

9TH INTERNATIONAL “BORDER CROSSINGS” STUDENTS’ CONFERENCE

“Betwixt and Between”
boundaries, negotiations and transitions in SE Europe

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Organizing Institutions:

Border Crossings Network

Department of History and Ethnology, Democritus University of Thrace

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Abstracts

Session 1: (Re-) constructing national identities through history

Chair: Dimitra Gefou – Madianou, Panteio University

Mihai Mihailescu, Postgraduate, University of Bucharest - Marina Chatziaristeridou - Grigoris Markou - Marilia Ouli - Dimitris Tsoutsouloupoulos, Undergraduates, Democritus University of Thrace

A Glocal Testament: The Rizario Foundation Case

Theoretical discussion (pre-modern, modern, post-modern)

The field (historical frame, a short history of Rizario Foundation, the present image of the village)

Methodological discussion

The debate of the two discourses

The local / the staff / the non official v/s the central / the council / the official

Concluding remarks

The meaning of the border (the dominant role of the border as way of thinking)

The symbolic boundaries (the controversial discourses)

The post-modern needs (Albanian students) / the modern institution (the Greek education – primary school) / the pre-modern institution (Rizario Foundation).

Polina Gioltzoglou, University of Macedonia

Travelogue through the forgotten villages of the Cretan Turks of Hatay

The unknown Cretan Turks; a fertile field for Social Anthropology

The present article is an effort to study the rather academically under-researched group of the Cretan Turks and specifically those who live in the Hatay area of south-eastern Turkey.

The controversial and ambiguous, academic and ethnic category of Cretan Turks refers to the populations who were, either under persecution or fear of retaliation, forced to leave Crete at the end of the 19th or the beginning of the 20th century and to settle in various regions of the Ottoman Empire. The issue of Cretan Turks is seldom found in the Greek-Academic bibliography while whatever reference is made is localized mainly in literature (D. Sotiriou, M. Douka) or nationalistic web sites. Besides, the Turkish academic bibliography is focused basically on historiographical study of the Cretan Turks.

The intention of this article is to focus on the aspects of the issue which regard Social Anthropology by setting the following questions: Do the so called Cretan Turks constitute a specific group with particular features? To what extent did their geographical dislocation affected the maintenance of their language, traditions and ethnic identity?

I will try to answer the above questions moving on two levels. Firstly, on the legal-institutional level and secondly on the level of ethnic self-consciousness. Considering the first, I will study the legal status which Cretan Turks may or may have not obtained by the Turkish state, and to what extent was their presence officially “visible”. Regarding the second, based on the material which I was able to collect on the research field (recording of folklore traditions and practices as well as interviews and life histories) I will analyze how the identity of the Cretan Turks of the specific area of Hatay was constituted.

Katifori Eirini, Tassia Vasiliki-Eleni, Chatzipavli Panagiota, Postgraduates, University of the Aegean

Political rituals: maintenance and transformation of ethnic identities. The “second” life of dead bodies

The emergence and establishing of modern nation-states is in close relationship with a network of myths and symbols, which are used to highlight their validity and contribute to their consolidation. In this context, political rituals have played a crucial role in constructing national identities, promoting the unity of the nation-state and linking it with specific territories and certain historical realities. Through ritual performances, the nation-state emerges as coherent and it is established in time and space.

The memorization of dead bodies within political rituals had formed a powerful symbolic realm for the expression of the above purposes. As dead bodies have the potential to create a tradition of collective memory, from which the members of the nation extract data to assert their position in the present, to establish their identity and to make claims for the future, this symbolic use sheds light to the way ethnic identities are defined and re-defined. At the same time, as the symbolic use of dead persons draws a geographical breakdown of territorial claims and demands, through their bodies the re-organization of space, the consolidation of the national territorial boundaries is achieved.

The practices above have been used widely in the emergence of modern national communities, even in the case of Southeastern Europe. Through specific references in the recent history of certain nation-states this dimension is to be highlight.

Andreas Ristanis and Alexandra Pappa, Undergraduates, University of Ioannina
The symbolic use of George Skanderberg (Gjergj Skenderbeu) in Albanian Historiography

Maria Nikolaou, Postgraduate, University of Ioannina
Local Narratives about the Past in the region of Butrint (Albania)

Session 2: Art and anthropology meet in public (Workshop 1)
Chair: Elpida Rikou, Athens School of Fine Arts – Vassilis Dalkavoukis, Democritus University of Thrace

The workshop will serve as a meeting place for students of visual arts and anthropology a place where they can learn about each other’s interests, discuss matters of common concern and cooperate during artistic interventions in public spaces.

More specifically, after a preparatory phase of exchanges between the two groups, the workshop will start with a presentation of works of public art and a discussion about the social, political, legal and ethical issues they may raise, mainly from an anthropological perspective. Based on this discussion, artists and anthropologists will decide together the kind of artistic interventions they wish to undertake, inside or outside the university’s space.

Participants:

Department of Visual Arts, Athens School of Fine Arts:

Daskalakis-Lemos Manolis, Dimopoulou Krini, Dimopoulou Dimitra, Efstathiadi Natasa, Mouravas Giannis, Tsakalis Giorgos.

Department of History and Ethnography, Democritus University of Thrace:

Diakos Thodoris, Kasambali Zoi, Kornelaki Dimitra, Mouratidis Giorgos, Moutafis Pashalis, Triantafyllidou Eleni, Tsoutsoulopoulos Dimitris, Vassileiou Petrina.

Memory and Public Art

Today's public art has its origins in older creative or other forms of human activity such as, the processions, the outdoor feasts or spectacles, the monuments and other special buildings.

Even if these traces are visible in many contemporary examples, I strongly believe that a new art proposal has to do only with the exceptions of these forms.

Materiality or tradition is able to commemorate an event important to a social group as a part of their remembrance of the past.

On the contrary autonomous, temporary events could be related to a non-monumental art which is not able to establish repetitive actions, has no institutional back round but it is based in all these forgotten images of the past, these silent voices and buried objects.

Z. Xagoraris

Session 3: Nationality and Politics in the Balkans

Chair: Ioannis Manos, University of Western Macedonia

Yorgos Michailidis, Ph.D. Candidate, Panteion University

The electoral appeal of the Rainbow Party as an index of the existence of Macedonian national consciousness in North Greece

The topic of my presentation is concerned with the question of the existence of Macedonian national consciousness in modern Greece through an analysis of the electoral appeal of the Rainbow Party which claims to be the party of the ethnic Macedonians in Greece.

Though dealing with a Party with a minor general electoral appeal we shall examine those regions where it enjoys a significant electoral support throughout its 15-year participation in the European Parliament elections.

Without implying that the electoral appeal of a minority-party is always a safe guide to answer questions of such complex nature, I shall support that under certain preconditions it is a useful tool of analysis bringing one to safe conclusions. In this sense I shall present the fruits of an analytical data processing concerning four elections from 1994 to 2009.

The presentation will include maps, tables with detailed electoral results (per region, per village) and their comparative examination. My aim is to provide evidence concerning the existence and the geographical distribution of such populations.

Furthermore, I consider this paper as a contribution to the discussion about the small ethnic communities in the Balkans not having been given a state of official recognition but still preserving a distinct national identity in an era of globalization and European integration.

Koutsopoulos Fotis, Undergraduate, University of the Aegean

The rise of the far-right rhetoric in the age of Crisis

In ages of crisis, far-right rhetoric becomes more and more popular from the wide working-class layer to the high-class government's executives. Also, organizations and political associations which embrace the far-right rhetoric, gain multiple admission extremely quick. The example of Greece today-How the far right rhetoric used-Supporters in the country-Our nowadays experience in contrast with the past in the 20th century-the dangers-making ghettos and parastatal action-laws, drafts and what people say, taken from articles (in the web and the newspapers), radio and television broadcasts and opinion polls, are some of the subjects of this paper.

Katerina Alipranti, Marianna Anthymiadou and Dimitra Sarafi, Undergraduates, University of Western Macedonia

Politics, national symbols and cultural associations: Pictorial and theatrical action of the cultural association "Aristotelis" in Florina

Damianos Chatzidamianos, Undergraduate, University of Western Macedonia

Ideology and Politics: Sacrificed members of the cultural association "Aristotelis" in Florina

Session 4: Space transitions

Chair: Vassilis Nitsiakos, University of Ioannina

Eleftheria Raptou, Postgraduate, School of Architecture at the National Technical University

Performing the transition: The Flea Market of Xanthi as a performative process of space transformation.

Folds, networks, knots, diagrams, theatricality, performativity, liminal, liminoid etc.... are words and tools that have entered in the theoretical vocabulary and are being used in various cognitive frameworks. In the performance and theatrical studies, as well as architecture, concepts as such are being used in order to describe the intensive and extensive qualities of space and the subjective actions that indicate and give multiple layers of meaning to the spatial condition. They are also being used for the exploration of those spatial and performative dynamics that enhance the interaction between the individuals and lead to an alternative management and formation of the perception, experience and representation of space.

In this context the performative –theatrical process can be considered as an exceptional concept for the design of the inhabited space, because it can enrich the real with the qualities and the potentialities of the virtual and the imaginative world. In other words performance advances a sense of spatial "intertextuality", a distinct negotiation of the sense of the limit and the liminal in the context of space representation.

The flea market of Xanthi is a lucid example of the performative aspect of the people's dwelling as well as of the commercial and the multicultural transacting at specific place and time. For Deleuze the trade centers – the flea market consequently- are abstract machines. They are an ideal form that is being implemented in a number of formats. Therefore it is a liminal situation, a living heterotopia that can stimulate a new network of actions, as well as alternative forms of habitation.

The Balkan reality is complex and unstable. A situation like that can be more productive than insecure. It is a transformational process that is hosted in real space and time and at the same time can be processed in the theatrical context, as all social changes are.

If doing so, could the example of the flea market of Xanthi represent a model for an alternative and constantly renewable form of interaction and habitation? The transitional reality we live in encourages infinitive answers, thus liminal by nature...

Pepi Keltsidou, Ph.D. Candidate, University of Ioannina

Place, religious rules and the boundaries of the community in a Pomak village

In Kotili, the behaviour of women and men is based on rules organized by the religion and the tradition. The community defines the code of honour to be more austere for women than for men. The division between private vs public is a social practice and a structural factor. So is the distinction between in vs out. Women are identified with in and men with out. All these practices, related to the place, insure the reproduction of the ethnic boundaries of the community and the notice of its identity. The definition of in and out depends on every social practice by which women negotiate their identity and behavior.

Pantelis Promponas, Postgraduate, Panteio University

“People keep coming to Plikati and keep going...” Some thoughts for a Border Village

This paper briefly presents some issues about the multiple use and production of the concept “borders” in a community near the Greek- Albanian Borderline. Issues raised in a short fieldwork trip conducted in the summer 2010 as a practice for the Konitsa Summer School. The original aim for a research about the economic mobility and migration was dismissed a few hours after our first visit and the stories that people were telling reviled much more important questions open to ethnographic research. It wasn't only the long traumatic past of the community the drew our attention but also the very thick representations of major social phenomena for Greek Society such as the internal and external migration, the urbanization, the production of history, the development of countryside and even bureaucracy and corruption of the state!

The main purpose of this paper is to relate all these issues to the perceptions people had or have about the borders.

Manolis Plousios, Undergraduate, Democritus University of Thrace

The construction of fans' identities through space.

Laura Korčulanin, Undergraduate, University of Ljubljana

Žabnjek: A spatial textbook is a sustainable cultural educational project.

After preliminary studies on field (field work in 2007, 2008) made in conducting analysis of the city's very living culture, its public space, and marking some of the degraded areas in city Murska Sobota, the project was brought to life in the summer of 2009.

The project was designed as an educational, active audio-visual installation, on the margin of Murska Sobota park, in what is now a degraded space that once was a living ecosystem. A newly revived space offers to the visitor, the spectator, everyone who's passing by an interactive educating environment, containing workshops, games and other activities.

Žabnjek as nature's primordial element inside a park with a great potential, dictates an improvement of this space in relation to the rest of the park, thus becoming useful not only for the subculture, but for all visitors. The project emphasises the importance of public space nowadays when they are losing their significance in social life. Particularly in this case we were pulling attention to the only green urban area in the city center of Murska Sobota. The idea and the concept of the project are designed as sustainable and transferable to other potential locations in the rural or urban environment.

Through wide selection of photo material, reflections and statements of the visitors we will see the unique result, a lasting project.

Session 5: Old issues in the new Balkans: Sound, material culture, religion and symbols

Chair: Marilena Papachristoforou, University of Ioannina

Manjola Xhaferri, Ph.D. Candidate and Blerim Kola, Ph.D. Candidate, "Aleksandër Mosiu" University, Durrës

The marketing of the craft products in Albania: The role of intellectual property

The purpose of this article is to give a reflection of artisan products sector in Albania through analysis of interest groups focusing on the marketing of these products and the role it can play the application of the concepts of intellectual property in marketing strategies.

Hypothesis

- Relatively few efforts to promote sector development
- Application of old methods of marketing on craft products, non-recognition of its basic concepts and application of successful marketing strategies
- Lack of knowledge on the role of intellectual property and value it gives businesses craft products

The objectives of my article are; description of current situation of craft products sector;

Description of situation knowledge about intellectual property in general and their application in the sector of handicraft products; identification of existing problems in the sector and finding the solutions

Research methodology of data collection will be divided in two phases.

- a. In the first phase to establish a general view of industry or handicraft products sector
- b. In the second phase of in-depth study on various aspects of this sector mainly related to the marketing and use of intellectual property as an element of marketing strategies. The study will begin with an extensive search of secondary data related directly or indirectly with artisan products industry.

Key words: Marketing, Craft, Albania, Intellectual Property

Savvas Triantafillidis, Undergraduate, Democritus University of Thrace

“Anthropologists are atheists. Please, tell me that you are not...”: Religious and ritual behavior in an orthodox church of Thessaloniki.

The Ethnographic consideration of religious and ritual behavior, which is included in Symbolic Anthropology, is an exceptionally difficult project, since the ethnographer is called to penetrate into the psychic and the deepest feelings in the field as well as decode a major number of symbols. The fact, that the research has taken place there, where I was born and brought up, in Evosmos, Thessaloniki, could act either corrosively or at my benefit. In order to avoid any corrosive effects, a reliable way out was the use of anthropologic theory on religious and ritual behavior issues.

Religious behavior is considered to be a sum of acts, based on corresponding beliefs and attitudes, which characterize the relation between human and God. It seems that this kind of behaviour represents the common acquirement of a community; within this frame the religious feeling is bonded to the social one.

The results of this paper are based on a small - period research and that a wider – in terms of time and data interpretation - research could give more explicit answers to the questions that arose and to which (questions) there was made no more than a reference in this presentation.

Velta Dalanaj, Postgraduate, University of Ioannina

Cultural heritage in Post-Socialist Albania. Comparing the past with the present. The case of Sarande.

Maria Kapsioti and Odysseas Tsintsirakos, Postgraduates, University of Ioannina

The 'dordolec' as a symbol of economic and social differentiation in post-Socialist Albania

Session 6: The mobility of human condition: Re-thinking refugees and migrants

Chair: Giorgos Tsimouris, Panteio University

Chrisa Giannopoulou, Ph.D. Candidate, University of Macedonia

Can I stay or should I go? Stuck in a ‘Revolving door’: Refugee Rights in Greece.

The field of Refugee Studies in its contemporary conception has only recently emerged in the Greek context; refugee issues have been dealt in the past on a pragmatic level, as an overflow of foreign peoples and increasing rates in population movement rather than an area prompt for theoretical and methodological discussion. When talking about human rights issues in Greece and in particular refuge rights, there are two significant facts to be considered: the refugee precedent of Greece and the geopolitical position of the country as a borderland of the E.U. The primary consideration of this study places the focus on current asylum seekers in Greece and issues of major significance that are derived from this specific status; however, the different perceptions of the term ‘refugee’, as the events that shaped the modern Greek state unfolded, will be traced in a brief historical overview.

Eleni – Theopisti Pashalaki, Undergraduate, Democritus University of Thrace
“Repatriated” Greeks from former Soviet Union after 1990s: Between national rhetoric and social rejection.

Within a world of mobility and uncertainty, entire populations move, often without having in mind the return to homeland. Are "foreigners", immigrants or refugees? Part of these populations has been characterized by both the official state rhetoric and by informal institutions as "expatriates": they are the so-called 'repatriated Greeks' ('Repatriated') from the former Soviet Union and "Northern Epirus" in Albania, after the collapse of the political regimes there. The field is the City of Moudania in Halkidiki, Greece. The official base is in New Moudania around 45 minutes from Thessaloniki. The case of the repatriated Moudania sets, in my opinion a number of research questions, that require more intensive research in many levels: Why does the state demonstrate such a selective policy of migrant integration, using the national discourse of "origin"? How is the social tension between old and new immigrants or refugees formed? How is the process of integration from generation to generation manifested? The truth is that an ethnographic field like the present is difficult to open itself to the researcher, and in that sense I was pretty lucky.

Maria Kern, MA in Social and Cultural Anthropology, University of Hamburg
Migration and networks in the performing arts: dance in the Russian diaspora of Sofia

Since there has been an intense cooperation between socialist Bulgaria and the former Soviet Union on educational terms, a considerable number of Russians migrated to the Balkan country, mostly out of family reasons. Anyhow, only little anthropological research has been done on this topic. Keeping the context of the Russian diaspora in Bulgaria in mind, I investigated dancers with a Russian background during a six weeks fieldwork project, conducted in September and October 2010 in Sofia. I mostly relied on qualitative methods and participant observation to examine economic strategies of migrants working in the arts in a situation of political and economic instability. Dance is a profession that enables the individual to be mobile and can thus constitute a resource in migration. Additionally, as dance is a non-verbal art, migrants do not necessarily need to know the language of the host country in order to execute their occupation. Furthermore, in some of the investigated cases intra-ethnic relations played an important role as social capital. Still, it is striking that cooperation and close relationships among co-workers regardless of ethnicity seemed to be even more important, as it could serve to increase chances of work opportunities and provide the actors with a feeling of reliability. Social networks seem to play a decisive role both for migrants and performing artists in particular, with regards to the high amount of instability, their occupations are facing.

Eva Podlogar, Undergraduate, University of Ljubljana
Crossing borders on the example of “Knowledge Liberation Front”

I would like to wrap my presentation especially around theme, or conference subtopic on migration and transnational networks, with the emphasis on transnational networks. And to be more concrete, on the transnational network

or initiative that has been established under the name 'Knowledge Liberation Front'. The transnational connection and orientation were defined at the Paris meeting 'For a New Europe: University Struggles Against Austerity'. The drivers of this process are the identified common issues between student and workers as well as is the issue about structure of knowledge distribution especially at the case of the universities. Though, the meeting was held in Paris, which is obviously in central Europe, on the other hand, with the of participians from different directions in Europe and non-European countries, in my opinion makes it for the proper example for this conference.

In this light this could be the case study of the connection beyond borders with/because the common goal, with activism if there is no other option seen. In the case of joining the conference, I would therefore represent the movement and it's common goals and the media and activistic manifestation of the idea which will take place according to the plan at the end of March in Slovenia.

Anastasia Kaisidou, Undregraduate, Panteion University

From homeland to homeland and then to homelessness: Reflections on immigration through childhood memories.

This essay is an autobiographical approach to immigration through my childhood memories. I am of Pontic - Greek origin from the former Soviet Union. When we moved to Greece in the 1990s, to homeland as my grandparents used to say, I was 7 years old. My presentation has two parts. In the first part I describe one of the most traumatic experiences of my childhood. This is my first birthday party three years after our arrival in Greece. I am going to locate it in a wider social context and to present some other relevant events of my childhood and my youth.

In the second part I attempt to interpret the effects of those experiences in the process of forging up of my identity as an adult. I discuss the consequences of my exclusion and the fact that I had to 'grow up' earlier, compared with native children and that I had to leave behind, rather untimely, my innocence as a child. At the end, I will try to theorize and to make sense of the effects of these traumatic recollections and of my difference in general, on the formulation of my identity as an 'other' Greek.

Kyriakopoulou Nicky, Undregraduate, Panteion University

Environmental refugees. Not really refugees?

According the 1951 Convention, a refugee is "a person who is outside his or her country of nationality or habitual residence; has a well-founded fear of persecution because of his or her race, religion, nationality, membership of a particular social group or political opinion; and is unable or unwilling to avail himself or herself of the protection of that country, or to return there, for fear of persecution". In the Convention it is explicit that refugees are not considered persons who have committed a crime against peace, a war crime, a crime against humanity.

In 1985 report of the United Nations High Commission for Refugees, El-Hinnawi defines environmental refugees as "those people who have been forced to leave their traditional habitat...because of a marked environmental disruption...that jeopardized their existence and/or seriously affected the quality of their life". He points out those temporarily displaced because of an

environmental stress such as an earthquake or cyclone. Those permanently displaced of permanent changes to their habitat, such as dams or lakes and those who are permanently displaced because their original habitat can no longer provide for their basic needs. However, environmental refugees are not entitled to apply for asylum because are not included in the definition of the Convention of 1951.

Taking into account the increasing environmental decline and its radical impact to population's displacements, this paper seeks to problematize the concept and the legal definition of refugees. My aim is to discuss the reasons according to which the international community draws exclusively on this, rather narrow and outdated legal definitions of refugees of 1951, despite of the impacts of globalization, the environmental interdependencies and the massive displacements due to environmental causes.

Session 7: Mediated transitions: Conceptualizing virtual realities

Chair: Andreas Notaras, Panteio University

Jasmina Popova Undergraduate, American College of Thessaloniki

A rebirth of direct democracy through information mediums: A view of democracies in transition.

Several recent events that occurred in 2010 and 2011 have demonstrated that citizens are looking to enact their political rights by using various information mediums as a democratic platform. Privately owned news companies are gradually developing political influence of their own. Social networks serve as a platform for unrestricted expression of opinion. Websites are blatantly informing the public of confidential state documents.

This paper explores three cases that have given the world a new understanding of the instant and global repercussions of modern information mediums - new social trends that offer an alternative to representative democracy: the incident involving the A1 privately owned news channel in the FYROM, the protests in Libya and Egypt facilitated by Facebook, and the social and political turmoil caused by a number of Wikileaks reports.

The purpose of this paper is to present the formerly mentioned trends as a temporary and transitional corrective of representative democracy.

Blaž Bajič, Undergraduate, University of Ljubljana

Star Wars in Southern Tunisia

Cultural heritage is a modern notion even if its name suggest otherwise. What is recognized as cultural heritage is continuously reshaped within certain frames but it always marks a group of people to which it belongs (or is it other way around – that people belong to a certain signifier?). As such it divides 'us' and 'them'. Often those in power and global actors (try to) manipulate with symbols of a community and are usually answered locally in an inventive way. Two such global actors are international cultural industry and tourism. They have had an impact just about everywhere in the world. Movies can sometimes raise awareness about 'cultural heritage to be' locally as well as globally and local people try to use these relatively new and changing contexts to their advantage. This new awareness is sometimes used for touristic purposes and to bust their confidence. Yet that did not happen on a large scale in southern

Tunisia where the famous Star Wars films were shot. Southern Tunisia is touristically less developed than Tunisian seaside with its resorts and one might expect that Star Wars locations would be given the status of cultural heritage and intensively marketed to attract tourists. Based on my field experience (April-May 2010) I will try to answer why those locations as locations where the famous movies were filmed are not very important for local people and for tourism. I will also briefly reflect on expectations that those locations *must* be important for them.

Stoyo Karamihalev, Undergraduate, American College of Thessaloniki.

Value-based alterations in visual perception: Relative size estimations of a symbol of national identity in Southeast Europe.

Research in the field of perception has shown that the physical dimensions, specifically size, of emotionally charged visual stimuli are perceived differently from the dimensions of neutral stimuli. The New Look movement in the field postulates that changes in perception may be value-based.

Drawing on that research this study explores variations in estimates of relative size of objects carrying the symbolic weight of national identity – national flags – in participants of Southeast European origin. Strength of the standard Ebbinghaus illusion is measured and compared to two more conditions where circles are replaced with flags. The results reveal quantifiable differences in size judgments of objects loaded with symbolic value related to national identity, and allow for a comparison of the strength of the illusion – the mistakes in size judgments - in participants of different Nationalities.

Charalampos Efstratidis, Postgraduate, University of the Aegean

Greek linguistic stereotypes within the sexual humor of e-mails

This essay is a presentation of an inquiry in the question of the existence of sexual stereotypes in the sector of sexual humor as well as in every other domain of social activity. Based on the examination of sexual humorous e-mails, attempts to identify in this type of communication the existence of Greek linguistic sexual stereotypes, if there are any. Today, e-mails represent a means of communication within reach of practically everybody because of the accessibility to the internet, where the individual has the ability to express him/herself freely. The comparative examination of mails from various Greek internet users, asks for elements that support or even cancel the validity of the “genderlect”. Today, mail is the trendy, high-tech way of communicating, and the outcome of this research is some up to date notes that can provide the raw material for a more detailed review of the sexual orientation of the Greek society.

Dimitra Georgiadou, Postgraduate, University of the Aegean

Facebook and Discourse Analysis: Sexualising chat conversations on social network pages

This paper draws upon empirical data from chat conversations and interviews with a view to examine the gendered linguistic practices through which facebook conversations among Greek heterosexual single men and women in their thirties become sexualised. Although *facebook*, being perhaps the most popular site of social networking, has never been marked exclusively as sex-oriented, conversations seem to be markedly sexualised, often indicative of the

gendered way men and women depict themselves and fantasise about one another, thus constructing and performing variations of femininity and masculinity which reflect either convergence towards or divergence from the norms of heteronormativity (on occasion, even operating through "avatars"). Analyzing chat conversations and interviews sheds light on the ways sexual subjectivity is constructed and expressed through language in context.

Session 8: Crossing borders between art and anthropology (Workshop 2)

Chair: Elpida Rikou, Athens School of Fine Arts

From the '90s onwards, collaborations between artists and anthropologists, as well as art projects based on fieldwork tend to multiply internationally. The workshop will focus on students' art projects developed in reference to these practices. It will close with a discussion on certain issues these projects may raise, especially for anthropology, both from a theoretical and a methodological point of view.

Participants:

N.Bairaktari, E. Giannakopoulou, K.Economou, A. Katerinopoulou, D.Kondylatou, T.Koveos, E.Pavlou, P.Sklavenitis, M.Sofou, K.Sotiriou, K.Topalidou.

Art projects:

Inside the "trans" community: denying "nature" as fate (Economou, Katerinopoulou, Pavlou, Sofou)

Experiencing and inventing rites of passage: an artist's perspective on Greek Old Calendarists (Giannakopoulou)

Double-headed bonds, emotions in black and yellow (Topalidou)

Positions, Transitions. Between bodies and artifacts (Bairaktari, Kondylatou)

"What is man?": Providing a new context for a forgotten question (Sklavenitis)

Human becomings of Animals (Koveos)

Exploring Balkan routes: Re-collections of a passer-by (Sotiriou)

Inside the "trans" community: denying "nature" as fate

Katerinopoulou A., Economou K., Pavlou E., Sofou M.

(Department of Theory and History of Art, ASFA)

Our research project aims at a better understanding of the social and political, theoretical and artistic aspects of transsexualism.

Our interaction with "trans" people— a term they use themselves — seems to be leading us towards a continuous renegotiation of everything we have incorporated as "normal" and "natural" by society. It leads us to the discovery of ourselves, perhaps to a different geography of our limits. In our eyes, every "trans" may be carrying a personal history of rejection and depreciation but tends to transfigure this experience through intense exteriorization of feelings, the invention of a particular "theatrical" self-expression, which creates a specific "atmosphere" in every one of our meetings. As we understand it up to

now, for a “trans”, the “transition” from one sex to another is seen as a correction of “nature”. This perspective poses a series of questions concerning power and control over the body, but it can also serve as a sign of freedom in a fully conventional life: an aspect which, in fact, provokes our admiration.

“Trans” are not people that we frequently meet in public: they have something special, an element which renders them not curious or exotic but definitely remarkable. Obviously, society is discomfited by their presence and envelops them in atmosphere of racism and oppression over the years. For these and many other reasons, the works we intend to present (a combination of video projections, installations and/or performances) will primarily express our personal opinion on the matter, our statement against stereotypes, describing our fieldwork experience inside the “trans” community and the way we perceive it. Admittedly, the best way to express it is through art.

Experiencing and inventing rites of passage:

An artist’s perspective on Greek Old Calendarists

Giannakopoulou E.

(Department of Visual Arts, ASFA)

My artistic research has been focused, up to now, to natural processes concerning decay and rebirth. In this perspective, I have repeatedly felt the necessity to better understand religious beliefs and customs. For years, I have closely observed the religious behavior of groups with different cultural backgrounds and I have participated, on occasion, in the performance of rituals.

The art project I would like to present during the Border Crossings conference is inspired mainly by fieldwork -in progress- among Old Calendarists groups of Athens . Several related works will be presented, including a performance and an installation comprising material I have collected during fieldwork, small size sculpture and a video-projection. The whole will hopefully give form to aspects of my experience as a researcher and a participant in this contemporary but very different world of Old Calendarists. With this project I also intend to raise issues of gender, of religious- cultural diversity and of artistic identity. But what I mainly want to demonstrate is the process of transition for which the artist invents his/her own rituals, the experience of a journey between my world and those of others.

Double-headed bonds, emotions in black and yellow.

Krystallia Topalidou

(Department of Visual Arts, ASFA)

Being personally related to several people for whom the Greek football team AEK is what they call “religion” or “ideology” I have very often witnessed the revelation of their passion and absolute devotion to it. These images made an impression on me and thus, I wanted to better understand the “state” they are in. To this end, anthropology seemed to offer a way to approach and interpret these kinds of vivid emotional states. I therefore attempted to observe more closely the ways in which such emotions are created and expressed, their embodied forms, as well as particular settings, practices or factors that exert influence on them. But doing fieldwork among people to whom I am

connected with proves to be an extremely difficult task, since it obliges me to distance myself from them.

I attempt to transpose into visual work of art the obstacles I meet during my research or the paths that unexpectedly open up before me. I intend to present an installation in the form of a labyrinth into which the audience will be able to search a way through. Several other independent works will also serve as a commentary associated with the science of anthropology.

Positions, Transitions. Between bodies and artifacts.

Kondylatou D., Bairaktari N.

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The purpose of this art project is to investigate the notion of social position, especially in situations of transition. We focus more particularly in the body, its literal and metaphorical aspects. In this perspective, anthropology, in combination with art history, provide us with references in order to better understand how embodied social subjects conceive and experience changes (sometimes, violent) in their status and position.

We are mainly interested in two aspects of this question: The process of socialization, is the one, in particular when it takes place in new, unknown social environments. The body participates in this process through its morphology and its symbolisms: in this case, its limits may be experienced by the person as an obstacle to overcome. The relation between the artist and his/her audience is the other. Given that social positions are constantly changing, how could the relationship between artist and viewer remain stable? We attempt to render explicit the dynamics of conflict between two stable positions adopted by someone in an effort to define his/her place in the context of this relationship and consequently in society. The “in between” experience of void, absence, silence, is inevitable. At last, the subject is obliged to come forth and state his/her position (even against his intentions).

We attempt to understand the embodied dynamics that are developed between the self and the other in these occasions, by using different artistic medium, such as video projections, performances and installations that revolve around the body, its being in space and time and its relations to the objects.

“What is man?”

Providing a new context for a forgotten question

Sklavenitis P.

(Department of Visual Arts, ASFA)

This art project is intended to be realized during a meeting of anthropologists, such as the Border Crossings conference. It aims at a renegotiation of an old question, fundamental for this particular discipline and for the humanities in general: “What is man?”. Such a “global” questioning may sound awkward in the present times of advanced scientific specialization and complicated theorization of immense amount of data. But still, from an artist’s point of view I believe it is important to challenge this state of affairs. Therefore, I intend to explore ways in which contemporary artworks may provide new contexts for philosophical and/or scientific debates. On this occasion, I am inspired by works with conceptual overtones such as *The Monument of Language* by James Lee Byars (1996) or *This progress* by Tino Sehgal (2010).

In both projects the artists construct specific situations in which questions such as “What is a question?” or “What is progress?” are posed to groups of specialists (philosophers) or even simple museum visitors.

In my turn, I intend to invite a small group of scientists (anthropologists, historians and others) to meet at a specific place in Komotini’s countryside – Vistonida lake- in order to read out loud a text providing each one’s answer to what man is. This reframing of a kind of discourse usually held inside the university’s walls will hopefully generate a free play of associations between form and content and trigger new, unexpected situations.

Human becomings of Animals

Koveos T.

(Department of Visual Arts, ASFA)

Lupus in fabula is literally a sinister reminder that there is a wolf in every tale/discourse. This latin proverb implies also that evocating the wolf (or devil) seems to conjure it's appearance, like a magical motive. Also a possible meaning is that there is an expression of animality in every tale.

Exploring the summoning of "animal expression" and its relation to the artistic practice is the main concern of the work proposed. Can we develop animal thoughts? How that is connected with our vision of the animal realm? How a flock of sheeps imagine humanity? How we imagine animal thoughts and which discourses are defining it?

Exploring Balkan routes: Re-collections of a passer-by

Kostis Sotiriou

(Department of Visual Arts, ASFA)

Travel, particularly in the Balkans, is essential for my work as an artist. While traveling, I put myself, mentally and physically, into a kind of trial. Passing from places with different memories, connecting with people from divers cultural backgrounds, collecting objects and images, I acquire an intimate, embodied experience of the unknown and yet strangely familiar surroundings. A series of tools permit me to work with this “raw material” and put together, in divers manners, fragments of my journeys. For instance, in the 8th Border Crossings conference I have used a portable sewing machine, accompanied by a video projection, in a performance during which I “sewed” together maps, images and memories of my travels in the Mount Athos, the Pomak villages, Istanbul and other regions.

I wish, now, to continue this art project in the region of Komotini, while the 9th Border Crossings conference is taking place, and to present the outcome at its closure. I shall travel mainly on foot, carrying different tools and I’ll follow an itinerary chosen beforehand, from up the mountain down to the sea, stopping at particular places: villages, forests, crossroads, ports. During this journey, I’ll attempt to leave traces of my passage at spots I consider significant, by borrowing different roles- the drifter, the shepherd, the nomad, the conqueror - and performing, accordingly, actions that I’ll invent, inspired by local rites.

Session 9: Negotiating gender identities

Chair: Panos Panopoulos, University of the Aegean

Dimitris Giannikis, Postgraduate, University of the Aegean

Str8 looking/str8 acting. Desiring and performing sameness.

This study seeks to examine the linguistic expression of homosexual desire among gays and lesbians, based on selected profiles drawn from two different internet sites of social networking and sex pursuing. It focuses on the indexical relation between language and homosexuality through the investigation of the sexualisation of conformity to mainstream gender norms, “run-of-the-mill” masculinity (Kanakis 2009) and femininity. Furthermore, I will seek for evidence of assimilation among homosexual men and women (Zwicky 1997) vis-à-vis gendered self-representation as well the representation of the desired other in terms of a heteronormative discourse. I.e., similarities among same-sex desiring people, as a –more or less– unified category countering heterosexuality (Cameron & Kulick 2003). At another level, evidence will be sought for differences between widely intelligible gender(ed) categories such as MEN and WOMEN, in an attempt to describe the convergence to and divergence from those mainstream gender norms.

Artemis Driva, Postgraduate, University of Peloponnese

Women in the workplace

Nowadays, women still face boundaries during their attempt to enter into the professional sphere, especially in the geographical area of South-East Europe. This paper aims to depict that not only gender inequality does exist, but also it is sometimes reinforced by social reasons. Women try to be active as employees and to move upwards, although they have to overtake many obstacles, such as the “glass ceiling” phenomenon. A case study in the Greek Ombudsman verifies it. Even if they succeed in their career, they have to tackle with the difficult task of achieving a balance between their personal and their professional life. They are therefore found in a state “betwixt and between” their family and their workplace. Concerning politics, a lot of actions have been taken to promote gender mainstreaming. This paper will try to present the results of those politics in Greece. Last but not least, it seems that women constitute a gender, which is affected by discriminations.

Maria Panteleou, Postgraduate, University of the Aegean

Flirting connecting people

This article attempts to outline the verbal and the non-verbal patterns used by men and women in the practice of flirting. Based on interviews with men and women aged 22 to 28 years in Mytilene, this research focuses on the gendered linguistic narratives, reveals how the dominant ideology of gender reflects on the way men and women are expected to flirt, while demonstrates how social practices are transformed by the passage of time and are conceptualized depending on the specific context. Investigating the practice of flirt as a common performative act among men and women, allows understanding on the one hand, how the categories of gender, age and class are intertwined and form together the way men and women flirt and on the other, a different code of communication, which connects unknown people who want under certain circumstances become known.

Zeibekis Antonis, Postgraduate, University of the Aegean

Masculinity at the door

In this paper, I will attempt to show how a face controller who works in clubs describes his job according to his gender identity. The methodology of this research will be based on two interviews and observation in local clubs-bars in Mytilene. Investigating which acts and behaviors construct this occupation, I will aim to uncover gender as a factor which indicates their professional identity. This research focuses on how heterosexual men perform their masculinity through their speech, their acts and their job. How they construct the identity of the face controller who controls which people will enter the clubs or not.

Elli Papadopoulou, Undergraduate, Panteion University

Chanted rhyming lyrics: A cultural performance of masculinity in a Greek hip hop crew.

Hip hop music often becomes a venue for performing masculinity, regardless of the performers' gender – male or female. However, hip hop performances and receptions are dominated by the masculine presumption: in other words, the common assumption that the “ideal type” of a hip hop performer is –or should be– male. I will try to show that a significant aspect of hip hop lyrics and performances is the feminization of the Other, that is, the gesture of reducing various others (gendered, ethnic, racial, etc.) to the status of the secondary, inferior, passive, “feminine” other. I will ask: To what extent is hegemonic masculinity at stake in hip hop? Drawing on theories of performance, and attempting to explore the gender and sexual implications of hip hop, I will attempt to offer a detailed analysis of the lyrics written and performed by the Greek hip hop crew called “Nekra” (in English, “Deadness”). Through such analysis, I will examine the ways in which hip hop music is expressed, communicated and perceived as a masculine genre of musical performance and I will suggest answers on how masculinity is defined as a stereotypical category.

Session 10: Gendered discourses: talking about “self” and “other”

Chair: Kostas Kanakis, University of the Aegean

Tina Palaić, Undergraduate, University of Ljubljana

Institutional Intervention in Cases of Family Violence: the Making of Victim's Story

What happens when victim of family violence starts to fight for her life and life of her children? How much power in decision-making does she have? When the institutional process of intervention and assistance starts in most cases victims find themselves in the liminal period, which will determine their future life. Legal basis and scientific principles of disciplines which are involved in solving problems of domestic violence is an important framework for action but more important are the individual practices of professionals, victims and perpetrators. Institutional intervention in such cases is primarily a result of interaction between all the parties involved. Interaction is significantly affected by their cultural background; the meanings that they are attributing to themselves and situation; their values, prejudices, stereotypes

and myths that are associated with understanding of domestic violence. The presentation will show the process of identifying the victim and perpetrator, the importance of identifying victim's own position and the creation of the shared story between victim and social worker. The presented analysis results are based on the survey of the specific case of domestic violence in Slovenia.

Oikonomidou Dora, Postgraduate, University of the Aegean

“Kai gamw, file!” (Fucking A, dude!) Gendered and Sexual Humour between Heterosexual Couples and Friends in Greece

The objective of this research is the study of the gendered linguistic approach of young individuals, through conversations or narrations in their familiar environment. By analyzing humorous conversations and highlighting the use of nicknames between the subjects, I study the gendered character of language used by heterosexual young people who reside in the island of Lesbos, in Greece. As far as gendered linguistic behaviours interwoven with humour are concerned, emphasis is given on the way both men and women use language and how language itself differentiates between genders when their speech has sexual content or implications (Daleziou). Furthermore, this research focuses on how language, through its sexual character, is used in a congenial manner in order to attach specific gendered identities to the members of an ingroup. Such communities of practice bring out the use of common linguistic acts and stances between their members followed by common views, acceptance or disapproval (Eckert & Mc Connell, 1992). They generate hierarchies through the performance of masculinities and femininities (Butler 1990). The research methods followed in this survey are participant observation using recorded discussions between heterosexual couples and interviews using subject narrations.

KEY WORDS: young individuals, humorous language, sexual content, friend, gendered identities

Oikonomidou Maria, Postgraduate, University of the Aegean

“Watch it, you gonna rip your tights...” Masculinity and heteronormativity through men's linguistic behavior while watching a soccer game.

This paper will analyze the conversational practices used by men, in a Greek coffee-house, where a soccer game is played on television, and furthermore the way they verbally express themselves by swearing or using taboo language. The study, based on recorded dialogues of men of various ages, shows how in a place which is “dominated” by men at the time of the particular event, the viewers perform their masculinity, at first by watching the game (“not enough” men don't like soccer) and secondly by the linguistic forms they use, especially constant references to phallic symbols. Most of them when they speak (addressing the TV set) enhance their voice and use sexist or racist comments “attacking” every athlete or participant in the game they are not pleased. Their verbal expressions derive from the social relationship they have developed with each other, as well as from the values they embrace. Additionally, though female presence is not banned, every woman should comply with the “rules” and either not speak or adopt the verbal expressions used by men in order to mingle with them. Consequently, I intend to show how men communicate and socialize through such events and

how they perform their heterosexuality by choosing to use specific linguistic forms.

Key words: masculinity, linguistic practices, heterosexuality, soccer game.

Pyrili Dimitra, Postgraduate, University of the Aegean

Gendered Language and Verbal Differentiation: the role of social class

Sociolinguistic research has shown that women develop a special way of speaking, in keeping with the notion of the so-called genderlect. In Greece, Makri-Tsilipakou has also traced particular linguistic features through which women are being socialized. In this context, the goal of our study is to examine whether social positions of women involved in a research that will take place in a village outside of Mytilini affect the frequency of usage of the standard Greek, vis-à-vis to the local idiom. The expected outcome would be that women who belong to the upper classes use the local dialect- which has a lower social status-, less frequently. On the other hand, as cultural influences related to the realm of verbal behavior vary in many ways, it is interesting to inspect if our primary hypothesis is confirmed or, in case it is not, to speculate on the reasons why this is happening. One such possibility is that women might opt to self-identify as women of Lesbos through their speech regardless of the social evaluation of their dialect at large (in or out of the island).