



**Ethnographies of Mobility – International seminar
(Ljubljana, August 21st – 22nd 2013)**

Organisers: Slovenian Migration Institute, ZRC SAZU; Institute of Anthropological and Spatial Studies ZRC SAZU; and School of Social Sciences and Humanities of the University of Tampere

Organisation committee: dr. Marko Juntunen, dr. Špela Kalčič, dr. Nataša Rogelja, dr. Nataša Gregorič Bon, ass.prof. Jaka Repič, ass.prof. Alenka Janko Spreizer

The first seminar “Ethnographies of Mobility” held in Tampere, Finland (May 2012) focused on the several emergent forms of mobile lifestyles that question officially recognized and legally privileged forms of human mobility. The seminar sought to open new theoretical perspectives on new mobile lives with the specific focus on the following themes: a) the interplay between mobile lifestyle strategies and global economic and political transformations; b) new theoretical perspectives for studying mobile lives and mobile subjectivities and c) production of hierarchies of mobilities and their interplay in particular landscapes of their encounters.

The aim of the second seminar “Ethnographies of Mobility” in Ljubljana, Slovenia (August 2013), is to continue discussions from Tampere and round them up, with a purpose of formulating new research questions, methodological and theoretical approaches in domain of mobility and migration studies.

PROGRAMME:

Conference venue: Geographical Museum, Scientific Research Centre of the Slovenian Academy of Sciences and Arts, Gosposka ulica 16, 1000 Ljubljana

Wednesday, 21.8.2013

9.00 - 10.30

Marko Juntunen (University of Tampere), **Špela Kalčič** (ZRC SAZU), **Nataša Rogelja** (ZRC SAZU)

Opening speech

Oto Luthar (Director, ZRC SAZU, oto.luthar@zrc-sazu.si)

Opening speech

Noel Salazar (University Leuven, Noel.Salazar@soc.kuleuven.be)

Keynote lecture

Dr. Noel B. Salazar obtained his Ph.D. in anthropology from the University of Pennsylvania (USA). He is currently Research Professor at the University of Leuven and Senior Research Fellow of the Research Foundation Flanders (FWO). In addition, he is Visiting Professor at the University of Bergamo (Italy). His research interests include anthropologies of mobility and travel, the local-to-global nexus, discourses and imaginaries of Otherness, heritage, cultural brokering and cosmopolitanism. He is the author of *Envisioning Eden: Mobilizing Imaginaries in Tourism and Beyond* (2010, Oxford: Berghahn). Dr. Salazar sits on the editorial boards of *Social Anthropology*, *Annals of Tourism Research*, *AIBR - Revista de Antropología Iberoamericana*, *Journal of Heritage Tourism*, *Journal of Culture and Mobility*, *International Journal of Tourism Anthropology*, *European Journal of Tourism, Hospitality and Recreation*, and the *East African Tourism, Hospitality and Leisure Journal*. Since 2011, Dr. Salazar serves as Executive Committee Member of the European Association of Social Anthropologists and, in 2013, he was elected President of the association.

10.30 – 10.40

Coffee break

10.40 – 12.10

Session 1: CENTRAL EUROPEAN SOCIETIES IN TRANSNATIONAL LANDSCAPES

Session 1 will round up three presentations dealing with multicultural heritage of Prekmurje, post-war Bosnian transnational landscape and transnational posted workers. Cases deal with central European societies in the context of global modernity marked with absences and attachments as well as with mobilities and moorings.

Oto Luthar (ZRC SAZU)

Central-European Peripheral and Multiethnic Society on the Eve of modernization

Laura Huttunen (University of Tampere, laura.huttunen@uta.fi)

Absences and attachments: Missing persons and rebuilt houses in post-war Bosnian transnational landscape

Anna Matyska (University of Tampere, anna.matyska@uta.fi)

Transnational posted workers and their families: debating the class making on the move

12.10 – 14.00

Lunch

14.00 – 16.40

Session 2: MARGINAL MOBILITY BETWEEN THEORY AND ETHNOGRAPHY

Session 2 will focus on the analytical potentials and shortcomings of the theoretical framework of the »marginal mobility«, a heuristic tool that enables comparative research of contemporary mobilities. Participants will present their comments on marginal mobility framework on the ground of their ethnography as well as through theoretical approaches such as lifestyle migration, peripatetic nomadism, nomadism, irregular migration, etc.

14.00 – 15.00

Marko Juntunen (University of Tampere), **Špela Kalčič** (ZRC SAZU), **Nataša Rogelja** (ZRC SAZU)
Marginal Mobilities

Marko Juntunen (University of Tampere, marko.juntunen@uta.fi)

Masculine, Mobile and Marginal: Moroccan men between Morocco and Spain

15.00 – 15.10

Coffee break

15.10 – 16.40

Špela Kalčič (ZRC SAZU, spela.kalcic@zrc-sazu.si)

Conceptualising the New European nomads

Nataša Rogelja (ZRC SAZU, natasa.rogelja@zrc-sazu.si)

Contemporary Peripatetic Adaptations on the Sea: Environment, Imaginary and Ethnography

Mari Korpela (University of Tampere, Mari.Korpela@uta.fi)

Comparing lifestyle migration and marginal mobility: Similarities and differences.

19.00

Dinner

Thursday, 22.8.2013

9.00 – 11.50

Session 3: (IM)MOBILITY AND PLACE-MAKING

Session 3 addresses interrelatedness between practices and politics of place-making and movement as a mode of mobility and immobility. The core idea is that movement engenders moving places – places which locations are not thought as fixed but relative. Contributions explore the specificities of a given region, address issues of place-making, the topographic and social positioning of its inhabitants, the production of centrality and marginality, and the concepts of return as either physical or symbolic movements in space, with the attendant notions of roots, rootedness and locality.

09.00 – 10.30

Alenka Janko Spreizer (University of Primorska, alenka.jankospreizer@gmail.com)

From a tent to a house, from nomads to settlers: constructions of place through Romany narratives

Miha Kozorog (University of Ljubljana, miha.kozorog@ff.uni-lj.si)

Festival organisers, locals-cosmopolitans: Triggering movement toward and within home localities

Pirjo Kristiina Virtanen (University of Helsinki and Centre EREA, France, pirjo.virtanen@helsinki.fi)

Movement, Centrality, and Embodied Encounters – Amazonian Indigenous Conceptualisations of Place

10.30 – 10.40

Coffee break

10.40 – 11.40

Jaka Repič (University of Ljubljana, jaka.repic@ff.uni-lj.si)

Tracing roots: Slovene diaspora in Argentina and return mobilities

Nataša Gregorič Bon (ZRC SAZU, Ngregoric@zrc-sazu.si)

Between *kurbet* and *shtëpi*: the mobility and stasis continuum in Albania

11.40 - 11.50

Coffee break

11.50 – 12.50

ROUND-TABLE DISCUSSION

Final discussion will close the seminar and round up ideas with the purpose of formulating new research questions, methodological and theoretical approaches in domain of mobility and migration studies.

Discussant: Jaka Repič (University of Ljubljana)

12.50 – 14.00

Lunch

15.00

Trip to the village Krka and dinner

ABSTRACTS

Oto Luthar (ZRC SAZU)

Central-European Peripheral and Multiethnic Society on the Eve of modernization

My today's presentation is a part of larger project about Intercultural practices in multiethnic peripheral societies of Central Europe. For this occasion I have decided to focus on food and language which, at least in my opinion, unveils more about the society than any other practice. Or even more precisely, it is the language use and (in our case) the multilingual discussion about how to prepare food that introduces us best to the life-world of society we are interested in. In my case this is a multicultural society squeezed between Croatian, Hungarian and German speaking towns and villages of what finally became the most north-eastern part of independent Slovenia.

Laura Huttunen (University of Tampere)

Absences and attachments: Missing persons and rebuilt houses in post-war Bosnian transnational landscape

The war in Bosnia between 1992 and 1995 created a world-wide diaspora of Bosnian refugees who left the country, while simultaneously attracting to the country a large amount of foreign experts and professionals. In this presentation I will look at the post-war Bosnian transnational space as a social landscape created through these migratory movements and regulated by resources controlled by these different moving actors. My focus will be on two cases of loss and absence: houses destroyed in campaigns of aggression, and on persons gone missing during the war. There are huge projects of material and intellectual investment created around both of these tragedies. This has meant that diaspora Bosnians face their losses and renegotiate their belongings in a social and political landscape mediated through a multitude of local, transnational and international agents that control important resources and channel possibilities of movement.

Anna Matyska (University of Tampere)

Transnational posted workers and their families: debating the class making on the move

The paper will discuss my forthcoming project on the transnational class making among Polish posted workers residing in Finland, Norway, Sweden and/or Denmark, and their families who stayed in Poland, in the context of changing conditions and institutional channels of mobility in the Cold War and post-Cold War period. The term "posted worker" refers to workers who are employed by firms subcontracted by local companies for short-term projects, mainly for manual labour. The project focuses on Polish posted workers with the long-term experience of mobility, including Poles who themselves or whose parents were contracted for work outside Poland during the Cold War. The project will involve multi-sited ethnography, conducted in workers' country of origin and destination. The project aims at the ethnographic exploration of the implication of transnationalism for the class making of posted workers and their families. It asks can we conceptualize posted workers' and their family/household members' life in Poland in class terms, and if yes, what heuristic benefits the concept of class brings in this particular transnational context and how it helps to understand the stratification systems produced by communist and capitalist regimes. I will stress the emic class-related categories stemming from the historical particularities of Polish social stratification system and Polish mobility. I recognize that class is always gendered.

Marko Juntunen (University of Tampere)

Masculine, Mobile and Marginal: Moroccan men between Morocco and Spain

The presentation observes male sociability and performances of masculinity among economically marginal Moroccan men who lead highly mobile lives in a transnational setting between Northern

Morocco and southern Mediterranean Europe. Informal modes of stereotyped male social interaction are sometimes called "rituals of masculinity" (cf. Driessen 1983). Such symbolic practices have been scrutinized over the past decades in the accounts of numerous ethnographers working in Mediterranean settings (e.g. Gilmore 1991; Driessen 1982; Bowman 1989; Papataxiarchis 1991; McDonogh 1992; Vale de Almeida 1996; Peteet 1994). However, such approach has only recently been adopted by ethnographers studying contemporary marginal mobilities.¹ The presentation will demonstrate through extended ethnographic fieldwork that the male mobility of the economically marginalized Moroccan men follows highly patterned and ritualized plot, which is to a great degree organized around male bodies.

Špela Kalčič (ZRC SAZU)

Conceptualising the New European nomads

The recession of 2008 pushed many Europeans to resort to peripatetic survival strategies (i.e. nomadism that exploits social rather than natural resources) or to migrate to places where they are able to reduce the living costs, for example to Southern Europe (Spain, Portugal, France, Italy, Greece, Slovenia, Croatia, Serbia and Turkey) or to Africa (Tunisia, Morocco, Senegal, Burkina Faso, Ghana, Mozambique, Angola, South Africa (Harding 2012; Kalčič 2012; Rogelja 2012). According to unofficial estimates of 2011, approximately 50.000 French people who are not ethnic nomads live in converted vehicles within the French territory (Angeras 2011). These people could be compared with traditional peripatetic nomads, according to Joseph C. Berland and Matt T. Salo (1986) defined as nomads engaged in nomadic strategy "that exploits social rather than natural resources in larger ecocultural systems" (Ibidem: 3). Peripatetic nomadism is according to Thomas Acton defined also as "the recurrent exploitation of spatially and temporally discontinuous economic opportunities" (Acton 2010: 6), as well as an economically, not culturally driven movement, which similarly as in the case of economic migration, builds on pursuit of better living standard (Acton 2010: 7). Many of these newly emergent European nomads (moving in and out of Europe) include people who find themselves in vulnerable economic positions and use mobile lifestyle to "muddle through" the period of unemployment till they obtain the pension, or alternatively, work and use several income making strategies while on the move. In Europe they meet their expenses by engaging in the unregulated economic niches of tourism services, construction and agriculture. Others resort to remote work or mobile economic strategies enabled by the internet and development of other information and communication technologies. The nomadism of these people is not rooted in a tribal system and organised through descent groups as in the case of traditional nomads where kinship presents structural and organising principle of community (Berland, Salo 1986: 4). Belonging is not based on blood relations, but rather marked by pronounced individualism.

The aim of my presentation is to discuss the ways in which these new European nomads could be conceptualised by comparing their mobile practices and strategies with traditional peripatetic nomadism (Berland, Salo 1986), neo-nomadism (D'Andrea 2006, 2007), bohemian lifestyle migration (Korpela 2009) and marginal mobilities (Juntunen, Kalčič, Rogelja forthcoming).

Nataša Rogelja (ZRC SAZU)

Contemporary Peripatetic Adaptations on the Sea: Environment, Imaginary and Ethnography

As a result of opening of internal borders within the EU and rapid development of affordable navigation technology, there is a constantly increasing number of people in the Mediterranean coming from Western Europe, who have adopted a lifestyle that revolves around living, working and traveling on boats. The aim of this presentation is to contextualise cultural perceptions of the sea and the movement with the ethnography of liveaboards in the Mediterranean. Their experiences of deterritorialization in perpetual motion and practices of mobile dwelling that epitomise ideals of individual freedom and self-sufficiency will be contextualised 1) with broader cultural-historical framework of ideas and practices attached to the sea and 2) with the contemporary context of late modernity that promotes, enables and generates »the escape« to the sea.

¹ Some of the recent works include Ali Nobil Ahmad's *Masculinity Sexuality and Illegal Migration* (2011), Ernesto Vasquez del Aguila's *Being a Man in a Transnational World* (2012) Shao-hua Liu's *Passage to Manhood: Youth Migration, Heroin, and AIDS in Southwest China* (2010).

Mari Korpela (University of Tampere)

Comparing lifestyle migration and marginal mobility: Similarities and differences.

This paper elaborates on the similarities and differences between lifestyle migration and marginal mobility. Lifestyle migration is often characterised as a privileged phenomenon but at a close look it shares many characteristics with marginal mobility. First of all, the reasons for becoming a lifestyle migrant are often (although not always) similar to those listed in terms of marginal mobility. Moreover, although lifestyle migration is often understood as a permanent move abroad, in practice many lifestyle migrants are involved in frequent transnational mobility - sometimes voluntarily, at other times not. However, lifestyle migrants are not as uprooted and liminal as the marginally mobile people are and sometimes, they form a visible, even politicised, public space. When comparing lifestyle migration to marginal mobility, I take into account the typology of various kinds of lifestyle migrants that has been set up by Karen O'Reilly and Michaela Benson: some lifestyle migrants can be termed as residential tourists, others search for rural idyll and the third category consists of bohemians. I argue that bohemian lifestyle migration is very similar to marginal mobility but other kinds of lifestyle migrants are significantly different although also they share certain characteristics with the marginally mobile. Eventually, I elaborate on how the concepts of marginal mobility and lifestyle migration help us to understand the different kinds of mobility that are becoming increasingly popular nowadays, yet, remain rather invisible and un-theorised so far.

Alenka Janko Spreizer (University of Primorska)

From a tent to a house, from nomads to settlers: constructions of place through Romany narratives

The paper illustrates how the frequency of movement can also engender marginality of people and places. She demonstrates how the myth of Roma people as 'restless nomads', grounded in the sedentarist logic that roots people in space and time, serves the state policy of discrimination, constituting the Roma people as a marginal group inhabiting, or moving through, marginal places. The discourses of sedentarism and marginality, enable Roma people from Krško in Slovenia generate their claims of being 'autochthonous ethnic population' of Slovenia. These claims are based on Roma peoples' narratives about their past movements and present homecomings through which they appropriate their place of dwelling and reconstitute their locality and belonging.

Miha Kozorog (University of Ljubljana)

Festival organisers, locals-cosmopolitans: Triggering movement toward and within home localities.

This contribution shows the ways in which out-migration and lack of inbound movement or connections between people and places can lead to what he terms 'structures of marginality'. His study of local festival organisers from small towns situated at the 'periphery' of Slovenia shows them as seeking to turn 'their' towns into 'cosmopolitan places' and reconstruct themselves as 'being at home in the world'. Behind this kind of place-branding stands the organisers' lingering 'feeling of marginality', stemming from lack of movement and from geographical marginality. The structures of marginality act as core initiators for festival place-branding that later reconfigures the festival location and puts it on the global map. Kozorog demonstrates how for the time of the festival, the festival organisers see once peripheral towns as central nodes of world music as people come from various parts of the world. Once the festival is over these 'cosmopolitan places' become the local towns again that according to the festival organisers lack movements and centrality.

Pirjo Kristiina Virtanen (University of Helsinki and Centre EREA, France)

Movement, Centrality, and Embodied Encounters – Amazonian Indigenous Conceptualisations of Place

This article contributes to the discussion on movement and spatial construction through Amazonian indigenous people's various forms of movement between their indigenous territories and places outside them. The text is based on ethnographical research in Western Brazil. It focuses on the Manchineri Indians' conceptualisations of places other than those situated in their demarcated forestry land. The results show that personal experiences and embodied relationship of the space make places to exist. For the Manchineri 'living well' is related to the close relationship between the body and movement. They consider movement and corporeal transformations important elements of well-being, such as during hunting and looking for other forest resources that play a crucial part in the everyday lives. Likewise do moving to urban areas and interaction with non-Indians. These allow embodying non-Indians' ways of producing new knowledge and power, such as conducting politics.

While the centres of encounter with the non-kin contribute to economic, political, cultural and social sustenance, places of similar kinds of beings are valued as places of maximisation of relatedness and maintain the centrality in the Manchinieri's view of the world.

Jaka Repič (University of Ljubljana)

Tracing roots: Slovene diaspora in Argentina and return mobilities

The paper explores relations between conceptualisation of roots and homeland, and mythology, politics and practices of return mobilities in Slovene diasporic community in Argentina. Return is often referred to as tracing roots, and represents ontological movement between spatial and temporal dimensions, comprising layers and sediments of experiences, memories and imaginaries. Home and homeland are explored as places not spatially fixed but configured through relations and movement. Imaginaries of homeland and experiences of return engender relations between places of dwelling and home-places, charged with meanings of cultural rootedness and belonging. Return also instigates reconfiguration of relations between social memories, present experiences and aspirations for future mobilities.

Nataša Gregorič Bon (ZRC SAZU)

Between *kurbet* and *shtëpi*: the mobility and stasis continuum in Albania

The paper addresses the significant mobility tradition called *kurbet*, which is besides home (*shtëpi*) one of the important social institutions in Albania. *Kurbet* originates from the Arabic word *ghurbah* which means journey to and sojourn in a foreign land or being far from home or homeland. Today the word is also sometimes used to describe the suffering migration, both for the migrant and the family left behind (Papailias 2033: 1064). In Albanian language there is no distinction between 'home' and 'house' as the word *shtëpi* is used for both. The latter refers to one of the core units of Albanian kinship alongside the term *fis* (patrilineage) and is the basis of the individuals' mode of 'dwelling' (cf. Ingold 2000). The paper will particularly address the migrants' seasonal return-journeys to their home-place through which they generate their *shtëpi* that is grounded in the set of activities such as nostalgia, a painful journey back home. Though none of them plan to return on a permanent basis, they define their home-place in the Southern Albania as the place (*vendi*) of their roots (*rrënjët*). Based on the extended ethnographic research in Southern Albania the paper questions the meaning of *kurbet* and its relation to *shtëpi*. It argues that these two social institutions should be understood as a continuum between movement and stasis and are vital for the understanding of peoples' sense of dwelling.

Ivanka Huber (ZRC SAZU, ivanka.huber@zrc-sazu.si)

Seasonal Mobility and Migration in Goričko Region of Prekmurje in the 20th Century

In the article the author represents sociological and historical aspects of seasonal work and emigration in Goričko Region as one of cultural practices in the perspective of family and individual. On the basis of case study and individually guided interviews the author wants to determine how seasonal work and emigration as a permanent lifestyle in Goričko Region affected family and individual, as well as regulated family dynamics. The process of migration caused changes in the types of families and types of education and also the transmission of cultural patterns and a different lifestyle.

(As Ivanka Huber will not be able to be with us her paper will be available at the registration desk).