



SESSION SCHEDULE

VANDA Open Session 1

Tuesday, September 27, 2022 | Slot 1 | Room 2 | Chair: To be announced

Amanuel Isak Tewolde: Refugees' adoption of cultural elements of a host society that is xenophobic towards them: The case of Eritrean refugees in South Africa

Ana Devic: The Cinema of Discord in Late Yugoslavia and What Came After: From the Crisis of Socialism to Multidirectional Perspectives on Nationalist Violence

VANDA Open Session 2

Tuesday, September 27, 2022 | Slot 2 | Room 2 | Chair: To be announced

Jakub Zahora: "There Is No Occupation": Israeli Settlers, Alienation, and Situated Empathy

Rüya Kalintaş: Challenging the Myth: Feminist and Queer Formulations of Alevi Identity in Theatre

Ross Cheung: Sociotechnical and future imaginaries in the Expo 2020 Dubai and the Museum of the future

Yeonjae Ra: Transnationalism of producing and consuming Kimchi in New York City

VANDA Open Session 3/slot 1

Wednesday, September 28, 2022 | Slot 1 | Room 4 | Chair: To be announced

Müge Akpınar: Embodied Experience, Self, and Ethnographic Knowledge

Tirthankar Chakraborty: "I have developed a taste": Exploring 'rurban sensibility' amongst the circular migrants in Hyderabad, India.

Klara Nagy: Embodied labor. The embodied experiences of the platform food delivery sector in Budapest

Sung-Hoon HONG: When are your bodies?: Inventing a new question to play with moving bodies of young part time hipsters in Seoul, South Korea.

VANDA Open Session 3/slot 2

Wednesday, September 28, 2022 | Slot 2 | Room 4 | Chair: To be announced

Ines Herćan: Gender dynamics and narratives about gender in the context of transnational migration

Mahardhika Sjamsoeod Sadjad: "See, this one. She's dating refugees": Borderscapes in rumours on relationships between Refugee Men and Indonesian Women

VANDA Open Session 4

Tuesday, September 27, 2022 | Slot 5 | Room 4 | Chair: To be announced

Friederike Teller: Creative Narratives to Encounter and Challenge the Anthropocene

Karin Bindu & Retnasree Iyer: Transcultural discussion about new methods for co-creative knowledge making

Herman Ustyantsev: Ethnicity in the Soviet and the post-Soviet science. Ethnographic heritage in the representation of identities of the Mari people

VANDA Open session 5

Thursday, September 29, 2022 | Slot 3 | Room 1 | Chair: To be announced

Saumya Ranjan Nath: Defending the Sacred: Discourses of Development, Identity, and everyday resistance among Dongaria Kondhs in Eastern India

Roza Laptander: Traditional and modern environmental knowledge of snow, ice and permafrost among the Yamal Nenets.

Marina Quine: Human impact assessment on marine resources using Traditional Ecological Knowledge of Fishers in Peru: Assessing with presential and remote ethnobiological methods.

Tirthankar Chakraborty: The Politics of Traversing Cosmopolitics – Positing the Ontology of the Mediator

SESSION PAPERS

Refugees' adoption of cultural elements of a host society that is xenophobic towards them: The case of Eritrean refugees in South Africa

Amanuel Isak Tewolde

Scholarship on the intersections of culture and immigration in the South African national context is scant and undeveloped given the overwhelming focus on issues such as xenophobia and exclusion in relation to immigration issues. So little is known about how migrants in South Africa practice cultural hybridity in their everyday lived world by incorporating cultural traits they brought from home with those they found in their host society of South Africa. Drawing on my own auto-ethnographic reflections as an African migrant originating from Eritrea and adopting aspects of the South African cultural elements, I argue that despite the widespread prevalence of societal discrimination and xenophobia against African migrants, we African migrants adopt South African cultural expressions. The South African cultural elements that I have adopted include, music, food, language and worldviews. Eritrean cultural characteristics tend to be markedly different from those of South African. Even though the literature on immigration and assimilation mostly concludes that as immigrants face rejection and exclusion by the host society they tend to reject cultural elements of the host society, my lived experiences points to the opposite in which I assimilate the cultural dimensions of the host society that is xenophobia towards Black African migrants.

The Cinema of Discord in Late Yugoslavia and What Came After: From the Crisis of Socialism to Multidirectional Perspectives on Nationalist Violence

Ana Devic

The paper is set in a critical-constructivist perspective on the Yugoslav crisis of socialism and state disintegration, the nationalist violence and postsocialist "transition" - seen through the cinema of Yugoslavia and its successor states.

The paper, first, outlines the critical perspectives on the crisis of socialism through the prism of the *New Film* ("Black Wave") (mid-1960s--mid-1970s), which focused on the mythologization of post-WWII consolidation of the communist regime, the growing social inequalities and disempowerment of ordinary people – in contrast to the usurpation of power by the party nomenclature. The teams of film-makers had a densely intertwined pan-Yugoslav character.

The next stage of Yugoslav critical cinema - the "Prague school" (late 1970s--late-1980s) maintained the same pan-Yugoslav social habitus of their makers as their predecessors in the "Black Wave" – but, in their topics, they took a new critical perspective on national/ ethnic issues. They reflected on the concerns and fears of the ethnonationalist divisions taking place at the top of political leadership in the Yugoslav republics.

A bulk of the (post-)Yugoslav cinema, which disintegrated in the 1990s along the lines of new states, legitimized the raging nationalist violence by forging historically revisionist narratives. These films received lion shares of funding by their respective states.

In contrast, the best known post-Yugoslav cinema since the mid-2000s address the problem of the nationalist violence of the 1990s from the perspective of war crimes' victims. They problematize the recent war crimes as being deliberately neglected and condoned by the political elites and mainstream media in post-Yugoslav states, who do not recognize that "their side" (defined in ethnically homogenizing terms) could have committed war crimes.

The paper concludes by arguing that several strands of (post-) Yugoslav cinema had built and continue to (re-)build a *multi-directional memory* of the conflictual past (Rothberg 2009).

"There Is No Occupation": Israeli Settlers, Alienation, and Situated Empathy Jakub Zahora

In this paper I am engaging the question how we can take seriously people whose worldviews we find alienating and adverse to our values. I do so via reflecting on my doctoral fieldwork in the Israeli settlements in the occupied West Bank during which I struggled with relating to the settlers who were dismissive of the violence of the Israeli control over the Palestinians and ignorant of their own role in maintaining it. While many scholars working with "the repugnant Other" (Harding 1991, Lennon 2018) rely on empathy as a posture which enables to gain insights into lives of people we disagree with while retaining analytical and political distance from them, I propose that while empathy is indeed a valuable strategy, its effects in terms of relationships we enact and conclusions we make need to be more carefully evaluated. Drawing on anthropological and feminist scholarship, I argue that we should conceive of empathy as a situated practice which stands for two features. First, it is not a universalistic but rather historically, socially and politically contextual attunement to the other. Second, empathy is not necessarily a force for good as it can facilitate violence and dominance rather than mutuality and wellbeing. In the case of my own research, practicing empathy as a situated practice enabled me to relate to the settlers somewhat better by drawing parallels between their participation in the Israeli occupation on the one hand, and my own implication in different regimes of violence on the other. At the same time, this juxtaposition obscured some of the crucial aspects of the everyday life in the settlements on my part, and it also facilitated me deceiving and effectively exploiting my interlocutors. As such, I conclude, practicing (situated) empathy is always politically and ethically fraught.

Challenging the Myth: Feminist and Queer Formulations of Alevi Identity in Theatre Rüya Kalınas

How does theatre provide critical opportunities to review and revise historical accounts to develop feminist and queer formulations of Alevi identity? My presentation will explore this question in light of extensive archival and ethnographic research, as well as plays and audience reactions.

The Alevi community makes up the largest religious minority in Turkey. The history of the community has been one of oppression and persecution, especially after the Ottoman Empire claimed caliphal authority. Since then, marginalization, exclusion, and persecution of Alevis had been justified through a discourse of heresy. While the

inception of the Republic of Turkey as a secular nation-state in 1923 was initially promising for the Alevis, the regime remained implicitly Sunni Muslim. Thus, the Alevi community's experiences of citizenship and belonging continued to be characterized by precarity as they occupied the category of "national abjects."

Due to the long-term struggle of the community for official recognition, the problems within the community regarding gender and sexuality were put into the background and postponed. The Alevi minority in Turkey and its diasporas have long been associated with gender equality because of men and women's equal participation and co-presence in religious rituals. However, a growing body of feminist and queer scholarship among the transnational Alevi communities have challenged the romantic assumptions of gender equality and demonstrated how the everyday experiences of Alevi women and LGBTIQ+ individuals are also defined by cis-hetero-patriarchy.

The contemporary debates on the politics of gender and sexuality in Alevi communities take place in and through theatre since theatre provides critical opportunities to review feminist and queer formulations of collective memory. I will elaborate on how theatre reproduces and challenges the hegemonic politics of gender and sexuality and challenges the myth of Alevi gender equality.

Sociotechnical and future imaginaries in the Expo 2020 Dubai and the Museum of the future

Cheung, Ross

The Expo 2020 Dubai, themed "Connecting Minds, Creating the Future" features three areas, namely Opportunity, Mobility and Sustainability, with one of the objectives being to achieve the Dubai Vision 2021 and the United Nations 2030 Agenda for Sustainable Development. Although Dubai won the bidding in 2013, due to the global pandemic, it was deferred for one year. This presentation sees promoting national identity as a diplomatic campaign and publicising technology of its own country in the World Expo is another representation of 'sociotechnical imaginaries' (Jasanoff & Kim, 2015) and how the 'Future' is as 'pre-given', promised, and possible statements (Hubbert, 2017). With an average of 15,000 steps per day, I collected about 6,000 photos, 6 hours videos, and 21 interviews during my fieldwork from 21 February to 9 April 2022 in Dubai, the United Arab Emirates. As a future city, there are a couple of sights to observe the future technologies and their imaginaries in Dubai. In the Vision Pavilion ends with a quote from HH Sheikh Mohammed: 'This is only the beginning of the story' which his wisdom will guide the future. Dubai is a city in the UAE, founded in 1971, is a federation of seven Emirates. Another example is the newly built Museum of the Future, a female tour guide, claimed that she is from the year 2071 and let the visitors role-play to land in space. Dubai in 2071, the centennial of the country, is projected with lots of high-rise buildings, high-speed transportation tools, and robots.

Transnationalism of producing and consuming Kimchi in New York City

Yeonjae Ra

Kimchi is one of the main side dishes for Korean cuisine, almost considered the national food. (Han, 2010) Due to massive immigration, it is settled with Korean immigrants' food in the ethnic enclaves and even transformed into a local product. In

the context of the term global food and national food, Kimchi is also transnationalized such as taco (Pilcher, 2012) or American Chinese food (Chen, 2014), as an extent marker of cultural identity. However, in the diet, kimchi is a simple side dish for staple food and is mostly recognized as a sort of pickle. (Especially in the American diet, has similarity to Jewish one)

There are dozens of kimchi products sold in the market in Manhattan, including the ones from Korea and LA. The main reason New Yorkers nowadays focus on kimchi is the Hallyu(with the success of K-Pop) and Health issues(probiotic). It was a small-capital business for the immigrants (Min, 2008), and based on the foundation built by first-generation Korean immigrants, kimchi business is newly transformed aiming at the locals. Since the late 2010s, local companies operated by someone 'not of Korean heritage to produce the kimchi product.

As a symbol of Korean cuisine, kimchi has been through conflicts of authenticity that it is the only Korean cuisine made by the Koreans with the fear of cultural appropriation. On the other side, food also has the possibility of globalization. Kimchi is accepted (and imported) as Korean food in the USA, however, from this viewpoint of transnationalism, it is also an American product made by Korean-Americans or Americans. The article investigates how kimchi business is developed in New York, how kimchi makers define kimchi on their own, and how people consumes kimchi through in-depth interview and field research.

Embodied Experience, Self, and Ethnographic Knowledge

Müge Akpınar

Drawing on my ethnographic fieldwork in Turkey on a holistic and religious health network, I will discuss the workings of embodied experience as part of my methodology. Attending to “somatic modes” of participation (Csordas 1993) motivated me to focus on bodily practices as a site of embodied experience and shared knowledge. While suspending my ideological position (Desjarlais and Throop, 2011), my bodily engagement with the healing methods applied by my interlocutors helped me immerse myself in the field. Embodied experience and my chronic health condition worked as a tool of communication in sharing experience and knowledge with my research participants. While offering the possibility of being affected (Favret-Saada 2012), bodily practices have also continued to be part of my embodied memory, which I consider an extension of the field site, blurring the boundaries of the field and pointing to both affected and representationalist accounts of ethnographic knowledge production. I argue that my body has become a part of the field, where different modalities of the relationship between the body and the world shape different forms of agency, different modes of practice, and different loci of habitus (Csordas 2015). In relation to embodied experience and multiple positionalities I negotiated during the fieldwork, I will elaborate on the interaction of my ethnographic self and my individual self during the fieldwork and after the fieldwork. I will conclude with a discussion that bodily engagement with healing methods and practices indicates an autoethnographic narrative starting from the moment I entered the field, continuing to the moment I stepped out of the field, and stretching beyond it through transformative exchanges between the self and the other/s, which left a mark on my “being in the world” in a Heideggerian sense (Zigon 2007) and my “being in the world with” (Mattingly 2014).

The Politics of Traversing Cosmopolitics – Positing the Ontology of the

Mediator

Tirthankar Chakraborty

Anthropology and field research involves different actors working in cohesion in the production of knowledge. However deft the researcher is with the social terrain, s/he will always be removed from the subjects, based on different markers of social stratifications like class, race, religion, region, creed, gender, caste and psychological stratifications like the perception of power, privileges, resources. To enable this inquiry between the researcher and the subjects, it is necessary to have a conduit that meets halfway from both sides to facilitate the inquiry – the field assistant who is situated between the researcher and the subjects; representative of neither yet appears to be closer to both. The fieldworker does not only represent the local by dint of his associations but also is an extension of the researcher as s/he is asking the questions, albeit not her/his own. Thus, the fieldworker is uniquely situated between the two sides yet is socially and psychologically removed from both. Drawing from fieldwork with an international media house (VICE-HBO) and a team of foreign researchers in Kolkata, India, this paper explores the ontological position of the fieldworker, traversing through the cosmopolitics of contesting needs and demands. The experiences of being in-between help to closely understand the ruptures created by and for this co-production of knowledge, which exists long after the researcher has left the field and the research subjects stop being the interlocutors. This paper delves into the multiple positionalities of the fieldworker – inquirer, informant, in-between, and problematizes the changing identity and functions of the fieldworker.

Embodied labor. The embodied experiences of the platform food delivery sector in Budapest

Klara Nagy

Bike food couriers in Budapest tend to normalize and justify the precarious and dangerous gig working conditions as a sports activity. To understand the blurring between sport and work, I carried out participant observation, conducted semi-structured interviews and discourse analysis. I worked as a bicycle courier in Budapest in July and August 2021. The boom of the cycling-based food delivery platforms mainstreamed a new form of moving bodies as tens of thousands of workers joined the sector and became the symbol of the COVID-19 pandemic.

Cycling delivery is inseparable from danger. To make a living, one must cycle for hours in Budapest traffic. In addition, the companies provide higher bonuses when there is poor weather, so working in physically more unsafe conditions is financially more beneficial to the workers. The workers reported dangerous working conditions emerging from the harsh weather, the traffic, the light conditions, and the fast tempo dictated by the algorithm. Consequently, many of them were close to having fatal accidents.

Although my interviewees proudly claimed to be entrepreneurs, the body experiences reveal the cleavage between gig wage labor and idealized entrepreneurship. The pain and dangers of urban cycling work highlight the unequal relationship and make couriers critical of the company. The sporting side of cycling delivery comes to the fore to accept this hierarchical relation.

The riders embrace the idea that they get paid to train their body, which is an

otherwise expensive and tiring activity. The workers utilize their knowledge from their past sporting activities about nutrition, recovery, and pain relief to increase their workload. Sporting rivalry and boasting of results are active features of the courier community.

When are your bodies?: Inventing a new question to play with moving bodies of young part time hipsters in Seoul, South Korea.

Sung-Hoon HONG

The purpose of this paper is to discuss an ontology of sensuous young part time labourers in Seoul, South Korea. As part of a larger group of precarious labourers living in between art and entertainment districts, Hongdae, some people especially express their own aesthetic values by taking part time jobs at their favorite bars, cafes or any other sensitive shops on the streets. It may seem obvious that, as an unskilled labourer, each of them is on the margin of bare subsistence in an expensive city. At the same time, however, as a self-confident hipster, she or he differentiates the value of money from the aesthetic one and tries to manipulate a lever of the first order. Survival is not that serious compare with working out one's own individuality from an aesthetic standpoint. I deliberately name these tricksters as 'part time hipsters' because they are sometimes unskilled labourers and sometimes self-confident hipsters. In other words, 'part time hipsters' would not only transform their potential being into two different actual bodies but also oscillate all the time between a body of labourer and that of hipster. Trying to draw a distinct line between work and play is good for nothing in this situation. The key thing here is not the two opposition entities but the oscillation itself between the two. Somewhere near us now, there are some people who work for play cool in real time at their workplace. To clarify who these young tricksters really are, I finally invent a new question in the moving boundaries of time. When are your bodies?

Gender dynamics and narratives about gender in the context of transnational migration

Ines Herćan

Presented poster is based on my ongoing dissertation research and in it I will present preliminary results focused on the issue of gender and its transformation in the processes of transnational migration on the example of migrant workers from Serbia in Slovakia, from an anthropological perspective. The issue is examined through the prism of two main theoretical approaches - the theory of transnational migration (Glick Schiller et al., 1992), which emphasizes the multi-local social networks of migrants connecting guest and home society, as well as the concepts of doing gender (West & Zimmerman, 1987) and gender performativity (Butler, 2006), according to which gender is understood as not always a stable construct, but is performed and created in constant everyday interactions, and which may be subject to changes in various social processes, such as migration. The research is based on qualitative methodology and long-term, multi-sited fieldwork. The two main methods used are in-depth semi-structured and repeated interviews, as well as participatory field observations. The aim of the research is to find out how transnational migration affects gender dynamics and whether gender relations and the ideologies associated with them are reconfirmed or reconfigured in the transnational space. In a narrower sense, the aim is also to examine how the process of sensemaking takes place and what narratives explaining these changes will appear to migrants or their family members.

“See, this one. She’s dating refugees”: Borderscapes in rumours on relationships between Refugee Men and Indonesian Women

Mahardhika Sjamsoeod Sadjad

My paper explores the role that rumours on relationships between Indonesian women and refugee men play in upholding and reaffirming the demarcations between Indonesian host societies and refugee ‘others’. I argue that reactions to such rumours form borderscapes between those who belong and those who are marked as external ‘others’. Based on multi-sited fieldwork in Indonesia in 2018-2019, my paper explores how rumours of romantic and/or transactional intimate relationships between Indonesian women and refugee men are discussed, what emotions and imaginings are associated to them, and actions that were taken in response. I demonstrate how these rumours are built on preconceived ideas of gender, religion, and race that are embedded in host societies’ imaginings of the ‘refugee other’. I will argue that in the context of refugee reception in Indonesia, the problematising of relationships function both to control refugees’ behaviour and to maintain their ‘transitory’ status in the country. As people’s cross-border movements continue to increase, this paper highlights borderscapes that are reproduced within.

Creative Narratives to Encounter and Challenge the Anthropocene

Friederike Teller

While the Western public discourse around the Anthropocene and its’ many crises is mainly based on scientific modeling, in recent years more and more indigenous actors, artists, and activists voiced their concerns about the ecological crises as a deeper relationship crisis affecting our multispecies flourishing. Combining ethnographic research with artistic strategies, such as poetry and visual media, identifies characteristics and forms of narratives that make global entanglements visible and create a space for a cosmopolitical approach. Thereby, tracing the historic paradigm of the Anthropocene and its’ ontological and hegemonical characteristics creates possibilities for counter-narratives and counter- visuals that embed the uncanny and the poetical. Intertwining creative writing and collage techniques with the multi-disciplinary, ontological, microbiological, subaltern, literary, and philosophical debates around the Arts of living in the Anthropocene can have a transformational impact. In a cross-disciplinary approach in my research, I aim to practice active listening to bridge the boundaries between the natures and cultures, the rational and so-called irrational, the human and other-than-human blur, and use artistic research which is reflected in practices of relationship building.

Transcultural discussion about new methods for co-creative knowledge making

Karin Bindu, Retnasree Iyer

As female percussionists and scientists Retnasree Iyer & Karin Bindu will discuss the concept for co-creative knowledge making of Elliot and Culhane (2017), methods of social media ethnography as described by Postill and Pink (2012), concerns about digital research as mentioned by Góralaska Magdalena (2020) and gender aspects. They will meet online, coming from different angles of the world: South India and Austria. As chemist and well-known professional *Tabla* artist, Retnasree Iyer recently combined her musical and chemical knowledge for sound experiments with a special fabricated fibre *daya* instrument. She will not only give a short impression of that innovation, but also explain, how she deals with the hybrid terminology of her

originally North Indian instruments as South Indian musician and western trained chemist. In comparison to that Karin Bindu will describe, how she applied ethnography in her doctorate thesis about South Indian musical rhythms of *Mizhavu* drummers. In search for new theoretical and methodical concepts, which are suitable to describe the South Indian communities of contemporary female percussionists and their instruments, they will compare and expose Western and South Indian ways of ethnomusicology, ethnography, and music science inspired by the just mentioned authors among others. They will not only question and deconstruct ethnographic methods to describe music instruments as part of material culture in search for holistic concepts, but also reflect about new ways to use terms and to present their artistic and scientific knowledge to an international audience.

Ethnicity in the Soviet and the post-Soviet science. Ethnographic heritage in the representation of identities of the Mari people

Herman Ustyantsev

In the paper the author analyzes the influence of Soviet ethnographic heritage on the identity of the peoples in the Volga region. Throughout the twentieth century, the theory of ethnos (Yu. V. Bromley, V. V. Pimenov) affected the works of Soviet ethnographers and determined the direction in the researching of the local communities. At the end of the XX - beginning of the XXI centuries there were global changes in the scientific discourse about ethnic culture. Methodological framework of the Russian ethnology blurred and integration of the classic descriptive approach with social anthropology was obvious. In the Soviet ethnography the peoples of the Volga region (the Mari) were an object for the studying the local folklore, material culture, etc. For the authors it was important to emphasize the belonging of cultural objects to ethnicity and to highlight the features of ethnographic groups (C. I. Kozlova). The theory of ethnicity, as well as the Soviet policy of nation-building, were aimed at marking ethnic boundaries (the Meadow Mari, the Hill Mari, the Vyatka). Nowadays skeptical attitude to the concept of ethnos and the primordialist approach prevails in the modern post-Soviet science. This process can be explained by the influence of constructivist epistemology, according to which identity is interpreted as a changing multiple phenomenon (E. Hobsbawm, B. Anderson, R. Brubaker, etc.). At the same time, in the ethnography of the the Volga region, especially in the works of emic researchers, the importance of empirical data and the materialistic view of culture remain. In this paper I propose the approach that integrates a rethought meaning of ethnicity and an anthropological view. In particular, it is interesting to know how under the influence of the Soviet ethnography, the local communities represent ethnic markers and socio-cultural boundaries. Mostly, I analyze activities of national activists, ethnographers, museums.

Defending the Sacred: Discourses of Development, Identity, and everyday resistance among Dongria Kondhs in Eastern India

Saumya Ranjan Nath

The adivasis or indigenous people are “caught between the competing imperatives of the Indian state’s different and overlapping stages of modernist development: the remnants of the old colonial ‘civilising’ mission, a post-colonial nationalist industrialism

and a post-industrial urge toward conservation” [\[1\]](#). The “inherited inequalities of

power” [2] combined with the post-colonial politics of state corporate developmentalism has pushed adivasis and other marginalised communities into the margins of survival. The state’s aggressive push towards ‘growth’ and ‘development’ and often using police and paramilitary institutions to suppress democratic dissent and resistance has led to newer forms of day-to-day resistance rooted in ‘sacralisation of the landscape’. The mass mobilisation of subaltern groups in India and elsewhere in the form of democratic resistance has created new possibilities of alternative politics of hope. The Niyamgiri festival of eastern India, celebrated by local indigenous groups known as Dongaria and Kuttia Kondhs along with their other subaltern caste neighbours represents a space for building dialogue and transnational solidarity of people’s movements against extractive industrialism. The festival has become a symbol of resistance that resonates with the adivasi movement across India, based on a shared vision of protecting ‘Jal, Jangal, Zameen’ (water, forest, land) as one cosmological extension of adivasi lives and politics. Drawing from yearlong ethnographic fieldwork, I argue that the Kondhs’ ‘sacral polity’ represents a form of cultural and political resistance against the state hegemony that has given them the strength to identify with the politics of indigeneity, negotiate and survive the onslaught of neoliberal extractive capitalism.

[1] Vaidya, ‘Shadows of Colonialism: Structural Violence, Development and Adivasi Rights in Post-Colonial Madhya Pradesh’.

[2] Jens Lerche and Alpa Shah, ‘Conjugated Oppression within Contemporary Capitalism: Class, Caste, Tribe and Agrarian Change in India’, *The Journal of Peasant Studies* 45, no. 5–6 (19 September 2018): 927–49, <https://doi.org/10.1080/03066150.2018.1463217>.

Traditional and modern environmental knowledge of snow, ice and permafrost among the Yamal Nenets.

Roza Laptander

Traditional knowledge of the Nenets reindeer herders about snow, ice and permafrost is based on their familiarity with the environment and weather conditions of the Arctic region. This in turn has evolved through living in the Arctic, migrating in the tundra and working with reindeer. The people’s knowledge is highly developed and can be seen as a facet of the skills enabling reindeer herders and fishers to live and work in the severe conditions of the tundra. Winters with ice on the ground are recent anomalous weather events on the Yamal Peninsula, which is known as the Arctic rain on snow (ROS) event. During the last decade, winter rain events occur frequently almost every year on the Yamal peninsula. Because of long periods of icing on the ground many families of Nenets reindeer herders lost their herds: the thick cover of ice does not let reindeer reach their food from the ground and they die from hunger. The loss of reindeer and moving to live in the settlements has a dramatic impact on the traditional life and work of Indigenous people such as the Nenets. While Nenets reindeer herders still value traditional knowledge about snow, ice and permafrost, which is still important to them in their work, they now also speak of “modern” environmental knowledge which they also need to live in the Arctic.

Key words: Traditional environmental knowledge, Siberia, Nenets reindeer herding, snow terminology, icing events, permafrost, modern knowledge, climate change

Human impact assessment on marine resources using Traditional Ecological Knowledge of Fishers in Peru: Assessing with presential and remote ethnobiological methods.

Marina Quine

The traditional ecological knowledge of fishermen (TEKF) has constituted a crucial tool for biological field studies development and rebuilding time series since the nineties.

For assessing human impacts on marine ecosystems and resources, especially when information gaps are far-reaching, TEKF represents a priceless gathering information tool for running diverse methods, such as Productivity and Susceptibility assessment (PSA). PSA is a method for assessing the vulnerability of a fishery species or stock, using a set of predetermined measurable attributes and score rankings.

Analyzed data were obtained with two different collect's methods, presential (during non-pandemic situation) and remote (during the pandemic situation due to COVID 19), using interviews and questionnaires in both cases, assessing the accuracy, the method effectiveness, and comparing strengths and weaknesses. And trying to understand how to optimize the remote methods through the lessons learned.

Preliminary results of this assessment let us verify the importance of TEKF in this kind of study, obtaining encouraging results for some marine species such as *Hippocampus ingens* 'seahorse'.

In conclusion, regardless of how the data collection is performed (in person or remote), the data obtained was relevant and exploitable, providing precious information for researchers and stakeholders. Concerning the assessment attributes, susceptibility is, for far, better explained by TEKF data than productivity. In addition, the possibility of carrying out this kind of remote assessment opens new opportunities to work under diverse conditions such as a pandemic situation or to cope with fishers' dispersion on the field and the problem of gathering them in one place, or to minimize the project operative cost.

The Politics of Traversing Cosmopolitics – Positing the Ontology of the Mediator

Tirthankar Chakraborty

Anthropology and field research involves different actors working in cohesion in the production of knowledge. However deft the researcher is with the social terrain, s/he will always be removed from the subjects, based on different markers of social stratifications like class, race, religion, region, creed, gender, caste and psychological stratifications like the perception of power, privileges, resources. To enable this inquiry between the researcher and the subjects, it is necessary to have a conduit that meets halfway from both sides to facilitate the inquiry – the field assistant who is situated between the researcher and the subjects; representative of neither yet appears to be

closer to both. The fieldworker does not only represent the local by dint of his associations but also is an extension of the researcher as s/he is asking the questions, albeit not her/his own. Thus, the fieldworker is uniquely situated between the two sides yet is socially and psychologically removed from both. Drawing from fieldwork with an international media house (VICE-HBO) and a team of foreign researchers in Kolkata, India, this paper explores the ontological position of the fieldworker, traversing through the cosmopolitics of contesting needs and demands. The experiences of being in-between help to closely understand the ruptures created by and for this co-production of knowledge, which exists long after the researcher has left the field and the research subjects stop being the interlocutors. This paper delves into the multiple positionalities of the fieldworker – inquirer, informant, in-between, and problematizes the changing identity and functions of the fieldworker.