects and extent the

remembering is selective; are representations only part of the history? Are they influencing the emotions or are influenced by emotions? The research will be completed partially as discourse analysis and will include certain interviews related to events that emphasize and also negate the importance of events/personalities of the socialist past in Slovenia.

Dijana Šabić

*(University of Zadar, Croatia)*

### Anthropologist Turned Politician: Illustrating Hage's Concept of Ethnographic Vacillation

It is not unusual for anthropologists to develop certain emotions or sense of solidarity regarding one's subjects, which often leads to intent of engaging or engagement itself, in developing solutions to perceived problems within the community they research. This often leads to situation Hage (2009) identifies as ethnographic vacillation - "a state of constant movement between political participation and analytical observation", while the researcher experiences political emotions or rather "emotions related to our sense of power over ourselves and our environment as we pursue [...] goals, ideals and activities that give our life a meaning" (2009: 69).

Following up on these ideas, this presentation aims at tackling the following questions: how does one write the (political) emotions into one's ethnographic work? Should one do that at all? When does one stop being an engaged anthropologist and become political activist with some knowledge of anthropology? And furthermore, to what extent should anthropologists even get engaged with the politics?

In an attempt to answer these questions, I will critically examine my own position as an engaged anthropologist turned politician, following the notion that when one's solely observant involvement reaches a point at which the anthropologist deems it as - not enough, (s)he is welcome and often obliged to engage.

František Šístek

*(Charles University / Czech Academy of Sciences, Czech Republic)*

### The "Turks" and Montenegrins as Emotional Communities in Czech Scholarly Works and Travelogues Before 1918

Due to linguistic proximity and the ideology of Slavic solidarity, but also as a result of their participation in Habsburg imperial projects in the Balkans, relevant Czech sources

on the South Slavs from the turn of the 19<sup>th</sup> and 20<sup>th</sup> century are numerous, rich and diverse. However, they have not received sufficient scholarly attention in general and virtually no attention at all when it comes to the topic of emotions. The paper will analyze a representative sample of Czech works with ethnographic pretensions (especially travelogues and scholarly literature by anthropogeographers, musicologists and others) published before 1918. The author will argue that the "Turks" (mostly Slavic Muslims) and Christian Orthodox Montenegrins, whose mutual conflicts as well as coexistence attracted particular attention, were conceptualized as two distinct emotional communities (B. Rosenwein, 2002) by Czech observers, even as "polar opposites", with certain overlaps usually attributed to their common Slavic origin. Apart from simply attributing emotions to the two communities in accordance with the dominant discourses of "civilizational progress", nationalism and Orientalism, the works of Czech authors also mirrored and reproduced certain South Slavic stereotypes and mutual images of the other encountered in the field.

Tea Škokić  
(*Institute of Ethnology and Folklore  
Research, Croatia*)  
& Sanja Potkonjak  
(*University of Zagreb, Croatia*)

### Croatia is Doing much Better Today! The Language of Affect in Political Discourse on Economy

This paper discusses Kolinda Grabar Kitarović's presidential campaign speeches from 2015 and her public speeches as elected president. Using critical discourse analysis, we are trying to dissect key discursive topoi in her public statements related to the economic problems and the vision for economic development. We focus on the "language of affect" (Fairclough 2000) that governs the discursive practices of Grabar Kitarović's in the public sphere, particularly, on the way the concept of economic prosperity, development, and optimism is conceptualized in presidential political discourse and the way it relates to the questions of fairness, social justice, welfare, and well-being. We are specifically interested in the role of emotions and affective economy (Ahmed 2004) employed in political speeches. The political discourse on economy is discussed here in order to portray the discursive arena of Croatian workscape that shifted from euphoric promises of better future delivered during the 2015

presidential campaign to the most recent statement by the Croatian President Kolinda Grabar Kitarović that *Croatia is doing much better today* and whoever is not happy might as well look for their future elsewhere.

Nevena Škrbić Alempijević  
(*University of Zagreb, Croatia*)  
& Tomislav Oroz  
(*University of Zadar, Croatia*)

### Urban Spaces in Transformation: Two Croatian Case Studies

In this presentation the authors analyse the production and uses of urban public space in the specific postsocialist context of Croatia. The presentation seeks to explore the following questions: what kind of interventions and behaviours are allowed in the public space, who gets to decide it and in which ways? The focus is on public events and practices, perceived as ways in which diverse concepts of the public and the private become materially present and affectively expressed in the urban setting. The dynamic correlation of public space and cultural practices is discussed on the basis of two ethnographic case studies.

The first case study deals with the European Square in Zagreb, a centrally positioned square-in-becoming, which until recently functioned as an



intersection of three streets. The transformation of this space and redefinition of practices within it give us an insight in how different agents define and negotiate the concept of public, “cosmopolitan” and “European” in the urban space.

The second case study is related to the Sea Organ, an architectural object situated on the promenade of Zadar. Due to two installations made by architect Nikola Bašić - the Sea Organ and the Greeting to the Sun - the sea front has been transformed in the busiest tourism destination in the Old Town of Zadar. Both cases open up questions of the socially responsible architecture, the relationship of the city’s historical heritage and its contemporary needs, as well as of “right” and “responsible” ways of using the urban public space. Heterogeneous events occurring in and triggered by the urban space (festivals, protests, tourist visits, everyday activities, virtual platforms, etc.) point to a need to tackle the spatial and temporal dimension of diverse practices.

Petruța Teampău  
(*Babes-Bolyai University, Romania*)

It’s Normal to Feel this Way”.  
Moral Panic and Normative  
Emotions Around Gay Marriage  
in Romania

The Coalition for the Family is an association of over 30 Romanian NGOs, mostly with religious affiliations, which became visible in 2016 when it presented a list with 3 million signatures demanding the modification of the constitution by explicitly forbidding gay marriage. Since then, it created a moral panic around “deviant” sexual behavior of LGBTs “threatening” traditional family - defined exclusively in reproductive terms: one man, one woman and their offspring. People react emotionally to the discourse of the Coalition. Supporters are morally outraged and disgusted by the sexual practices of LGBTs and respond with indignation and hatred to the prospect of gay families raising adopted children. They also find a source of pride and security in asserting and defending their moral principles. Opponents are appalled by the narrowmindedness and conservative views of “traditionalists” and offended by their assumptions.

In my research, using discourse analysis, I examine posts and comments on the organization’s Facebook page, in order to describe the main themes and nodal points in the dialogue between supporters and opponents. Then I make use of qualitative interviews with the young generation (18-30) in order to understand how they articulate their position and react emotionally in the context of the

ongoing debate. I suggest that younger people are exposed to more diverse environments and may display added potential for tolerance and empathy; their anti-gay positions seemingly originate from a socially constructed normative homophobia (traditionally nurtured in a post-communist conservative context).

Maja **Todorović**  
(*Centre for Study in Cultural  
Development, Serbia*)

### Socialist Heritage of the City of Užice: From an Identity Symbol to the Negation and Re-revitalization

The city of Užice (Western Serbia) was a center of the Užice Republic – the only free territory in occupied Europe during the Second World War. A few very important cultural monuments were built in memory of the heroic national liberation struggle after the war, such as the Memorial Complex Kadinjaca, a five meter high bronze Statue of Marshal Tito in the Square of Partisans, work of Croatian sculptor Frano Kršnić weighing tens of tons and the Museum of the Uprising 1941. For almost five decades these monuments represented a distinguishing city identity which would during the 1990's, when the

breakup of Yugoslavia occurred bringing out series of political-ideological changes, become unwanted/dissonant heritage devastated in various ways. Over the recent years nostalgic narratives on the socialist heritage, unnecessarily forgotten monuments and identity symbols have been present in the public discourse. On the other hand, there are more and more initiatives recognizing these elements as a touristic resource for the economic development of the city. This work, based on relevant literature and analysis of media contents and interviews with Užice inhabitants, analyses how local community of Užice changed its attitude towards socialist heritage in different socio-historical and economic contexts and investigate different meanings and feelings that people attach to these cultural monuments.

Svetoslava **Valentinova Mancheva**  
(*Plovdiv University "Paissiy  
Hilendarski", Bulgaria*)

### Applied Sensory Ethnography - "Feel the City" Initiative in Plovdiv, Bulgaria

The paper will discuss the role of the anthropologists not only as a mediator or as a researcher but as a practitioner and part of the society (Bastide 1973). Sensory ethnography

engages with the role of the senses and their use and perception in people lives. For the ones with disadvantages and more precisely, for visually impaired people, the absence of one of the senses and its sensor aspects is linked to other forms of coping with the world around them. This includes the access to different spaces and the cultural background or foundation they (re)present. For the visually impaired in Bulgaria the access to central urban places and cultural tangible and intangible cultural heritage is hindered by various obstacles - public transport, infrastructure, the lack of interpreters. In addition, sighted people are faintly aware about the difficulties they meet. "Feel the City" initiative consists of various projects for filling these gaps by offering multiple ways for applying sensory ethnography, related to visually impaired people, central (urban) places, and cultural heritage. It defends the thesis that institutions will better work if they use sensitivity and sensory perception, and entangles them in communication with people, not only visually impaired.

*Keywords:* applied anthropology, sensory ethnography, visually impaired people, cultural heritage, central places

Falia Varelaki

*(University of the Aegean, Greece)*

### "No-one Wanders Unpunished under Palm Trees": Reflections of the Ethnographic Self

This paper deals with the idea of the self as a resource while doing ethnography. Usually the emotions and feelings of the anthropologist/researcher remain unseen and unheard within the ethnographic text. Nevertheless, they appear to play an important part in the field and contribute critically to understanding and interpreting the field. On the other hand, field researchers rarely leave unaffected by the experience of research (Hammersley & Atkinson 1995). As Okely (2002) states, the anthropologist-writer draws on the totality of the experience which is recorded, not only in the material found in notebooks and transcripts, but also in memory, body and all senses.

Ergo, using emotions and feelings of self as analytic tool, the paper brings into the picture an awareness of the relationships between the ethnographic self and the ethnographic fieldwork. It reflects upon my research on biopolitics of breast cancer, between 2016 and 2017 in the ethnographic context of Greece. The fieldwork focused on practices and experiences of breast cancer, through in-depth interviews with patients,

clinicians and other specialties related to cancer disease, as well as participant observation at a Regional Anti-Cancer Hospital, in cancer patient's organizations and in Laboratories offering Clinical and Counseling Genetics. Thus, in this paper I will explore how my experience, emotionally and sensory, during fieldwork, affected and/or contributed to the dynamics of the research process.

Jelena Vasiljević  
(University of Belgrade, Serbia)

### Lived Experiences of Citizenship and Documentality After Yugoslavia

This paper analyzes several personal narratives about the lived experiences of the complex relationship between citizenship, identity, and belonging in the aftermath of the Yugoslav break-up, which also marked the break-up of the Yugoslav citizenship regime and the constitution of new national citizenries and citizenship regulations. The narratives were obtained through interviews conducted between December 2013 and March 2014 in Sarajevo, Ljubljana, and Belgrade. The framework for analysis combines a social ontological perspective, which sees citizenship documents as constitutive of social reality, with an ethnographic approach

that stresses the lived and affective dimension of citizenship as social practice. Relying on the growing scholarship on personhood and subjectivity in relation to state and citizenship policies, especially in the post-Yugoslav states, this paper employs a bottom-up approach that treats citizenship in its identity-forming and recognition-bearing social role. At the same time, by retaining a focus on the top-down effects of citizenship as a state's formal regulator of statuses, rights, and obligations of citizens, this paper equally considers and elaborates the documental, institutional aspect of citizenship - in this case, through the social ontological approach of *documentality*. This framework insists on the inseparability of the documental and the affective (as well as the state-regulated and the socially lived) in analyzing the social effects of citizenship policies, especially when these effects multiply and become more complex, as is the case when citizenship regimes change.

Maria **Velioti Georgopoulo**  
*(University of the  
 Peloponnese, Greece)*

Emotions in Performative  
 Resistance. The Justice of  
 the Théâtre du Soleil in  
 Crisis-Ridden Greece

Anthropologists have long been fascinated by the ritual performances of “exotic” societies, which had mainly a magical-religious character. More recently, anthropological interest extended to the ritual performances of “complex western” societies - not only religious ones, but also to those purely secular and even political performances, including performative expressions of resistance to authority. In June 2011, during a period of social turmoil in Greece due to the developing economic crisis, the French troupe of the “*Théâtre du Soleil*” (“Theatre of the Sun”) participated in the social movement of Greek “*Indignants*” with a performance at Syntagma Square in front of the Greek Parliament, where for several weeks a great number of Greeks protested against austerity measures and social injustice. The same performance was presented several times in autumn 2010 during protests by retirees in Paris. In all those performances, the protagonist was a giant feminine puppet representing *Justice*. The paper examines how this performance by “others”

opened a communication channel that connected with the Greek public. We found that this connection was predicated on the abundance and strength of feeling shown by the foreign artists who participated in creating this performance.

The study is based primarily on field and archival research at the “*Théâtre du Soleil*”, and on interviews with the artists and the public. Video and photographic material (mainly from the Athens performance) was also consulted, as well as related press reports.

Mario **Vrbančić**  
*(University of Zadar, Croatia)*

”How Can we Laugh When Our  
 World is Dying”: Comedy as an  
 Aesthetic Mode and Affective  
 Form of Everyday Life

According to Bergson when the human body acts and moves and thinks like a machine, we have a formula for the comic (Bergson 1911). The comic is “something mechanical encrusted upon the living”. I see this as a striking feature of the 19th century that has relevance today. Since the 19th century, the human body has been affected by different technologies, state control, a bureaucratic administrative universe focused on the

”final solution“, up until today’s pre-  
vailing ideology of happy-healthy  
bodies animated by the simulacra of  
permanent joy. All of these technolo-  
gies constitute a fundamental confu-  
sion about the body in relation to  
suffering and joy. Alenka Zupančič  
(2008) argues that there is something  
in comedy that conceals the other side  
in it, something horrible and uncanny.  
The question is, what is this uncanny  
side of laughter today, when, as Lau-  
ren Berlant (2017) argues, we live in  
the moment of economic crisis, aus-  
terity and unemployment which chara-  
cterizes humorlessness. How can we  
laugh when our world is dying and in-  
equality is casted ”as the appropriate  
order of things”. In this paper I ana-  
lyze laughter (or impossibility of it) as  
it is associated with some political and  
cultural issues both in Croatia and  
globally.

Veronika **Zavratnik**  
(*University of Ljubljana, Slovenia*)

### Materialized Emotions

The proposed paper is evol-  
ving around material culture and is  
mainly based on the findings of two  
fieldworks that are, more specifically  
related (mostly) to furniture and (to  
some extent to) shoes. Materiality  
provides a frame for observation of  
everyday lives. When dealing with

personal objects ethnographically, it is  
impossible to overlook how closely  
they are related to individual’s me-  
mories, past events, life courses, per-  
sons. They could be what Janet Hoskins  
(1998) called *biographical objects*. In  
this sense they are inevitably con-  
nected to people’s emotions.

I use two fieldwork examples  
to show, how objects can be the  
embodiment of who one really is, the  
experiences, strivings, aspirations (as  
is the case with shoes) and on the  
other hand how they can determine  
the perception of frustrations and in-  
justices that happened in the past (as  
is the case with the Naglas furniture  
in Ljubljana after the WW2). I use  
participatory observation and inter-  
views to explore current (dualistic)  
relationships between people and  
things. To fully comprehend the ex-  
tent of correlations in terms of diffi-  
cult historical consideration of family  
relationships and their heritage I also  
use archival and existing museologi-  
cal documentation. Main part of my  
findings is based on emerging muse-  
ological documentation of the interior  
of the apartment of Naglas family.  
Following the principles of *material  
culture studies* I am acknowledging  
the intertwining relationship between  
the semantic but also the constitu-  
tional role of material culture.

Meglana **Zlatkova**  
*(Plovdiv University*  
*“Paissiy Hilendarski”, Bulgaria)*

The City and the Sensitivity:  
 Towards Possible Sensory  
 Ethnography of the City

The paper presents the city from a specific viewpoint - the sensitivity. The city is considered as: 1. Objective and architecturally ordered space, and; 2. Constant interaction and inhabiting the spaces by the urban dwellers. These two (simultaneous) states of the city have their “meeting” in the individuals, who live in, feel, hear, touch, smell and see the city. The meeting is problematizing through the actual aspect of the movement and the everyday practices, as well as in the symbolical aspect of the memory - individual and collective.

These focal points are presented in a larger context of the “affective turn” in the social sciences and the humanities, the research tools, methods and possibilities of the anthropology and possible sensor ethnography of the city. The second part will present this approach, applied on interviews with one Armenian from Plovdiv, Bulgaria. The analysis aims to explicit all those links between the context (spaces and places), the local history and memory on one hand, and, the sensuality of the individual experience that involves the individual into

the shared urban context.

As a conclusion, the paper will point some auto-reflexive tips how we can we-read the transcriptions of our anthropological and ethnological interviews, searching for the sensitive layer of the narration and explicating the sensual dimensions of the shared world (not only in a phenomenological sense).

*Keywords:* urban anthropology, city, sensitivity, sensory ethnography, urban dwelling

Ekaterina **Zheltova**  
*(Charles University,*  
*Czech Republic)*

Longing for “Tradition”:  
 Affective Historicity and  
 Imaginaries of Homeland in the  
 Greek Minority of Albania

The idea of “traditional culture” along with a general fascination with the past is central to the dichotomist relations of local communities rooted in particular geographically (or sometimes virtually) defined places (neighborhoods) and “imagined communities” of nations. It is the “tradition” that initiates one of the most powerful mechanisms of legitimizing the inclusion of a neighborhood and its people to the “national body” and it does so through embodiment of the past by the means of emotions. Be it

a traditional dance, a song or a story about the times of old, the one performing it experiences it through nostalgia, empathy, feeling of betrayal and other numerous emotions linking the past to the present of the performer. In this paper I aim to explore the role that these affective images of “traditional culture” and the past play in how the people from the Greek minority of Albania imagine the Homeland. Drawing on anthropological field-work this study presents the perspective of both people living in their home-villages in Albania and the ones originating from the minority but having long gone for Greece or born there. The data show that in the minority discourse the word “Homeland” can mean both the “local” one of the region, micro-region or village, or the “national” one of the Greek state. The idea of a local traditional culture links the “left-behind” neighborhoods in Albania to the “Greekness” and subsequently to the “national body”. Correspondingly, it also helps those living in Greece who are cut off from their “place” (τόπος) to re-establish their local belonging to the “land of grandfathers”.



## Proposed Panels

### PANEL 1.4 & 2.4

Robert **Hayden** (*University of Pittsburgh, USA*)  
& Mario **Katić** (*University of Zadar, Croatia*)

#### Memoryscapes and Heritages in the Process of Transformation, Contestation, and Commemoration

Heritage is always a sensorial stimulus, a symbol of the community, a reason for conflict and an attraction that draws people, from personal, group to national levels (Katić, Gregorič Bon, Eade 2017). In many cases objects defined as cultural heritage in particular context in the same time serve as the main symbol for the relevant *religioscape*, the distribution in spaces through time of the physical manifestations of specific religious traditions and of the populations that build them. By their placement in such *religioscapes*, heritage functions as marker of the religious communities claim to the specific landscape, in relation to claims of claims to it by relevant Other communities. Research done in the *Antagonistic Tolerance* project has found that empirical indicators of dominance in the context of competitive sharing of space by religious communities include *perceptibility* (especially visibility, audibility, massiveness) and *centrality* (Hayden & Walker 2013). Moreover, *religioscapes*, and especially heritage sites within them, can ignite emotional responses that can vary from pride to anger. With this panel we want to discuss the interconnections between *religioscapes*, heritage and emotions in two ways:

- (1) from methodological point of view; how our personal involvement, experiences, and emotions influence our perspectives and interpretations,
- (2) grassroots emotions: What kind of emotional effect different *religioscapes* and heritage have on the local population. We are also open to other work that focuses on interplay between *religioscapes*, heritage and emotions within Southeastern Europe.

## PANEL 5.3

Jasna **Galjer** (*University of Zagreb, Croatia*)  
& Georgia **Butina Watson** (*Oxford Brookes University*)  
& Sanja **Lončar** (*University of Zagreb, Croatia*)

### Socialist Spaces: Emotions, Memories, Representations

The panel is focused on public buildings and spaces with specific functions, and on emotions, senses and affects these buildings (have) generated in lives of individuals and groups. In the period of socialism, architecture with specific functions had an important role in lives of communities in urban and rural context. School buildings, cultural centers, people's universities (in Croatian narodna/pučka sveučilišta), people's homes (in Croatian narodni domovi) and similar multifunctional buildings were often places of meeting for people of different ages or different educational, social, and religious backgrounds, and also places for exchanging knowledge and experiences. Besides having important role in everyday life of individuals and communities, they have had prominent role in local, regional or national history of socialist time - causing different emotions and perceptions in public discourse. During last twenty years, economic and political situation resulted in number of neglected public buildings and spaces with specific functions, or changes in their roles in lives of individuals, groups and nations. By taking into account often neglected actors and vehicles of the ideological conflicts, the topic is focused on characteristic models and typologies and appearance of modern concepts in the context of actual political ideologies. Emotional, social and educational, political, ideological and cultural aspects are being explored, defined and interpreted.

The aim is to provide a meta-perspective on the multiplicity of representations of the memory of the specific public spaces from socialist period, such as the public attitudes, the changing modes of remembrance and the debates about their preservation, re-qualification or dismantlement and destruction. The panel invites experts from different fields (architecture, art history, ethnology and cultural anthropology, cultural geography, history, sociology, design history, planning, etc) to present their studies on:

- social and cultural history related to public buildings and spaces with specific functions;
- emotional and affective relations and connections that individuals and groups

(have) had towards specific buildings and spaces, including (positive or negative) symbolism of buildings and spaces;  
-transformations and changes that have occurred during post socialist time, including examples of constructing or destroying these kind of buildings;  
-examples of adaptation and revitalization of public buildings and spaces with specific functions;  
- a comparative analysis of the different buildings, spaces and exhibitions designs-medialization of public spaces -etc.

## PANEL 2.2

Meglana **Zlatkova**  
(*Plovdiv University "Paissiy Hilendarski", Bulgaria*)

### Sensory Ethnography of the City

The applying of sensory ethnography methods in combination with urban studies offers a different and detailed approach toward the connection between people and space, and the ways they communicate while being in it. Having in mind that senses and sensory perceptions are influenced from the environment, culture and social factors, the researches in this field are geographically constrained which contributes to enrich the scientific fields linked to sensitivity, sensory perceptions, urban spaces, institutions and people with disabilities or marginal people. This panel proposes lances toward communications between, on one hand, visually impaired people and institutions - institutions to which sensitivity and sensory perceptions are important in their work, and the ones which ignore and/or deny them. On the other hand, it is the link between visually impaired people and space in their everyday life. Findings are part of the on-going scientific research project "Sensory Ethnography of the City" conducted in Plovdiv, Bulgaria, started in 2016. The panel moderator and presenters are from Department of Ethnology in Plovdiv University "Paissiy Hilendarski", Bulgaria.

## PANEL 3.2 & 4.2

Rajko **Muršič**

*(University of Ljubljana, Slovenia / University of Eastern Finland, Finland)*

### Urban Transformations and their Sensorial Studies

After 1989, urban and other spaces in former socialist countries transformed dramatically. Ljubljana, for example, unexpectedly became a tourist metropole, while Skopje radically changed its surface with new monuments and state-service buildings. Similar shifts changed all cities in South Eastern post-socialist Europe. Obviously, the local citizens, especially older generations, have severe problems in tracing their own memories of their previous living experience of “their” cities. Sensorial based ethnographic approach might provide some clues of such shifts. The panelists are invited to present and discuss transformations in post-socialist cities based on memories, present attitudes and past experience of particular spaces and places in those cities and towns. Ethnographic studies of venues (e.g., music venues and youth centres or squats), public spaces (parks, streets, shopping malls, squares, sport resorts) and everyday living under airbnb, global shops and virtual media are warmly welcome. The panel is organised in relation to the project, which has received funding from the European Research Council (ERC) under the European Union’s Horizon 2020 research and innovation programme (grant agreement No [694893]).

## PANEL 6.3

Ivan **Rajković**

*(Max Planck Institute for Social Anthropology, Germany)*

& Tanja **Petrović**

*(Institute of Culture and Memory Studies, ZRC SAZU, Slovenia)*

### Restoring Capacities: Caring for Life, Self and others Beyond the Post-Yugoslav Anti-politics and Neoliberal Exhaustion

This panel explores the emergent self-mobilisations in the post-

Yugoslav region as at once affective, moral and social projects. The breakup of the socialist federation, ethno-national wars and market restructuration created not only a structural impasse and economic downturn, but a sense of having ‘abnormal’ selves (Greenberg 2011), without agency in the social world. As the public engagement became murky, simulative, and contingent, political participation came to be seen as corrupt, fake, disempowering and emotionally exhausting. In this context, scholars described a massive ‘apathy’ and withdrawal from public engagement, and a return to the ‘chimera of private paradises’ (Spasić 2013). Such ‘depoliticisations from below’ (Brković 2016) allowed new forms of critique, autonomy and resilience, while simultaneously perpetuating the status quo (Jansen 2015). Notwithstanding this systematic conditioning of popular detachment, we ask what actually *gets done* in new practices of caring for life, for oneself and for others, beyond the dichotomies of politics/anti-politics, resilience/exhaustion. Namely, if politics can be understood as an uneven distribution of ability to live a good life, then actors’ various attempts to work within, against, or aside its grids can be understood as attempts to capacitate a life to be *liveable* in the precarious present (Fraser 2010, Millar 2014). Precisely by staying ‘politically unwilling’ projects of detachment create new political possibilities, and new forms of affective investments into other spheres. Comparing phenomena such as self-organised choirs, stand-up comedy, hobbies and popular self-care practices, we ask: what new forms of affective integrities are being reclaimed? What material affordances rebuilt? What political possibilities reimagined - and what social divisions recreated - in the background of state politics and neoliberal economy?

### PANEL 4.3

Wolfgang **Hopken**  
 (Leipzig University, Austria)  
 & Elisa **Satjukow**  
 (Leipzig University, Austria)

#### Memory and Emotions of the Yugoslav Wars

The wars of the 1990s in Yugoslavia marked a turning point in many respects. Following Reinhart Koselleck, critical events like wars act as lock

systems that divide collective memory into a before and an after. For those affected, those who have witnessed violence and destruction, expulsion and annihilation, life changed completely. People answered with fear and apathy, expressed defiance and anger, but also showed humour and hedonism. These extreme times were accompanied by extreme feelings - that are still present in today's ways of talking about and remembering the times of war. On the basis of oral history interviews, documents of life and song lyrics, the panel's contributions ask about the role of emotions in everyday life during the wars, how feelings were expressed in language and narratives, and how they shaped the way people speak about and remember the wars today.

## PANEL 1.1 & 2.1

Paraskevas **Potiropoulos**

*(Hellenic Folklore Research Center, Academy of Athens, Greece)*

& Garyfalia **Varelaki**

*(University of the Aegean, Greece)*

& Ioannis **Manos**

*(University of Macedonia, Greece)*

### Emotions and Senses from the Field: Encounters of the “Ordinary” and the “Extraordinary” during Fieldwork in SE Europe

The panel explores the emotional, sensual and affectionate dimensions of fieldwork and their implications for the production of anthropological knowledge. Fieldwork has been acknowledged as ‘a process of physical labour, bodily interaction, sensory learning and transformations which constitute emergent knowledge for the production of written texts’ (e.g. Okely 2012, p. 107). Yet, the emotional and embodied experience of the researchers are very often left out from ethnographic accounts of purportedly reflexive fieldwork. Although, arguably, this is an under-investigated topic within the relevant literature, there is a growing discussion on how emotions and senses in the field enable or inhibit the immersion into and understanding of the societies and cultures under study.

The panel invites papers that examine the ethnographers’ sensory and bodily experience and emotional responses to the ordinary and extraordinary

interactions in the field, the socio-political situations they find themselves in and the ethical dilemmas they deal with when doing fieldwork in Southeast Europe. The panel sets emotions and senses as its point of departure in order to address issues that concern the fieldwork process, data analysis and interpretation, ethnographic writing and representation, the politics and ethics of research, reflexivity, positionality, autoethnography, subjectivity, and the agency of the body.

# ZEITGEIST

Is there any better way to present historical research to a broad public than by film? SIBA project leader Nataša Mišković took the challenge when offered a brilliant opportunity: Distinguished director Lordan Zafranović suggested to do a film upon seeing her successful travelling exhibition 'Cities on the Move – Post-Ottoman', under condition that she would produce it and write the script. The result of this cooperation is ZEITGEIST, a creative documentary which explores how everyday life in Turkish and Yugoslav cities continued after the establishment of national states after World War I. The film builds on press photographs from the large national newspapers Politika, Vreme, Akşam and Cumhuriyet, which, arranged into an historical narrative and accompanied by the magical voice of Bosnian sevdah singer Božo Vrećo and dervish music, turn into an emotional story of joy and sorrow, rich and poor, tradition and modernity in the Southeast of Europe.

Duration: 27' 29"

**ZEITGEIST** (English and German version) • **DUH VREMENA** (BCS version) • **ZAMANIN RUHU** (Turkish version)

Production and script: Nataša Mišković, after the travelling exhibition **Cities on the Move – Post-Ottoman. Ankara, Belgrade, Istanbul and Sarajevo Through the Press Photographer's Lens, 1920s and 1930s** • Editor: Alfred Kolombo • Music: Božo Vrećo • Director: Lordan Zafranović •

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University of Basel / Swiss National Science Foundation / Swiss Agency for Development and Cooperation













