

DGSKA-Tagung 2021
27.-30.09.2021 an der Universität Bremen
**„Welten. Zonen. Atmosphären. Seismographien des
Anthropozäns“**
Call for Papers

Der Tagungsort der DGSKA repräsentiert alle diesjährigen Themen: Die Hansestadt Bremen, zweitgrößter Hochseehafen Deutschlands, steht mit ihrer maritimen Geschichte für den Aufstieg und die Paradoxien des globalen Handels und für die Geschichte des Kolonialismus. Der deutsche Überseehandel nahm seit dem 16. Jahrhundert von hier aus Fahrt auf, wobei Beziehungen zu anderen Gesellschaften meist als Eroberung von Natur und Menschen verstanden wurden. Im Bremer Überseemuseum manifestieren sich diese Verflechtungsgeschichten und die Verbindungen zwischen ehemaliger Völker-, Handels- und Naturkunde bis heute. Ende des 19. Jahrhunderts entwickelten sich Bremen und Bremerhaven zur zentralen Drehscheibe deutscher und europäischer Auswander*innen nach Nordamerika. Verbindungen über das Meer zu suchen und Handelsbeziehungen aufzubauen geht seit langem mit der Zirkulation von Menschen, Waren und Mikroben, mit europäischer Inbesitznahme und Ausbeutung einher. Heute ist das einst reiche Bremen eine diverse, sozial gesplante und post/koloniale Stadt, die sich mit den Effekten der von hier ausgehenden Globalisierung wie Klimawandel, Migration oder Pandemien genauso auseinandersetzen muss wie alle anderen Orte auf der Welt auch. Einst waren es die Bremer Stadtmusikanten, die hierher kamen um etwas Besseres als den Tod zu finden und aus prekären Umständen ein Leben zu machen. Was es braucht, damit lebenswerte Welten entstehen, wie sie atmosphärisch belebt werden und welche neuen Zonen und Grenzen etabliert werden – für solche und weiterführende, mit diesen Problemstellungen verbundene, offene Fragen steht die Bremer Tagung.

Mit einem hohen Anteil prekär lebender Einwohner*innen und industriekapitalistisch verödeter Landschaften und Wirtschaftsruinen ist Globalisierung in Bremen täglich präsent. Globalisierung bedeutet ganz konkret die Umsetzung von globalen Abhängigkeits- und Ungleichheitsbeziehungen vor Ort, wo sich die lange Geschichte ihrer Verflechtungen manifestiert. Neben den frappanten Unterschieden von Arm und Reich ist Bremen auch zum Symbol von Solidarität geworden, so wie im Märchen der Stadtmusikanten es die Tiere sind, die aus prekären, bedrohlichen Lebensumständen Bremen zu ihrem Sehnsuchtsort kuren, die sich zusammenschließen und durch kluges Handeln einen sicheren Heimathafen finden.

Als Küstenstadt ist Bremen mit seinen Infrastrukturen des Wassers auf ganz besondere Weise dem Klimawandel und dem Anstieg des Meeresspiegels ausgesetzt. Das Anthropozän von Bremen aus zu denken, beginnt mit der Frage, welche Welten die Bewohner*innen aus ihrer lokalen Perspektive finden und erfinden, und wie sich diese Weltentwürfe manifestieren und verändern.

Ausgangspunkt ist die kritische Auseinandersetzung mit dem Konzept des Anthropozäns, das unsere Gegenwart als kontaminierte Epoche beschreibt. Das Anthropozän markiert den Beginn einer Zeitrechnung, in der die Menschheit zu einer zerstörerischen Kraft geologischen Ausmaßes geworden ist und sich gleichermaßen gezwungen und befähigt sieht, die Aushandlung der Zukunft unseres Planeten selbst in die Hand zu nehmen. Das Anthropozän wirft Fragen nach der Vielzahl von Welten auf dem einen Planeten auf und schafft ein Bewusstsein für bewohnbare und zunehmend unbewohnbare Zonen. Die breite und kontroverse Debatte über den zeitlichen Beginn und den analytischen Gehalt des Begriffs und die in ihm implizit enthaltenen Annahmen verweist deutlich darauf, dass Vorstellungen der „*einen Welt*“, die wir alle gemeinsam bewohnen, problematisch sind. Kolonialismus und Kapitalismus, die industrielle Revolution oder technologische Verheerungen wie die Atombombenversuche haben überall Erschütterungen und Beben und die Angst vor Massenauslöschung und fortwährenden Klima- und Umweltkatastrophen ausgelöst. Flucht und Migrationsbewegungen, Klimawandel und Ausbeutung, Pandemien und Ungleichheit haben sich als Phänomene des Anthropozäns verstärkt. Sie bringen neue und unterschiedliche Konfigurationen von menschlichen und nicht-menschlichen Akteur*innen hervor. Die Erkundung dieser Vielfalt ist eine der Hauptaufgaben der Kultur- und Sozialanthropologie, die nicht die Zukunft der *einen Welt* im Auge hat, sondern die Komplexität und Vielfalt neu entstehender *entanglements* und *assemblages*, der Entstehung einer Vielzahl von Welten, Atmosphären und Zonen.

Die kritische Auseinandersetzung mit dem Begriff des Anthropozäns manifestiert sich in der Sozial- und Kulturanthropologie in neuen epistemologischen und ontologischen Ansätzen, die eine neue Aufmerksamkeit für die Verheerungen unseres Planeten und für die Verflochtenheit unterschiedlicher Lebensformen fördern. Die Bremer Tagung will die Beiträge der Sozial- und Kulturanthropologie zu diesen Debatten über *anthropos* / den Menschen als inhärenten Teil aller NaturenKulturen, in seiner Zentralität wie Dezentrierung und in seinen Beziehungen und Gefügen mit anderen Lebewesen sichtbar machen und weiterentwickeln. Sie beschäftigt sich mit den Erschütterungen, die der Kapitalismus in allen Teilen der Welt hinterlässt und fragt danach, wie sich die Menschen in diesen Ruinen einrichten, welche Überlebensstrategien sie entwickeln, und welche neuen Lebenswelten und Kosmologien sie hervorbringen. Es entstehen andere, mehr-als-menschliche Verbindungen in prekären Landschaften, und aus Situationen des Mangels oder Kampfes um begrenzte Ressourcen entwickeln sich erweiterte Formen politischer Beziehungen und massive Neubestimmungen des Politischen. Sozial- und Kulturanthropolog*innen richten den Blick auf die Vielfalt und die Strategien, die ein Überleben von Menschen ermöglichen und beschreiben, wie menschliche und nichtmenschliche Akteure ganz neue Welten schaffen oder sich bestehende aneignen, sie affektiv formen und verändern, also sehr spezifisch ausgestalten und beleben. Nicht die Reduktion von Komplexität steht im Zentrum, sondern die Vielfalt der mehr-als-menschlichen Verbindungen, die ethnographische Wirklichkeiten informieren. In den Kontaktzonen ereignet sich ethnologische Forschung und dokumentiert mit seismographischer Genauigkeit, wie sich Stimmungen und Lebensgefühle, also die

Atmosphären vor Ort wandeln oder dominanten Einflüssen widersetzen. Als Fach mit interdisziplinärer Schlüsselstellung steht die Ethnologie vor der Aufgabe, solche Prozesse des *worlding* und Welten-Machens im Gefüge der Infrastrukturen und der offenen Beziehungen zu anderen Lebewesen in die komplexe Beschreibung und Analyse des Anthropozäns einzubringen.

Vor diesem Hintergrund sind die Tagungsteilnehmer*innen eingeladen, mit ihren Beiträgen die Erschütterungen dieses neuen geologischen Zeitalters mit der seismographischen Genauigkeit der Ethnograph*innen zu dokumentieren. Dabei dient die Seismographie – eigentlich eine naturwissenschaftliche Methode zur Aufzeichnung von Bodenbewegungen – als Metapher, die auf die Sichtbarmachung und Wahrnehmbarkeit von schwer fassbaren, „unterirdischen“ oder verdrängten, Zusammenhängen und Erschütterungen zielt. Im Anthropozän ist die Sozial- und Kulturanthropologie aufgefordert, ihr Sensorium auf belebte und unbelebte Welten auszudehnen und sich in dieser Weise "seismographisch" zu betätigen. Gleichzeitig geht es auch darum, neue Formen des Austauschs und der Kollaboration mit Menschen und mit mehr-als-menschlichen Lebewesen zu finden. In der ethnographischen Beschäftigung mit Aspekten des krisenhaften, prekären Lebens erfahren wir die grundlegende Unsicherheit unserer Seinsweisen. Partizipative und kooperative Feldforschungsmethoden zeugen von dieser Unsicherheit, mit der wir den Anderen begegnen, von dem veränderten Blick, der nicht mehr in erster Linie die ganze Welt einfangen, sondern diverse Erfahrungen und Sichten auf bebende, sehr bewegte Welten aufzeichnen will.

Im Folgenden finden Sie die Exposés aller Workshops, Labs und Roundtables. Bitte beachten Sie, dass in Bezug auf Vorträge, Workshop-, Lab- bzw. Roundtable-Organisation und Funktion als Diskutant_in die „Zwei-Rollen“-Regel gilt: Jede_r Tagungsteilnehmer_in kann nur in maximal zwei Kategorien (Vortrag, Diskutant_in, Workshop-, Lab- bzw. Roundtable-Organisation und -Leitung) Aufgaben übernehmen; eine doppelte Funktion in der gleichen Kategorie ist ausgeschlossen. Schicken Sie bitte sowohl einen Text mit maximal 1.200 Zeichen (inkl. Leerzeichen) als auch eine Kurz- version von nicht mehr als 300 Zeichen (inkl. Leerzeichen) direkt an den_die Workshop-, Lab- oder Roundtable-Leiter_innen. Fristende: 15.02.2021

GAA Conference 2021
27 to 30 September 2021 at the University of Bremen
**„Worlds. Zones. Atmospheres. Seismographies of the
Anthropocene“**
Call for Papers

The GAA conference venue represents all this year's topics. The Hanseatic city of Bremen, Germany's second largest deep-sea port with its maritime history embodies the rise and paradoxes of global trade and the history of colonialism. It was from here that German overseas trade began to take off in the 16th century, with external relations with other societies usually being understood in terms of

the conquest of nature and people. These intertwining histories and the linkages between former ethnology, commerce and natural history are still manifest today in Bremen's Overseas Museum. At the end of the 19th century, Bremen and Bremerhaven developed into the central hub of German and European immigration to North America. Seeking connections overseas and developing trade relations has long gone hand-in-hand with the free circulation of people, goods and microbes; with European seizures, misappropriations and exploitation. Today, the once wealthy city of Bremen is a diverse, socially divided and post-colonial urban hub, which has to contend with the myriad effects of globalization (such as climate change, mass migration or pandemics), in a similar manner to other large cities around the world. In an earlier age it was the Bremen Town Musicians who were drawn here in search of something better than death, and to make a living out of precarious circumstances. Just what it takes to create worlds worth living in, how they can be brought to life atmospherically and the types of new zones and borders currently being established – these and similar questions are what the Bremen conference was designed to address.

Globalization is an ever-present part of Bremen life, with a high proportion of city dwellers living in precarious circumstances and landscapes devastated by the world of late industrial capitalism and economic decay. In concrete terms globalization results in global dependencies and inequalities at a grass-roots level, where a long history of entanglements is clearly visible. Besides the striking differences between rich and poor, Bremen has also become a symbol of hope and solidarity, as in the fairy tale of the Town Musicians where the animals are the ones to discover a cure for the underlying social malaise. Here the animals transform a world of precarious and threatening life circumstances, and turn Bremen into a beacon of hope; by coming together and acting with collective wisdom they ultimately discover a safe haven and sense of home and belonging. As a coastal city with its aquatic infrastructure, Bremen is especially susceptible to climate change and sea level rise in very specific ways. Rethinking the Anthropocene from a Bremen perspective means asking the question as to what worlds inhabitants find and invent at a grass-roots level, and how these blueprints for living then manifest and undergo change.

The starting point is a critical confrontation with the concept of the Anthropocene itself, which defines the contemporary world as a contaminated epoch. The Anthropocene marks the beginning of an era in which humanity has become a destructive force of geological proportions, while at the same time seeing itself both compelled to and capable of taking the destiny of the planet into its own hands. The Anthropocene raises questions as to the multiplicity of worlds on one planet and creates an awareness of habitable and increasingly uninhabitable zones. The broad and controversy-ridden debate surrounding the actual chronological start of the Anthropocene and the analytical content of the concept, together with its underlying assumptions, makes it all the more evident that any notion of 'one world' which we supposedly inhabit collectively is at best problematic. Colonialism and capitalism, the Industrial Revolution or technological devastations such as A-bomb tests have unleashed catastrophes and shocks all around the world, including fears of mass extinction and ongoing climate and environmental disasters. Forced exile and migration, climate change and exploitation, pandemics and inequalities have all intensified and become ever more

prominent as typical Anthropocene phenomena, while at the same time giving rise to novel and reconfigured assemblages of human and non-human actors. Exploring this diversity is one of the principal tasks of Social and Cultural Anthropology, which is not so much focussed on the future of 'One World', but rather on the complexity and diversity of newly emerging entanglements and assemblages – or the emergence of a multiplicity of worlds, atmospheres and zones.

Within Social and Cultural Anthropology, critical engagement with the concept of the Anthropocene is seen above all in novel epistemological and ontological perspectives that promote new awareness of the devastations taking place on our planet and the interdependence of all life forms. The Bremen Conference aims to bring to light and further develop the contributions of Social and Cultural Anthropology to debates on anthropos / human beings as an inherent part of all nature-cultures in both their centrality and misalignments, as well as their relationships with other living beings. It deals with the upheavals that capitalism has wrought all around the world and raises questions as to how individuals are able to settle in these ruins, what survival techniques they develop, and the types of new living environments and cosmologies they design in order to cope with change. Other, 'more-than-human' connections emerge in precarious living environments, while situations of scarcity or struggle for limited resources develop into extended new forms of political engagement and a concomitant massive redefinition of the political sphere per se. Social and cultural anthropologists focus on diversity and on the strategies that enable people to survive, while describing how human and non-human actors create entirely new worlds or re-appropriate existing ones - shaping and changing them affectively, or revitalising them in very specific ways. The focus is less on reducing complexity, but rather on the diversity of the 'more-than-human' connections that inform ethnographic realities. Anthropological research takes place in contact zones and documents (with near seismographic accuracy) how moods and life feelings - or local, on-site atmospheres – undergo change or resist dominant influences. As a subject area occupying a key cross-disciplinary niche, anthropology is faced with the task of incorporating such processes as worlding and world-making in the fabric of existing infrastructures and ongoing relationships with other life forms into the complex description and analysis of the Anthropocene.

Against this backdrop, conference participants are invited to document the upheavals of the new geological age through ethnographic contributions exhibiting a seismographic accuracy. Seismography, which is a scientific method for recording ground vibrations, serves as a metaphor that aims to bring to light elusive, 'underground' or repressed connections and movements. In the Anthropocene, Social and Cultural Anthropology is called upon to extend its sensors to animate and inanimate matter and thus to act 'seismographically'. At the same time, the goal is to develop new forms of exchange and collaboration with people and things that are 'more than human'. Through the ethnographic study of crisis-ridden and precarious aspects of existence, we come face-to-face with the fundamental insecurity of our own mode of being. Participatory and cooperative field research methods bear witness to the insecurity we experience when encountering others and to a modified way of perceiving that no longer primarily seeks to capture the world as a whole, but to record myriad experiences

and views of constantly shifting worlds caught in a process of ongoing seismic change.

**In the following you find the abstracts of all workshops, labs and roundtables. Please note that the “two-role” rule applies to presentations, the organisation of workshops, labs or roundtables, and the role of discussant: each conference participant is allowed to take on roles in a maximum of two categories (presentation, discussant, the organisation and chairing of a workshop, lab or roundtable); it is not possible to take on two roles in the same category. Please send a text of max. 1.200 characters (incl. spaces) and also a short version of max. 300 characters (incl. spaces) directly to the workshop, lab or roundtable organizer(s).
Deadline: 15 February 2021**

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1. Economy as Atmosphere (workshop)

Stefan Leins and Tyler Zoanni

“The economy” is one of the decisive entities of the contemporary world. We have seen this most recently with the COVID-19 pandemic, where decisions about quarantines and re-openings are being made with an eye to the health of the economy as much as the health of the population. More generally, the economy is a naturalized, quasi-living thing whose stability and growth are to be sought at all costs. As Michelle Murphy has argued, the economy now functions as the all-encompassing “atmosphere” within which we all live. Here, however, there is a paradox: as a kind of shared environment, the economy’s well-being is seen as central to collective well-being. Yet it is built from histories of violent and destructive (colonial) exploitation. In the present, even a so-called healthy economy entails harsh inequalities and underwrites some of the key features of the Anthropocene, including environmental destruction, climate change, and mass extinctions.

In this thematic workshop, we seek anthropological engagements with “the economy” as an atmosphere for life today. We are interested both in the techniques, discourses, and institutions that generate the economy as seemingly self-evident and essential, and in alternative projects that emerge in the cracks and crevices of the economy’s devastation within wider more-than-human landscapes. We take inspiration and invite contributions from a range of conversations, including classical social theory, STS, anthropology of value and exchange, and political economy. We welcome ethnographic engagements that arise in a variety of sites, ranging from the centers of global finance to economic peripheries. We imagine this workshop as a contribution to a “seismography” of the economy in a broad sense—that is, as a critical mapping of the entanglements and assemblies of people, numbers, markets, resources, technologies, environments, and non-human actors involved in the economy.

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2. Queer Intimacies: Configurations of Gender and Sexuality in the Digital Anthropocene (workshop)

Claudia Liebelt and Max Schnepf

Working Group "Gender & Sexualities/Queer Anthropology"

Intimacy has become a key notion in the study of gender and sexuality, including in social and cultural anthropology. Recent studies on transactional sex and promiscuous intimacies succeeded in queering the notion's heteronormative epistemologies. Far from being a private matter, intimacy constitutes a sphere of neoliberal and imperial governance. Changing technical infrastructures such as social media, online gaming, dating apps and sexbots produce new forms of mediated intimacies, facilitating the emergence of novel sexual and porn cultures.

The digital Anthropocene highlights how our ways of being in the world and relating to intimate others are increasingly mediated by digital technologies, fostering new human-machine entanglements, cyborg embodiments and posthuman subjectivities. From such a perspective, the sharing of intimate selfies on social media may be understood as a form of worlding, of curating new zones at the interface of digital and analogue worlds. Digital media and practices such as vlogging offer new possibilities for activism, community formation and visibility, creating novel zones of habitation and sociality, but also new vulnerabilities, bullying and exposure in heteronormative and misogynist sexual cultures.

Based on the ambivalences of the digital Anthropocene, we wish to talk about queer intimacies and configurations of gender and sexuality between digital and analogue worlds. We are interested in ethnographic and conceptual papers on

- formations of online socialities and post-human subjectivities
- the commercialization of queer bodies and selves in digital cultures
- debates on sexual "needs", the importance of physical touch and its replacement with digital devices in the pandemic
- interfaces of digital and non-digital worlds, e.g. the facilitation of offline encounters through dating apps
- the emergence of new audio-visual cultures and their impacts on bodily materiality
- queer imaginaries of cyborg becomings and intimate relations with AI
- intimate digital ethnography.

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3. Towards a Concept of Justice for the Anthropocene (workshop)

Julia Eckert and Olaf Zenker

What is justice in an entangled world shaped, contaminated and ruined by assemblages of human projects, technological systems and non-human dynamics? Matters of justice – i.e. issues related to the moral legitimacy, fairness and

rightness of idea(l)s, attitudes, practices and the distribution of resources as experienced and imagined by actors in daily life – have for a long time been at the heart of the anthropological project. However, justice has recently been somewhat eclipsed within political and legal anthropology by a prominent focus on rights and culture (Cowan, Dembour & Wilson 2001) and human rights (e.g. Goodale & Merry 2007). Similarly, within the evolving anthropology of morality, an emphasis on virtue ethics (Laidlaw 2014) has equally minimized concerns with the justice of broader social, political and economic precariousities within the ruins of the Anthropocene.

This workshop moves beyond this orientation, contributing instead to an emerging anthropology of justice (Anders & Zenker 2015; Brunnegger & Faulk 2016; Johnson & Karekwaivanane 2018) in discussing how we can conceive of “justice” in the Anthropocene. We take justice to be about “community” (Young 1981) in as much as justice is necessarily relational. If “community” today needs to be rethought in terms of “cohabitation” (Haraway 2016) in order to reflect the entanglements in which we live with other humans and non-human entities, how and when do we speak of inequality? Can this inequality be unjust? Can we develop a concept of justice retaining the possibility to distinguish between injustice and misfortune, between inequality and difference (Eckert 2016)? And can there be a political and normative project of justice, or of inequality, without these distinctions? We invite contributors to reflect through their ethnographies on the conceptual conditions to speak of justice and inequality as well as the respective political and normative worlds which they presuppose and in which they can dwell.

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4. Zona: Post-industrial landscapes and possible futures (workshop)

Asta Vonderau and Tobias Holzlehner

Processes of deindustrialization have created zones of structural changes as well as veiled pockets of technological devolution. Exhausted infrastructure, industrial ruins and scarred landscapes are the symptoms of a failed attempt to create a smooth surface for the mobility of technology and capital. The myth of modernity internalized technological progress as a teleological process and consequently ignored the fact that this progression was inherently accompanied by ruptures, seismic faults and relapses. Traces of a new toxicity run through these landscapes: from the (post) industrial alchemy of methamphetamine kitchens in the American hinterland, to the sarcophagus of Chernobyl's Block 4, and to the abandoned chemical plants of Bhopal in India.

Yet, what follows progress? Can these wounds be healed and regenerated? How is it possible to learn to live in the ruins of a damaged planet (Tsing 2017)? What methodologies can enable investigations of techno-environmental catastrophes? Which perspectives can make the things and diversities visible that arise admits and despite the devastation of post-industrial zones?

“Learning to see” (Strathern 2013) in this context means to recognize multiple histories and relationships that are inscribed in the landscape. Thus, the Anthropocene appears as a time period with many beginnings and co-existing

trajectories, which also offers the possibility of different futures. The workshop invites to turn the ethnographic gaze towards the zones of late industrialism and to reflect on their temporal and spatial constellations, as well as inherent possible futures. Empirical, methodological and theoretical contributions are invited that engage with the consequences and legacies of (de)industrialization, anthropogenic landscape histories, practices of resistance and appropriation, politics of hope and related topics.

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5. Earth Writing: Anthropology, Philosophy, and Speculative Fiction (lab)

J. Otto Habeck and Gertrude Saxinger

Regional Working Group "Circumpolar North & Siberia"

In current debates around global warming, contaminations, and struggles for decolonization, both the Arctic and the Amazon feature as prominent zones of conflicts over lands and resources (cf. Campbell 2015; Stuhl 2016). These conflicts are oftentimes subtended by fundamentally antagonistic ontological claims (cf. Nadasdy 2003; Bessire 2014) – but what, then, are these struggles about? On a theoretical level, it would seem that the Earth of the Anthropocene is caught between the geological concept of a single planet (cf. Steffen et al. 2015) and the anthropological concept of a multitudinous Gaia (cf. Latour 2017). The two, however, come together in the phenomenological assumption that the Earth is ultimately One (Husserl 1940; Heidegger 1999): that it is the originary ground, bound up to the subject's corporeal situation, unifying all her possible experiences and unifying 'us' as a species beyond our differences (cf. Ingold 2000; Latour 2018). But does this theoretical gesture not amount to declaring the Earth the last universal despite the many conflicts that concern the relationship to 'It'? While contemporary anthropological and philosophical thinking has stressed the plurality of ontologies, it seems that we need to pluralize the very concept of Earth itself, without which we risk to erase eco-political inequalities and fractured histories (cf. De la Cadena 2015; Yusoff 2018).

In this lab, we propose to allow anthropology and philosophy to meet on the ground of speculative fiction (SF), whose speculative epistemological scope links it with both disciplines (cf. Anderson et al. 2018). The participants will be invited to read an SF text on the pluralization of the Earth and write its ending in small groups, moderated by invitees from anthropology, philosophy and related disciplines (1st panel). The various imagined endings will then be shared in order to make different concepts of the Earth resonate, leading to a collective conversation beyond disciplinary boundaries (2nd panel). We invite prospective participants to submit a short abstract to indicate their background and interest in this workshop (max. 300 words). The number of participants is limited to 20.

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6. Seismographien der Anthropologie – Debatten um Kolonialismus und Rassismus, Salvage Anthropology, Kulturgüterschutz und Dekolonisierung (workshop)

Katja Geisenhainer und Oliver Lueb

AG Fachgeschichte und AG Museum

Die „erste Globalisierung“ im 16. Jh. ging einher mit Faszination für das Fremde, aber auch mit ökonomischen Interessen. Reziproker Tausch wie auch Raub mündeten in einer „Passion, Dinge zu sammeln“ (Helms 1996), die die Eroberungs- und Handelsreisen des 17. und 18. Jh. mitprägte. Erste völkerkundliche Lehrveranstaltungen bedienten sich „Kuriositätenkabinetten“ und Reiseberichten. Diskutiert wurde u.a. über Kategorisierungen der Menschheit, kulturelle Besonderheiten und universalhistorische Entwürfe. Die Ethnologie etablierte sich im Spannungsfeld diverser Fächer und zwischen Museum und Universität als akademische Disziplin.

Während Kolonialmächte massiv in Strukturen anderer Regionen eingriffen, führten sie die vermeintliche Degeneration ihrer eigenen Gesellschaft u.a. auf fortschreitenden Zivilisationsprozess und akzelerierte Globalisierung zurück. Machtstreben, eugenische Konzepte, Reflektionen der Transformationen im „Zeitalter des Museums“ (Baur 2013), Forschungen in der Ferne und im eigenen Land, verschiedene Theorien und hitzige Debatten in Zeiten von kolonialem Wettstreit, Kriegen und gesellschaftlichen Krisen beeinflussten die Verortung unserer Disziplin. Fachgelehrte, die sich gegen Diskriminierungen und Kolonialismus wandten und für eine „Erkundung der Vielfalt“ eintraten, wurden oft überstimmt. Selbst in den heutigen Diskursen im Kontext u.a. von Dekolonisierung, Salvage Anthropology, Rassismus-Debatten, Provenienzforschung und Restitution werden die unterschiedlichen Erwerbkontexte der Objekte und die verschiedenen Positionierungen unserer akademischen Ahnen an Museen und Hochschulen oft nicht differenziert berücksichtigt.

Wir wollen uns den Seismographien der Ethnologie seit dem 18. Jh. widmen, d.h. den Stimmen im Fach, die dominante Einflüsse mittragen oder sich ihnen widersetzen und wie auf sie reagiert wurde, um so zu einem differenzierten Blick auf unsere Fachgeschichte beizutragen, ohne unsere Disziplin von Mitschuld reinwaschen zu wollen.

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7. A Seismography of the Absurd: Punchlines as a Means of Mapping the Anthropocene (workshop)

Melanie Brand and Mirco Göpfert

When in 2019, 16-year old climate activist Greta Thunberg was belittled for her vision of a climate-friendly future and her suggested measures became discredited as unrealistic and utopian, who would have thought that in light of a global pandemic, these measures seem no longer far-fetched as they have become a lived reality only one year later. Warnings of climate researchers seem to be less

menacing than those of virologists, the dangers of climate change less immanent than those of a pandemic. While some "serious" politicians have still shown to be immune to the advice of medical experts, popular comedians such as Chris Rock and Trevor Noah have taken it upon themselves to explain the necessity of social distancing and face masks. Something doesn't figure. Such incongruities are alarming, but one might also consider them funny.

According to the incongruity theory of humour, what we perceive as funny violates our expectations. The work of scholars is in many ways geared towards coherence; the perception of something blatantly incongruous is disturbing, if not irritating. Yet such disturbances, incongruities, have the potential to create astonishing insights – and also powerful punchlines. Considering the contemporary absurdities in the Anthropocene one might ask: do punchlines still need to be actively produced or do they simply emerge when meticulously mapping the incongruities – the dissonances – we perceive? Can punchlines be considered a seismography that helps us analyse the vibrations of the present?

While cruise ships are still at anchor, and people have started to use their toilet paper stash, we invite (a) papers that point to significant incongruities and present disturbing punchlines and (b) papers that analyse a seismography of the absurd provided by cartoonists, comedians and satirical authors as observers of the Anthropocene.

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8. Indigene Akteure im Anthropozän (workshop)

Markus Lindner und Michelle Thompson

RG Indigenes Nordamerika

Meist wird das Anthropozän nur mit negativen Eigenschaften in Zusammenhang gebracht; es zerstört und kontaminiert. Dieser Aspekt des Zeitalters ist mit der andauernden Kolonialgeschichte Nordamerikas unvergleichlich verknüpft. Obwohl indigene Nationen von den negativen Auswirkungen besonders betroffen waren und noch sind, sind und waren sie auch aktiv an der Entstehung neuer „Zonen“ oder der Anpassung an diese beteiligt. Kooperationsprojekte zur Energiegewinnung, Schutz von natürlichen Ressourcen und der Kampf darum, innovative und nachhaltige Wirtschaftssysteme sind heute "seismographisch" relevante Merkmale des Anthropozäns – auch in einem positiven Sinn.

Der Workshop beschäftigt sich mit den Beiträgen, die die indigene Bevölkerung (Nord)Amerikas im negativen, aber auch positiven Sinn zur Gestaltung der lokalen und globalen Umwelt leisten, aber auch historisch geleistet hat. Einen Fokus möchten wir auf den Aspekt der „natürlichen Ressourcen“ legen, was u. a. folgende Aspekte beinhalten könnte:

- die Umformung oder Erhaltung von Natur für wirtschafts- und energiepolitischer Zwecke

- Auswirkungen der Ausbeutung von natürlichen Ressourcen auf die indigene Bevölkerung und ihr Umgang damit (z. B. Uranabbau, Tourismus)
- indigene und kooperative Projekte zur Verringerung von Treibhausgasen oder der Gewinnung regenerativer Energie
- die Ausbeutung fossiler Energien auf Reservationen durch die lokale indigene Bevölkerung und (nicht-)indigener Konzerne
- der orts- und kulturspezifische Umgang mit Folgen des Klimawandels im Hinblick auf Ressourcenveränderungen
- historische Anpassungen der Umwelt an die Bedürfnisse der lokalen Gesellschaften
- Kampf um Ressourcen und Nutzung globaler Informationskanäle für indigene Umwelt- und Gesellschaftsthemen (z. B. Proteste)

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9. Decolonize Collective Breathing: Intersectional Public Anthropology in the Racial *Capitalocene* (workshop)

Nasima Selim and Judith Albrecht

Working Group Public Anthropology

Breathing is a powerful biosocial metaphor for our current global condition. How we breathe is shaped and influenced by living and working conditions, climate crisis and environmental degradation, and our emotional and psychological states. We hardly discuss this existential process publicly, or acknowledge that although everybody breathes, we all breathe differently (Choy 2020). Toxic air is breathed by the urban poor more than others (Harper 2004). (Neo)colonial structures of inequality make it impossible to breathe (Fanon 1986). Breathing is also deeply politicized in the public call for racial justice (Thompson 2020). In pandemic times, Fanon's anti-colonial argument and the movements for racial justice remind us how systemic oppression intersects global public health (Kundnani 2020). Biosocial breathing thus becomes a "matter of moving relations" (Solomon 2020, 5) across care, sociopolitical and ecocritical public arena. How do we decolonize these relations so that collective breathing becomes equitable? The Racial Capitalocene (RC) (Vergès 2017) argues for shifting the focus away from universal human responsibility to examine the intersections of race, gender, capitalism and (neo)colonialism in climate crisis and environmental degradation (that make collective breathing unequal). As a critique of the Anthropocene, RC also opens up epistemic and political spaces for marginalized publics and silenced scholars across the global south and north. This workshop invites anthropologists interested to decolonize collective breathing in conversation with the Racial Capitalocene and rethink public anthropology intersectionally (Crenshaw 1991), furthering a postcolonial critique of our discipline (Conrad and Randeria 2013), resisting the

politics of silencing that separates the “academic” from the “political” (Nader 2019, 82).

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10. Zur Aufarbeitung des Kolonialismus im transatlantischen Raum (workshop)

Claudia Rauhut und Michaela Pelican

RG Afroamerika und RG Afrika

Dieser gemeinsame Workshop beschäftigt sich mit sozialen Bewegungen und aktuellen Debatten zur Aufarbeitung des Kolonialismus im transatlantischen Raum. Er bringt verschiedene regionale, historische und politische Perspektiven zusammen und diskutiert diese anhand von Beispielen aus Afrika, der Karibik, den USA sowie afro-diasporischer Communities in Europa. Die Aufarbeitung von (kolonialem) Unrecht und heutigen Folgen umfasst eine Vielzahl von Akteur*innen, Institutionen, Aktionsformen und Zielsetzungen, die regional und global vernetzt sind. Diese beziehen sich beispielsweise auf die historische Tiefe der strukturellen globalen Ungleichheiten und Abhängigkeiten, die der transatlantische Versklavungshandel, die wechselnden Kolonialherrschaften und der globale Kapitalismus in den Regionen erzeugten und diese bis heute erschüttern. Für unseren Workshop laden wir empirisch fundierte Beiträge ein, die sich mit der Aufarbeitung dieser langen Geschichte kolonialer Verflechtungen, etwa in Form von Erinnerungskultur und –politik, dem globalen Kampf gegen Rassismus, oder Forderungen nach Wiedergutmachung und sozialer Transformation befassen. Im Zentrum stehen folgende Fragen: Wie gestalten sich post- und dekoloniale Formen von Protest und Aktivismus in verschiedenen Regionen des transatlantischen Raums? Welche transregionalen und historischen Bezüge stellen sie her? Welche Schnittstellen zwischen Wissenschaft, Aktivismus und professionellen Politikfeldern lassen sich herausarbeiten?

Der Workshop wendet sich insbesondere an Nachwuchswissenschaftler*innen mit einem regionalen Interesse an Afrika, Afroamerika und afro-diasporischen Communities in Europa (gerne auch mit Fokus auf Deutschland). Er soll die Gelegenheit bieten, Forschungsergebnisse vorzustellen und in einen produktiven Austausch zu treten, um Bezüge, Gemeinsamkeiten und Unterschiede zwischen den Beispielen herauszuarbeiten.

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11. Multiple Formen des Seins und alternative Welten im Zeitalter des Anthropozäns: Perspektiven aus den Amerikas (workshop)

Antje Gunsenheimer und Stefanie Schien

RG Mesoamerika und RG Südamerika

Der gemeinsame Workshop der Regionalgruppen befasst sich mit sozialen Bewegungen und Weltenentwürfen sowie den multiplen Formen des Seins in den Amerikas, die sich vor dem Hintergrund des Anthropozäns entwickeln, wiederbeleben, entfalten, in Beziehung zu anderen setzen und auch wieder verschwinden. Der Fokus liegt hierbei auf den Strategien im Umgang mit den allgegenwertigen Folgeerscheinungen von Kolonialismus und Kapitalismus als Vehikel und Motoren hegemonialer Weltaneignung und Kosmographien. Wie manifestieren sich diese strategischen Vorgehen einerseits im Versuch sich den Effekten des Anthropozäns, wie Klimawandel, politischen Konflikten, Verödung oder Pandemien, durch beispielweise Flucht, Migration und Isolierung zu entziehen? Wie äußern sich andererseits alternative und multiple Welten in Widerstand und Gegenentwürfen zu den politischen Machtverhältnissen, ökonomischen oder ökologischen Ideologien und Gesellschaftsformationen, wie neokolonialen Ausbeutungsstrukturen, Extraktivismus oder Heteronormativität? Wie werden insbesondere Formen und Visionen des Seins von indigenen Gruppen und *Afrodescendientes* (den Nachfahren versklavter Afrikaner*innen), wie im Fall des *buen vivir*, lokal, national und international rezipiert? Was prognostizieren Vertreter*innen alternativer Weltentwürfe für die individuelle und kollektive Zukunft des Planeten und wie formen sie diese durch Praktiken, Netzwerke und Narrative im Kontext aktueller ökologischer Herausforderungen?

Die Organisator*innen laden ein, Beiträge zu diesen und weiteren Fragestellungen einzureichen und sich im Workshop gemeinsam mit der Heterogenität von Konfigurationen von Kosmologien, Lebenswelten, moralischen Prinzipien und menschlichen sowie nicht-menschlichen Akteurskonstellationen, aus denen multiple Welten und alternative Weltentwürfe in den Amerikas hervorgehen, auseinander zu setzen.

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12. Selling the Anthropocene (workshop)

Eva Riedke and Hanno Mögenburg

Discussant: Björn Herold

The Anthropocene is understood as a novel geological epoch in which humans are now the dominant earth-shaping force; an epoch catalyzed by colonialism, industrialism and capitalism, and closely tied to the approachment of an apocalyptic future. These phenomena leave traces on a planetary scale, and likewise, in many peoples' daily lives. We observe a growing consciousness for its devastating effects as well as attempts to counter, lessen, or enclose these effects, e.g. by imagining green energy futures. This panel is concerned with how the Anthropocene is being translated, marketed, commodified and 'sold'. We invite contributions to explore how designers, engineers, technicians, suppliers of

humanitarian goods (Redfield 2015); experts enrolled in the institutionalization of carbon markets; or activists engaged at the intersections of postcolonial tourism and environmental conservation (as but few possible examples) engage with the notion of the Anthropocene. How do they work to qualify and re-qualify its meanings at different stages and translate inscribed ethical concerns and commitments? Who is involved how, by what strategies, and to what ends in turning the idea of the Anthropocene into a 'good'? In what manner does the Anthropocene come to feature in the introduction of new technologies (both material and immaterial) and infrastructures that, in turn, often extend capitalist innovation (or renovation)? Hereby we aim to explore the idea of the Anthropocene not as a foregone conclusion but above all as a complex of situated everyday practices. How does the Anthropocene become the object of explicit reflection, commentary, negotiation and critique and how does it come to feature in ideas about how people should achieve or lead a good, prosperous, healthy and just life? Along what lines can we make sense of the ambiguities that characterize the pursuit of profit, growth and property – coupled with an ethics of care for people and the planet?

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13. The [anthro]metronom Lab – Bearing witness to Slow Violence's Inner Atmospheres (lab)

Thomas Stodulka and Ferdiansyah Thajib

This lab explores possibilities and challenges of representing the effects of slow violence on environmental, more-than-human, and personal atmospheres. According to Rob Nixon (2011) "slow violence" and its consequences are invisible at first sight, sometimes even difficult to detect after long-term analytical scrutiny. The lab invites scholars, activists, and artists to showcase their works, understand them as seismographies of slow violence, and share their reflections on questions such as, what makes it so difficult to represent the effects of slow violence on material and immaterial atmospheres? Can transdisciplinary collaborations open up new pathways of understanding and communicating the affective dimensions and inner atmospheres of slow violence? Can collaborations between anthropology, activism, and art become effective worlding tools and sites of resistance that withstand human and environmental exhaustion, exploitation, and disillusion?

In addition to methodological questions related to diversified modes and medias of representation and exploration, the lab probes the theoretical question how collaborations between arts, activism, and anthropology can contribute to the worlding of local infrastructures particularly in the context of therapeutic healing, environmental justice, and education.

Background info:

The 90-minute onsite lab showcases jointly selected works that will be discussed by previously paired tandems of contrastive and intersectional professional backgrounds. Discussion formats are adapted to the submitted works' modalities. Contributions and debates can be published on the [anthro]metronom blog

(<https://www.anthrometronom.com>). The collaborations of this lab extend the blog's first two focal points titled 'witnessing psy-realms' and 'witnessing corona-realms' by this lab's focus on 'witnessing slow-violence-realms'.

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14. Regimes of (im)potentiality (workshop)

Paolo Gaibazzi and Gisa Wieszkalnys

Anthropologists are increasingly turning their attention to the ways a significant portion of social life revolves not around what is but what may be. From the speculative operations of venture capitalists and fortune seekers among the dispossessed, to the promises of gene therapy and energy transitions, the ability to identify possibilities and potentials yet to be realized has come to be seen as an ethical orientation central to contemporary capitalism. The Anthropocene has made us think about potentiality in new ways. First, it has highlighted the efficacy of human action on levels and scales not previously deemed "humanly possible" (e.g. humans as a geological force); second, it has drawn our attention to the interplay of non-human and human potential in ways that take anthropologists beyond the Anthropos. Yet the Anthropocene and states of chronic crisis, more generally, as well as historical moments of rupture, including the COVID-19 pandemic, throw into stark relief the uneven distribution of the human capacity to imagine and harness potentials. They breed a sense of im-potentiality which disturbs dominant narratives and opens up individual and collective horizons of possibility. What are the regimes of (im)potentiality that emerge? How do they reflect a simultaneous unbecoming and becoming - an inability to maintain the status quo and an unexpected ability to reject established modes of living? What does the preoccupation with what could be do to society and to ethnography?

This workshop seeks to examine diverse regimes of (im)potentiality, including the actors and power relations they mobilise, the ideologies that underpin them, and the lived experiences and subjectivities they engender. We invite papers that explore the analytical and methodological consequences of shifting our attention to what people in different locales have to say about what may be, what cannot be, and what must not be, and the cultural and political implications of these interrogations of the future.

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15. Radicalization in the Anthropocene in Southeast Asia and Germany (lab)

Kristina Großmann and Nicole Weydmann

Discussants: Felix Girke und Wolfram Schaffar

RG Southeast Asia

Environmental degradation, the Covid-19 pandemic, socio-political upheavals and economic struggles in the Anthropocene heighten a global sense of threat and precarity. To cope with incipient change and settle in these ruins of earlier certainties, people develop new types of cosmologies, narratives, living arrangements and social organization. Against the backdrop of a lack of convincing answers to the experience of fundamental (atmospheric) change, debates turn dogmatic and radical. "Radicalization" is – first – a general diagnosis: We see it as a sensory effect that seems to be directly related to evident contradictions in the Anthropocene; empirically, it expresses itself in demonstrative public statements, often pointing both to the hardening of attitudes such as the 'political left' and 'political right'. In Southeast Asia and Europe alike, we observe radicalization in regard to climate change debates or over measurements of the spread of the current pandemic crisis; but the phenomenon of radicalization, often furthered and accelerated by social media, transforms other social fields just as much. Possibly sometimes for the better?

In this Lab, we invite to explore the links between the 'crisis of trust' prevalent in the Anthropocene (and the ensuing loss of authority and legitimacy of central bodies and established media) and processes, areas and ranges of radicalization in Southeast Asia and Europe. A specific focus will be on the fields of environmental & climate change, medicine & the Corona pandemic as well as socio-political transformations. The event takes the format of a moderated 'participatory sensorial lab'. We invite four colleagues to provide both sensory and textual input and radical provocations, for participants of the lab to react to seismographically. Discussions will be recorded as raw material for an auditory collage as a direct product of the lab.

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16. Politics and Poetics of the Pristine (workshop)

Desirée Kumpf and Hanna Nieber

Contemporaneously with the destructive human impact on earth, imaginaries of a pristine wilderness suggest a primordial state of wholeness and possibilities for planetary healing. The pristine is imagined as a realm beyond human intervention, but human labour is required to construct, maintain, and shelter it. Taking responsibility in the Anthropocene, here, is linked to nurture and care for the pristine, both conceptually and in terms of concrete projects. As such, the pristine becomes both a marker of loss and a driver of restoration. Nurture and care for the pristine is an active involvement, producing naturecultures in which "culture" is modified. In this panel, we are interested in these modifications. How are

formations of the pristine, such as primeval forests, packaged drinking water, foraged herbs, inner meditation spaces, fertile soils, clean diets, or the starry sky configured as realms that are marked by an absence of human intervention? Through which power dynamics does the pristine emerge and what are the politics of sustaining its valuation? How do the poetics of the pristine propel political action, create new markets, or change everyday habits? How might the politics of the pristine also be conflicting, or contested? Which practices and discourses evoke the pristine as separated from human interference and how does this relate to fabrications of the pristine? How does this re-configure the borders between human and non-human, nature and culture?

We welcome presentations of ethnographic case studies that engage with the production of what is related to as an original, unspoiled, or cultureless nature. Contributions should tease out the politics and poetics that construct the pristine and explore entanglements of assumed disentangled entities. In conceptualising the semiotics and materialities of the pristine on a vulnerable planet, the panel aims to contribute theoretical impulses for the broader field of anthropological thinking about the Anthropocene.

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17. Oceanic Engineering: The taming and crafting of marine environments (workshop)

Boris Wille

The workshop addresses the interface between marine ecology and maritime technology: the techniques that enable the appropriation and reconfiguration of marine environments to the needs of humans. For centuries, oceans have been subject to human acquisition and reshaping, including activities like land reclamation, dredging of river deltas, harbour basins and shipping lanes, building of canals and passages, exploitation of resources (e.g. fish, oil, gas or sand), and nowadays the construction of submarine optical fibres, pipelines and tidal power plants, as well as marine monitoring systems. Recent initiatives even engineer nature with the help of nature, as for instance, coral farming and reef building projects in the Caribbean, the Indian and Pacific Oceans attest. All such activities integrate knowledge about the marine ecosystems (currents, tides, winds, submarine surfaces, seasons, marine flora and fauna etc.) with the development of technologies and appliances to manage and manipulate these ecological variables; and vice versa new technologies enable novel understandings and appropriations of oceanic environments.

The focus of the workshop is on ecology-technology-assemblages that are utilised to interact, shape and appropriate oceanic environments. It seeks to explore how advances in technology effect and result from changing conditions and understandings of aquatic ecosystems; and, how ecology-technology-assemblages are embedded in and reflect broader societal and historical contexts and configurations. The workshop invites contributions that discuss cultural, economic, legal, political, and social conditions, processes and implications that effect the technological engagements with marine conditions.

18. Scalar Contaminations – Mapping out the Consequences of "Europe" (roundtable)

Andreas Streinzer and Dumitrita Lunca

Chair: Jelena Tasic

RG Europe

This roundtable is a collaboration between DGSKA RG Europa and dgv-Kommission „Europäisierung_Globalisierung: Ethnografien des Politischen“ and builds on past DGSKA conversations about the meaning and consequence of "Europe" as method in anthropological research and as boundary work between disciplines.

The very notion of Europe seems to be fundamentally „contaminated“ as it is inextricably intertwined with histories of creating colonial others, racialized exclusions and externalizing its „problems“ to the world. Yet "Europe" as an epistemic quasi-entity implicitly disregards the state of the art anthropological theory on spatiality and relationality. This implies a twofold move that we designate as “Decentering Europe”: to foreground the polymorphic “Europe” as an object of study in order to simultaneously decentre it through an explicit focus on its global entanglements and relations of power, on its internal ruptures, border zones and margins – and their consequences.

The roundtable starts from this decentring move through discussing the scalar imaginations "Europe" raises: as a mode of capitalist integration; as a center of coloniality; and as origin of enlightenment, or as the other of ethnology's colonial past. Our aim is to go question the rationality and spationality of these very ideas "Europe" provokes and that often stand in stark contrast to assumptions about territory, place, and essentialist conceptions of difference, historicity or ethnicity which resurface in sometimes surprising situations.

We contend that “Europe” as a looking glass onto epistemic, capitalist, and colonial relations and spaces requires a critical engagement of multiple perspectives to mediate between sub-fields of political and economic anthropology, decolonial approaches, Marxian, feminist and queer studies, and STS. We want to invite to discuss Europe as contaminated and contaminating concept and explore its implications, pitfalls, potentials and effects.

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19. Challenging Collections: New Relationalities, Old Inequalities in the Anthropocene? (workshop)

Hansjörg Dilger and Barbara Göbel

Chair: Stephanie Schütze

Discussants: Lars-Christian Koch, Alexis von Poser

Collections and collecting institutions are the result of complex intertwined histories that reflect economic globalization, colonial and imperialist expansion, and the geopolitics of knowledge production. Current debates on the access to collections and the ownership of objects modify profoundly the (self-)perception of museums, libraries, and archives, thereby producing new openings to the multiplicity of the collections' 'more-than-human' connections as well as creating new uncertainties. In addition, digital transformation is fostering unprecedented dynamics of re-circulation, re-appropriation and re-signification of objects, which expose alternative epistemologies and object-ontologies and simultaneously create new inequalities, e.g. with regard to processes of digital exclusion.

Against this background, we invite abstracts that are based on concrete ethnographic research and address one or more of the following topics: First, we focus on the construction and deconstruction of identities and affiliations of belonging in relation to specific works of art, objects, and collections and how these may change in the context of recent societal and politic debates on collections and collecting institutions as well as due to migration or diaspora formation. Second, we discuss constructions of cultural heritage and property disputes, for instance with regard to questions of ownership and diverging (local, national, or international) legal frameworks. Third, our panel focuses on how epistemic cultures and infrastructures of knowing create and solidify collections and collecting institutions, and how more collaborative and decolonial forms of knowing and collecting can be developed. The workshop thus seismographically investigates ongoing shifts in collections and collecting institutions by identifying alternative approaches to conceive of, and deal with, collections in the future.

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20. Atmospheres of in/security and suspicion (roundtable)

Dorothea Schulz and Patrick Desplat

A significant feature of our time is that any sort of mobilization works importantly through the generation of feelings of fear, distrust, and suspicion. Closely related are two interlinked dynamics. Firstly, expanding transnational networks of illicit activity and organized crime, manifest in transnational jihadist networks, local paramilitary structures or cyber-criminal networks. They especially overshadow settings torn apart by recurrent episodes of civil strife, thus fuelling already existing practices of distrust and suspicion.

Secondly, transnational military infrastructures, states and privatized modes of surveillance claim to contain illicit activities through new "securitizing" technologies, yet foster new regimes of in/security that particularly affect

populations suspected to act as "collaborators" of illicit networks. Many inhabitants harbor their own fears and apprehensions vis-à-vis others, whom they suspect to act as spies and collaborators of the enemy. In this way, proactive, anticipatory punitive action reproduces existing spirals of violent retribution.

Our round table invites reflection, both empirically and conceptually, on how to investigate social dynamics of generating and reproducing suspicion. We seek to assess the strengths and limitations of neo-phenomenological approaches that propose to study suspicion through the concept of "atmosphere". Does the concept lend itself to methodologically sound analyses and diagnostics of the contemporary moment? Contributions might explore how state institutions, and actors and networks of illicit activity address situations of in/security and suspicion; and how social dynamics of in/security affect local economic activities, and how actors envision and rework conventional terms of sociality under these conditions. With these questions, this round table aims to stimulate plural narratives about the dialectics of in/security and their effects on contemporary micro- and macro-politics.

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21. Beyond the -cenes? Ethnography among the multispecies (roundtable + lab)

Jeanine Dağyeli, Maike Melles and Sandro Simon

Working Group Environmental Anthropology

20 years ago, natural scientists coined the 'Anthropocene', in which human activity is the key morphological force effecting climatic and environmental change. The concept has raised anthropological debates and the hope for true cross-disciplinary conversation. However, anthropologists seem rather busy keeping pace with the terms set by geologists, biologists, or ecologists. May the Anthropocene turn into a 'poisonous gift' for the humanities and social sciences? In our roundtable, we want to discuss the status of the Anthropocene and its rhetorical cousins – Chthulu-, Plantationo-, Capitalo- and Planthropocene – by exploring the insights they have brought to anthropological research. We ask our discussants to critically examine if the -cenes have the potential to inform anthropological engagement with the world. Do they limit or widen the scope of their research? Should anthropologists be more concerned with their fellow species or species fellows? Is there even a need to go beyond the -cenes?

Our ensuing lab will work on ways of doing multispecies ethnography. Decentering anthropos and investigating more-than-human relations ask anthropologists for disciplinary reflection: 1) Ontological preferences: Whom do we recognize as researchable non-human agent? Do we prioritize certain species, and why? 2) Representation: How can we understand and feel entitled to speak for non-humans? How to do justice to them in our representations? Where is the human space in our dealings with the multispecies? 3) Methodology: How exactly do we do ethnography with non-human actors? Are there specific approaches reflecting certain epistemological interests? How to deal with our reliance, as anthropologists, on the sciences when dealing with the multispecies? We

encourage participants to come with an ethnographic example in mind. After an experimental walk on the campus to use our sensory experience as a basis for reflection, we discuss and sharpen our ethnographic approach towards the multispecies.

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22. Atmospheres of Unruliness, Resistance and Desolation: Music Videos in the Anthropocene (workshop)

Markus Schleiter und Hauke Dorsch

Chair: Mara Matta

Music videos are an important part of our aestheticized media environment, where atmospheres are consciously created (Böhme 2013, Helmreich & Jones 2018). They reflect and inspire social, political and ecological movements that address the destructive aspects of the Anthropocene. Recent music video analyses centre on unconventional sounds, images and colours and on the consumers' reflexive comments on the narrativity and visuality of the clips. They also question the former dichotomy between consumers and producers (Vernallis 2013, Arnold et al 2017). On a technological level, online streaming infrastructures as the main mean of circulation has influenced their outlook, offering a way to re-interpret these productions as 'unruly' media.

This panel discusses music videos and explores their role in the mediation of our supposedly desolate and environmentally degraded presence. In particular, we wish to raise the question of how far these audio-visual media may be understood as a part of a movement towards ecological sustainable reformations (Pandian 2015). We aim at a transdisciplinary perspective on music by bringing together perspectives from anthropology, musicology, media and migration studies as well as the wider humanities to address the following questions: What are the social processes of defining the ethics and aesthetics of music videos? How can we outline the cultural field of music video productions (Bourdieu 1992)? How do new articulations and mediations of belonging relate to global aesthetics and cultural concepts of bonding? How can we define the new contexts of music video production and consumption in the Global South and at the 'margins' of global flows? Can and do music videos serve as seismographs of the Anthropocene, how do they reflect ecological degradation, how do they react to our global entanglements, do they offer utopias or escapism?

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23. Indigenous Futurisms: Counter-publics in the Slipstream (workshop)

Darcy Alexandra

While anthropologists increasingly position the future as an object of study in relation to the ecological imperative (Appadurai 2013; Salazar et al. 2017), relatively little has been written that builds on Indigenous theories of futurity. Lempert (2018) argues that this lack of theoretical attention suggests that Indigenous publics are, once again, being framed in temporal positions that relegate Native lives to savage pasts and eternally suffering presents. Rifkin (2017) demonstrates how this temporal framing, which he names “settler time,” plays an indispensable role in perpetuating the settler-colonial project. To move beyond binary models of modernity or tradition, he argues for an attention to the possibilities of ‘temporal sovereignty.’ Here, the idea of the “Native slipstream”—the co-mingling of temporalities that converge like rivers and streams (Dillon 2012: 3)—is helpful. Serving to interrupt on-going settler-colonial fantasies of Native erasure and disappearance, it provides a theoretical pathway to circumvent settler time and the attendant narrative of ‘Nature’ as commodity first and foremost.

In this workshop, we will center and discuss bodies of artistic work—film, animation, poetry, science fiction—and regenerative environmental and cultural practices by Indigenous artists and organizers that speak from this slipstream. We are interested to learn more about these various sites of ‘world making’—individual as well as collective. Where and how might projects of temporal sovereignty be encountered, engaged, considered? What can be learned from Indigenous and Indigenous-allied struggles that ‘imagine otherwise’ against extractive occupation, social violence and political and economic marginalization? How are these individual and social movements intervening in the legacies of historical colonization? In what ways do they build diverse ‘slipstreams,’ channels for environmental imagining, social wellbeing and communities of care?

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24. Cementing Change? Anthropological Perspectives on Concrete and House Transformations. (workshop)

Rosalie Stolz

Concrete is on the rise and cement, ‘world’s most used material, after water’ (Archambault 2018), is leaving imprints on the built landscape around the world. As such it is a firm part of what is called the Anthropocene. Since concrete, associated with modernity and aspirations as it appears to be (Forty 2016), is prevalent in transformations of houses and the built landscape world-wide, it is a suitable starting point to ‘seismographically’ trace changes in local life worlds more widely.

The proposed panel aims to engage with house transformations with a focus on the changing materiality of mainly vernacular houses and their social, economic, and cosmological repercussions. This panel invites contributions that empirically

engage with, for instance, the aspirational character of materials (Archambault 2018) and the work of hope involved in housing change; the repercussions of modern houses in terms of craftsmanship, exchange relations and rituals (Leinaweaver 2009); the intersection of mobility, house transformation and the life-cycle (Pauli and Bedorf 2018; Thomas 1998); the 'aesthetic politics' of new housing design and the display of belonging to the state (Elinoff 2016; Gowlland 2020); phenomenological approaches to living in modern vernacular houses (Allerton 2013; Helliwell 1996).

With and beyond these topics, this panel aims to draw on and complement the established anthropological study of houses (Carsten and Hugh-Jones 1995) with an inquiry into the rise of new vernacular houses and connected wider societal changes.

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25. Atmosphären / Seismographien (des Anthropozän) (lab)

Andreas Ackermann und Cora Bender

AG Medien(anthropologie) und AG Visuelle Anthropologie

Die Tagung führt den Begriff der „Atmosphäre“ im Titel, und zwar im Kontext der kritischen Auseinandersetzung mit dem Anthropozän-Konzept, also einer neuen Perspektive auf das Mensch-(Um-)Welt-Verhältnis. In diesem Zusammenhang steht die Forderung an die Sozial- und Kulturanthropologie, ihr Sensorium auszudehnen, sich „seismographisch“ zu betätigen und die atmosphärischen Veränderungen vor Ort zu dokumentieren. Die Verwendung des Begriffs weist in eine entscheidende Richtung: Denn – will man die zentrale Methode der Teilnehmenden Beobachtung angesichts des nach wie vor bestimmenden szientistischen Paradigmas stärken, so scheint die Atmosphäre vorzüglich geeignet, die in Frage stehenden Zusammenhänge zu thematisieren.

Einen entsprechenden Atmosphärenbegriff hat der Philosoph Gernot Böhme mit seiner „Neuen Ästhetik“ vorgelegt. Ausgangspunkt seiner Überlegungen ist eben die Atmosphäre, die er als räumlichen Träger von Stimmungen beschreibt, als das, was in leiblicher Anwesenheit bei Menschen und Dingen bzw. in Räumen erfahren wird. Böhme interessiert sich dabei vor allem für die ästhetische Arbeit, d.h. das – sowohl unreflektierte wie strategische – Machen von Atmosphären in den Bereichen Alltag, Kunst, Politik und Wirtschaft.

Das Lab widmet sich daher der Frage, wie sich Atmosphären, also komplexe multisensorische Erfahrungen, in und durch audiovisuelle und textuelle Repräsentationen erforschen, übersetzen und vermitteln lassen. Wir interessieren uns für entsprechendes „Material“ ganz unterschiedlicher, durchaus auch experimenteller Formate (z.B. Texte, Bilder, Filme/Videos, Installationen oder Soundwalks), die während zwei Zeitfenstern oder aber durchgängig während der Tagung präsentiert und diskutiert werden. Das endgültige Design muss sich an den Einreichungen orientieren.

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26. Seismic China - Environmental Shifts and Radical Reorientations in China-World Relationships (workshop)

Charlotte Bruckermann and Lena Kaufmann

Chair: Jean-Baptiste Pettier

RG China

"Let China sleep, as when she wakes, she will shake the whole world." Napoleon's 1816 prediction has come to pass. This shaking left neither China itself, nor the diversity of Chinese encounters with the world, very quiet. In this panel, we question how Global China faces the systemic environmental changes its own development is provoking, as well as how these transformations reverberate through and with other societies, shifting relationships and the very "grounds" on which they rely. Building on the idea of a seismography of ontological and epistemological transformations, we explore what happens when understandings of the world that are taken for granted fall short or start rupturing, as happens with China's development.

In novel events, past patterns no longer hold, prediction becomes shaky, and the voice of prophecy prevails (Ardener 1989). Moments of crisis and rupture breach intelligibility. However, experiences of "others" located "elsewhere" or in "another time" may provide, if not fully formed patterns, at least traceable paths and potential trajectories of how these world-shaking events and paradigmatic ruptures could unfold. Chinese understandings of the environment have always emerged in exchange with other visions of the world, in the past and today, inside and outside of fringes and borders. From disinterest to appropriation and denial to reinvention, environmental relationships are being transformed through cultural, political and economic engagements as China goes global. New ruptures and assemblages provoke questioning of the inequalities involved in the interactive processes between human as well as nonhuman actors. Interrogating moments and experiences of rupture, spatial and social mobility, encounters and conflict, this panel will explore the dynamic interplay between China and the world shaking the Anthropocene.

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27. (Post-)Koloniale NaturenKulturen (workshop)

Katrin Amelang und Aníbal García Arregui

Auch wenn aktuelle ökologische Krisen wie Klimawandel, Umweltverschmutzung, Artensterben, aber auch lokale Folgen von (Neo-)Extraktivismus global verbreitet sind, bezeugen Sozial- und Naturwissenschaften ungleiche lokale Auswirkungen dieser Umweltprobleme. Dabei verstärkt das heterogene, transnationale Krisenmanagement bekannte Muster sozialer Ungleichheit und politisch-ökonomische, postkoloniale Machtverhältnisse. Verschiedene Grade ökologischer Vulnerabilität sind daher weniger eine wissenschaftliche Frage als eine politische Auseinandersetzung, die in der ökologischen und ökonomischen Geschichte des europäischen Kolonialismus zurückverfolgt werden muss. Anthropolog*innen kritisieren z.B. zunehmend ökologischen Universalien, indem sie ‚nicht-westliche‘

Stimmen einbeziehen und Umweltkonzepte/-praktiken einer transkulturellen Perspektive unterziehen (Nixon 2011, Descola 2008, Randeria 2007).

Der Workshop lädt dazu ein, sich anhand von empirischen Forschungsbeispielen mit den Reibungsflächen von NaturenKulturen und postkolonialen Fragen auseinanderzusetzen. Der Begriff NaturenKulturen (Latour 1995, Haraway 2000) erlaubt dem modernen Dualismus Natur/Kultur mit neuen Problem- und Gegenstandsbestimmungen entgegenzutreten und stärker auf die hybriden Vermischungen von Natur(en) und Kultur(en) zu achten (Gesing et al. 2019). Liefern der Fokus auf Hybridität und die Infragestellung von Reinheitsideen nicht gerade gute Anknüpfungspunkte für postkoloniale Ansätze? Diskussionen in beiden Forschungsfeldern betonen zudem, dass hybride Vermischungen keineswegs harmonisch sind. Ausgehend von der Annahme verschieden hybrider NaturenKulturen, die sehr unterschiedliche Folgen für lokale Formen menschlichen Lebens haben, freuen wir uns auf Beiträge, die genauer analysieren, welche historischen, ökologischen, ökonomischen und politischen Aspekte dafür verantwortlich sind, dass koloniale Ausbeutung zu einer erhöhten ökologischen Vulnerabilität bestimmter Regionen/Menschen des Planeten geführt hat.

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28. Making Sense of a Pandemic: Religion and COVID-19 (workshop)

Natalie Lang and Philipp Zehmisch

Debates on the notion of the Anthropocene associate this era with anthropogenic environmental degradation, natural catastrophes and climate change. Explanations of these phenomena vary across the globe, blaming a wide range of factors, from devastating effects of global capitalism to the aftermath of colonialism, leading to an unequal world order, to millenarian or apocalyptic notions of "Mother Earth" taking revenge on humanity. The recent COVID-19 pandemic added another dimension to global perceptions and interpretations of the Anthropocene. Several religious or spiritual leaders have interpreted the pandemic as a punishment for humanity's failure to conform to moral principles. This panel engages with contemporary entanglements between religion and COVID-19. It invites ethnographic papers focusing on how different religious actors experience and imagine their life-worlds in the age of COVID-19: In which ways do they interpret the pandemic by, for example, situating it in new and old theologies or cosmologies? And how do they react to the pandemic through ritual and worlding practices? We are specifically interested in the multiple ways in which religion plays out in the lives of those who have been directly affected by the pandemic, be it by death, unemployment, or in the inhibition of their everyday religious practices. What are the specific effects and emotions that restrictions on communal worship as well as changing working and living conditions evoke in people's religious biographies? Which novel forms of ritual innovation, such as socially distanced or digitalized forms of religious practice and community, have emerged? In September 2021, when this panel will take place, it might already be possible to analyze some of the ritual changes that have served as solutions on an

interim basis as well as the long-term effects of the pandemic on established ritual practices.

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29. Implications of the Anthropocene for research and museum practice (workshop)

Barbara Plankensteiner

The Anthropocene has established itself as a theoretical and social discourse and is increasingly finding its way as an exhibition topic into the practical work of museums. However, the implications of this topic are more far-reaching, especially for ethnographic and cultural studies museums. They concern the thematic programming of exhibitions, the way complex contexts are presented, but also the handling of museum objects in terms of content and conservation as well as curatorial methods. Museums are institutions that conduct research and (re)present and thereby always are involved in socio-political contexts. Especially when it comes to presenting different conceptions of the world in different communities and from different perspectives, museums are confronted with questions that are directly related to their daily practice: How to negotiate socially relevant discussions that have a global scope but are not equally valued in all regions and societies? Which aspects of the Anthropocene are particularly exciting for the educational mission of museums, which are problematic? How can we relate historical collections to today's living conditions in the regions of origin, especially when these are changed or even threatened by climatic, political or economic shifts? And what potential and challenges does the concept of the Anthropocene hold for cooperation and exchange with people and communities whose ontological world view contradicts the Anthropocene?

The panel will explore these questions by means of concrete exhibition projects and approaches. We invite researchers and curators to discuss exciting perspectives and challenges on the basis of concrete case studies.

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30. Beyond the Anthropocene: Rethinking Central Asia and Caucasus Studies through 'New Materialism' (workshop)

Philipp Schröder

RG Central Asia and the Caucasus

Among the premises of New Materialism is the repositioning of human vis-a-vis nonhuman agents, i.e. to overcome anthropocentrism, humanism and the privileged centrality of the human subject in processes of world-making. With a critical attention to the pervasive influences of especially late capitalism and climate change, studies in New Materialism aspire to re-examine human agency,

incumbent ontologies and the 'intra-actions' between human and nonhuman beings.

Contemporary research in Central Asian and Caucasus Studies on themes such as economic integration, spirituality, kin or gender relations, migration, ecology, or post/colonialism mostly follows an anthropocentric perspective that retains the modernist dualism of subject-object separation.

Our workshop thus invites to rethink contingent realities in this regional and transregional entanglements beyond those still prevalent paradigms inspired by social constructivism or the linguistic turn. In this way, we aim at developing alternative epistemological and ontological approaches for the understanding of how societal change has recently unfolded in Central Asia and the Caucasus.

Conceptually, the focus will be on:

- the emergence of multiple worlds, their diversity, fluidity and changeability through studying human-nonhuman relations;
- practices of dwelling, world-making, worlding on multiple scales (from local to translocal);
- how these processes are mediated by various materialities, including the social and mobile life/agency of things, aesthetics, affects and emotions, and the nexus of society-nature-technology.

Empirically, we hope for contributions from anthropology and related disciplines that examine a broad range of assemblages through the posthumanist prism of New Materialism. For example, this might concern urban development, infrastructures, social cohesion and solidarity, public health, political activism, cyberspace, natural resource management, and agro-, religious or other economies.

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31. Records of Silence (lab)

Roger Norum and Anna Lisa Ramella

Discussant: Jonathan Larcher

While anthropology has often been preoccupied with voices and even sounds, it has seldom investigated silence as everyday social practice. This is in part due to anthropology's preference of voiced expression and activity over silence. But even in the quotidian moment, silence is far from a mere absence of words or sound, carrying its own meanings and existing across multiple, diverse forms. This phenomenon is poignant considering anthropogenic biodiversity loss and looming extinction events, which threaten to swiftly replace the rich biophony of the planet with uncanny, geophonous silences.

This sensory lab considers how experiences of silence are increasingly being created, built, and provisioned for – and subsequently commodified, fetishized, consumed. Through a focus on the *materialities* of silence, we seek to attune to

spaces while walking through them. This draws attention to this important affective dimension of everyday space, and its role as an embodied presence permeating unspoken but mundane discourses of power, dominance and legitimacy. The lab will allow us to reflect on the paradoxes raised by the practice of sound recording of silences. Rather than considering silences as parasitic noises, we ask how grasping them can tune our sensory attention to both medium and environment.

Ahead of the workshop, we ask participants to share their own audio recordings of silence from their own fields or homes. Once in Bremen, participants will be invited to take walks in pairs, (de)sensitizing themselves to sound with blindfolded vision, after which we will attune through collective listening to the acoustic phenomena that constitute our shared silences.

The event is supported by the #Colleex network with the possibility of publishing an audio zine. Participants are asked to bring audio recorders if available.

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32. Aktivistische Atmosphären – Körper und Emotionen im Protestbeben (workshop)

Jeannine-Madeleine Fischer und Benedict S. Mette-Starke

Die sozialen Bruchfugen kapitalistischer, neoliberaler, post- und neokolonialer Erschütterungen haben ein längst spürbares Ausmaß angenommen. Die ungleiche Verteilung von Vulnerabilitäten und Zugänglichkeiten artikuliert sich weltweit in sozialen Bewegungen, die sich in stabilen Protestkulturen sedimentieren oder als volatile Formen des Widerstands zu temporären Arrangements fügen. Dabei sind die analogen und digitalen Erfahrungswelten des Protestes komplex: Aktivist*innen erleben sich nicht nur in ihrer politischen Dimension, sondern auch als empfindsame Individuen-in-Relation, die ihren sensuellen Wahrnehmungen Sinn zuschreiben. Im Sinne der seismographischen Metapher dieser Tagung beleuchten wir, wie sensible Empfindungen subtiler und gewaltiger Erfahrungswelten von Aktivist*innen performiert und repräsentiert werden. Wir fragen auch danach, wie subjektive Aufzeichnungen sozialer Bewegungen das Protestbeben fortsetzen und Lebenswelten erschüttern können und inwieweit es sich bei dem Begriff Aktivismus selbst um ein affektives Konzept handelt.

Wir blicken darauf, mit welchen Metaphern Aktivist*innen ihr emotionales Protesterleben beschreiben und welche Bedeutungen sie leiblichen Sinneserfahrungen in aktivistischen Bewegungen zuschreiben. Sensuelle Erfahrungen können auch bewusst inszeniert werden, z.B. wenn Menschen nackt demonstrieren, etwa um ihre Verwundbarkeit zu demonstrieren, oder als Kritik an Zensur ihre Lippen mit Klebeband verschließen. Wie werden Körper, Räume, Umwelten und Materialitäten des Protestes sinnlich erfahren und in affektive Narrative des Protestes eingebunden? Wie werden aktivistische Atmosphären kreiert und repräsentiert?

Wir laden zu Beiträgen ein, die frisches empirisches Material präsentieren und methodische sowie theoretisch-analytische Zugänge zu diesen Fragen reflektieren.

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33. Ethics in entangled worlds (workshop)

Arne Harms

Current global crises also are ethical ones. How one ought to live and how to live well is under scrutiny. Environmental crises, such as global warming or biodiversity implosion, require shifts in everyday mobilities or consumption patterns. Health crises, such as the COVID19 pandemic, require reorganizing how we interact with one another. In dealing with planetary injury or pandemic realities, engrained notions of the good life appear very much part of the problem. Below state interventions, individual ethical conduct is targeted as a key site of transformation. In entangled worlds, however, ethical conduct explodes the private – it has implications across the globe, across generations or beyond species boundaries and sustains new forms of intimacies.

This panel calls attention to ethical conduct in times of combined social and ecological peril. It explores everyday conduct, first, as vivid social sites targeted by differently situated actors in order to cushion and to adapt to a range of anthropogenic and/or ecological threats. Second, it explores ethical conduct as a field of far-reaching aspirations, tracing how calls to abstain from damaging behavior intersect with hopes for radical social reorientation in practice. Third, it scrutinizes how everyday conduct is rediscovered as a site for birthing brighter futures, recursively tying care of oneself to care of others.

Discussing ethnographic case studies from across the globe, this panel probes the intersections of the anthropology of ethics, environmental anthropology, STS and public health. In turning to ethics as entangled practice, it aims at theorizing how people attempt to shape themselves and the future in socially constrained ways while coming to terms with profound uncertainties. This is an exercise in reflecting on the role of ethnography between seismographic tool and activist stance in entangled worlds.

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34. „Race, class, gender“: Achsen der Ungleichheit im Anthropozän (workshop)

Viola Thimm

In der Epoche des Anthropozäns üben wir Macht über den gesamten Planeten aus. Aber wer genau ist das „wir“ dabei? Als Imagination erlaubt das Anthropozän „uns“ als Mitglieder einer Spezies zu verstehen, die „unseren“ Planeten verwandelt. Als materielles Phänomen jedoch teilt das Anthropozän „uns“ in unterschiedliche gesellschaftliche und soziale Gruppen – „weiße“ und BPoC (Black and People of Colour), Oberschicht und Arbeiter*innenklasse, Männer und Frauen, Cis-Menschen und Trans*, Staatsbürger*innen und Geflüchtete. Wie haben die wirkmächtigen Kategorien und Praktiken von race, class und gender die Art und Weise geprägt,

in der „wir“ „unsere“ Umwelt repräsentieren, mit ihr in Beziehung stehen und in ihr leben?

Das Panel fragt, wie die Ethnologie helfen kann, uns mit dekolonialen bzw. postkolonialen Verflechtungen in Bezug auf gesellschaftlich-ökologische Ungleichheiten auseinanderzusetzen. Es sind Beiträge eingeladen, die soziale, machtdurchdrungene Aushandlungsprozesse im Anthropozän und damit einhergehende ideologische Implementierungen, normative Setzungen und Subjektivierungen behandeln. Empirisch ist z.B. auszuloten, wie Akteur*innen aus ehemals kolonialisierten Regionen Kategorien und Praktiken von Macht, Achsen der Differenz, Unterdrückung und Umweltkrisen verstehen, leben und transformieren. Wie wurden hier Strategien für den sozial-ökologischen Kampf entwickelt? Theoretisch ist zu diskutieren, welche Rolle z.B. intersektionale (Crenshaw 1989; hooks 1981; Phoenix and Pattynama 2006) oder dekoloniale (Carneiro 2018; Espiñosa Miñoso 2014; Lugones 2010) Ansätze in unserem Fach spielen könnten, um die Bedingungen des Anthropozän zu fassen? Reflexiv-methodologisch interessiert, welche Rolle wir als „weiße“, privilegierte Wissenschaftler*innen, die im globalen Norden agieren, in diesem Gefüge spielen können.

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35. Is there an anthropology of the Middle East? (workshop)

Samuli Schielke and Katja Rieck

RG Near and Middle East and North Africa

There was a time when anthropologies of the Middle East and North Africa were specialised in the study of rural and tribal regions (such as North Yemen and rural Morocco). And yet since then, the region has transformed in many ways, and is today on the leading edge of global processes and conflicts that contain multiple zones and fractures. In the past three decades, the focus of Middle East Anthropologies has consequently shifted from rural areas to major cities, from tribal groups to middle classes. Gender and Islam remain core themes, but they are now paralleled by equally important work on states and nationalism, migrations, cultural production, and political conflicts, to name just a few. At the same time, environmental issues have remained strikingly marginal in anthropological research on a region that is particularly vulnerable to climate change, deeply structured by the political economy of oil, and marked by often violent political projects to reshape the environment.

Organised by the regional group Middle East and North Africa of the German Anthropological Association, this panel invites scholars working in the discipline of social and/or cultural anthropology or with ethnographic methods to discuss the potentials, usefulness, and limitations of a regional approach to anthropology - and an anthropological approach to a region. We welcome reflections grounded in fieldwork-based research as well as critical and conceptual

engagements with current theoretical and methodological debates, also with an eye on the question whether the rapid transformations known as the Anthropocene may be (or not) a relevant framework and topic for Middle East anthropologists.

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36. Kulturelle Wertambivalenzen von alimentärem Abfall in Zeiten eines möglichen Anthropozäns (workshop)

Benedikt Jahnke und Daniel Kofahl

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Das Zeitalter eines kritisch zu hinterfragenden Anthropozäns wird verbunden mit gravierenden Einflüssen von menschlichem Handeln auf die globale Daseinsordnung in allen Lebensbereichen. Dies betrifft auch all diejenigen Stoffflüsse, die zumeist zwischen einer menschlich dominierten Gesellschaft einerseits und einer pluralen nicht-menschlichen Welt andererseits verortet werden. Für die kulinarethnologische Forschung stellt sich hier die Frage nach Food Waste.

Was, wann, wie und weshalb weggeworfen wird, liegt im Einzelfall oftmals im Ermessen einzelnen Individuen (abgelaufener Jogurt, verschimmelttes Brot etc. – aufbewahren oder wegwerfen?). Doch Lebensmittelabfall ist als ein kontextspezifisches soziales Konstrukt zu verstehen, bei dem die kulturelle Kontingenz im Alltagshandeln der Menschen offensichtlich wird. Um sich davon zu überzeugen, genügt ein Blick in die Mülltonnen der Nachbarschaft, zeigt sich aber auch im interkulturellen Vergleich. Alimentärer Abfall wird zum historischen aber auch kulturellen Spiegelbild unterschiedlicher Lebensräume und Phasen der Gesellschafts- und Kulturgeschichte.

Die von Mary Douglas (1966) und Michael Thompson (1979) in Bezug auf Müll und Schmutz formulierte These, dass es sich dabei um Gegenstände am falschen Ort handelt, lässt sich auch auf das Kulinarisch-Alimentäre übertragen und wirft anthropozäntheoretische Fragen danach auf, wie sehr der Mensch wirklich Herr der Welt ist oder wie sehr er zwar in einem Feedbacksystem von menschlichen und nicht-menschlichen Phänomenen eine nicht-negierbare Größe, doch letztlich nur eine Variable in einer komplexen Ökologie darstellt, die natur- und kulturwissenschaftlich zu beschreibende Elemente versammelt.

Diese Problemperspektive soll in einem 90-Minütigen Workshop diskutiert werden: Welche verschiedenen Kulturpraktiken mit alimentärem Abfall sind zu beobachten und wie kann aus diesen Kulturen des Rests auf die Stellung des Menschen in seiner Mitwelt geschlossen werden?

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37. Wishful future-making in the Anthropocene: Anthropological perspectives on sustainable development, green growth and peace (workshop)

Sabine Mannitz, Michaela Haug and Birgit Bräuchler

Facing global crises of poverty, political conflict and human environmental destruction in the Anthropocene, the desire for more sustainable ways of living is omnipresent. Many governments, corporations and international institutions have thus set themselves the goal of creating more just and equal, more secure, peaceful and “green” futures. Cases in point are *inter alia* the United Nations’ Sustainable Development Goals (SDGs), the European Union’s widely announced 2019 Green Deal and various national initiatives to promote peace and “green” growth.

This workshop studies the proclaimed goals of such large-scale initiatives – including equal access to justice, human rights, “green” development and security – and aims to assess their underlying conceptualizations and implications from an anthropological perspective. We invite ethnographic examples that theorize and describe the dynamics that unfold in the lived realities of people, where changes are initiated, by outside intervenors, intermediaries or inside movers, based on aspirations for more sustainable and peaceful futures, and that address, e.g. the following questions:

- How does and can anthropological research question the targets and practices of “green” future-making and sustainable development?
- What does “peace”, “justice” and “sustainability” mean for people in societies whose livelihoods are endangered by accelerating climate change, resource scarcity or other contemporary crises and conflicts?
- How do local people respond to large-scale national and international initiatives to create more just, peaceful and “green” futures? How do they articulate their enthusiasm, skepticism or outright resistance?
- Do local notions of concepts addressed in such initiatives differ, and how does this challenge them?
- What alternative ideas and practices arise out of the lived realities of affected people for what they consider to be “better” and desirable futures?

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38. Decentering Universities: Methoden, Räume und Herausforderungen kollaborativer Forschungen (workshop)

Silke Betscher, Christiane Falge, Martina Grimmig und Michael Schönhuth

Chair: Silja Samerski

In Hochschulen rücken der Wissenstransfer zwischen Theorie und Praxis und die gesellschaftliche Relevanz von Forschung („3rd mission“) wieder stärker in den Fokus, mit ganz unterschiedlichen disziplinären Ansätzen wie dem Reallabor (Raumplanung), der Action Research (Sozialwissenschaften) oder der partizipativen Gesundheitsforschung (Public Health). In der Ethnologie reicht die Bandbreite kollaborativer Forschungsansätze von Formen des „für“ und „mit“ (ethnographic appraisal; action anthropology; community based research; transkulturelle Tandemforschung/dialogische Ethnographie) bis zu solchen der „Komplizenschaft“ (advocacy/decolonial/complicity research). Die Projekte, Räume und Spannungsfelder solcher Kollaborationen in der aktuellen Forschung stehen im Zentrum dieses Doppelpanels.

Im ersten Teil sollen konkrete Kollaborationserfahrungen multiperspektivisch beleuchtet werden: Wie sehen Orte/Räume kollaborativen Forschens aus? Wie gestalten sich (Forschungs-)Beziehungen zu Akteur*innen, Gruppen und Communities im Feld? Wie werden Formen der Zusammenarbeit ausgehandelt, organisiert und repräsentiert? Welche Rolle spielen neben etablierten Methoden neue, kreative Ansätze der Wissensproduktion? Wie gelingt methodische Vermittlung in Settings mit heterogenen strukturellen und individuellen Voraussetzungen? Was sind Bedingungen und Bewertungsmaßstäbe für das Funktionieren kollaborativer Prozesse?

Im zweiten Teil wollen wir uns epistemologischen und ethischen Fragen zuwenden: Zwischen Advocacy und academic harvesting – wem nützt kollaborative Forschung? Wie realistisch und ehrlich ist kollaboratives Forschen? Wie kann mit unterschiedlichen Diskursräumen und Sprachen umgegangen werden? Wie können partizipative Dorfprozesse oder Stadtlabore als ethical spaces gestaltet werden? Wie kann in Anbetracht von Machtverhältnissen und Wissenshierarchien epistemische Pluralität gelingen?

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39. In/visible effects of rhizomatous digitalization in economic margins and state administrations (workshop)

Andrea Behrends, Thomas Götzelmann and Timm Sureau

When the Arabic numbers (actually Indian) reached Europe, a new system of management emerged. Double bookkeeping altered marketing, and together with statistics, it altered governance. A technology changed our way of living, of exchanging, thinking, interacting, finally contributing or enabling the rise of capitalism and colonialism, making then marginal countries such as the Netherlands a global power. The current digital transformation could be yet again

such a key moment that reshapes our lives and global power balances. This digital change is pervasive and apperceived at our interfaces of digital devices, but includes also a rhizomatic change in the Deleuzian sense (1987) – relevant, sometimes unconscious, elusive and subsurfacely connected: Global networks of digital standards, shared program libraries, design languages, efficiency and process logics alter and streamline states' governance and administrations, big commerce up to individuals' relations, market participation and the sentiments that are shaped by and shaping these dynamics.

While old industrial nations present digitalisation as a key technology to maintain their economic power, it is also introduced as an optimal tool to integrate so-far „marginal" states and markets into the global economy – and is thus presented as a future in the making. In this panel, we neither assume this techno-optimism, nor do we lament lost opportunities and false promises. We are hoping for abstracts that critically engage the in/visible effects of digitalisation in view of changing hierarchies, blurred boundaries, the introduction of digital workflows, and the ways old categories continue digitally. We focus on the effects of digital lifeworlds both in economically powerful states' administrations and in marginalized states and markets. We seek conversations about digitalizations of „efficient" administrations and economies in and outside the Global North.

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40. Towards a multimodal urban anthropology (workshop)

Tomás Criado and Ignacio Farias

More-than-human approaches in urban anthropology have convincingly contributed to rethinking the plurality of modes of knowledge, the assemblages and the kinds of actors that constitute our cities. But what do these conceptual interventions do to our ethnographic modes of inquiry? This workshop starts from the assumption that beyond a change in conceptual repertoires, decentering the all-too-human object of urban anthropology might require a multimodal transformation of our ethnographic practices, in at least two ways:

Firstly, since the 'observation' of more-than-human entanglements requires more than taking part in social situations, what are the conditions in which we could appreciate and learn to be affected, attuned and concerned with a wide variety of phenomena and processes, ranging from atmospheric and ecological to multi-species and/or socio-technical? How would our practices of note-taking and fieldworking be affected? In contexts where fieldwork becomes an active co-production of situations, we invite contributions reflecting on multimodal transformations of fieldnotes, practices of rapport/friendship/interlocution and correspondence.

Secondly, to the extent that these often-experimental collaborations involve more-than-textual devices for ethnographic description and conceptualization, we would like to explore the anthropological potentials of current displacements of the media and modalities of ethnographic accounts. In a context where collaborations with art and design are becoming a common practice, we particularly welcome

contributions that reflect on the intervention these devices entail for the project of urban anthropology.

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41. Entanglements in the more-than-human city: ethnographic approaches in the Anthropocene (workshop)

Madlen Kobi, Tilmann Heil, Pablo Holwitt and Raúl Acosta

Working Group Urban Anthropology

The slowdown of human life during the Covid-19 pandemic has brought to public attention emerging constellations of life forms in cities around the world: wild boars exploring deeper areas of Berlin; macaques rebelling against a lack of tourism in Thailand; mountain goats roaming city streets in Wales. This epidemic aptly exemplifies the agentic powers of non-human elements, complementing examples of other-than-human forces in cities such as vegetation, falling groundwater tables, energy grids, urban animal populations, decaying infrastructures, socio-material institutions, and cyborgs. The growing attention on the increasing amalgamation of nature and culture in the discussions of the Anthropocene shapes contemporary approaches in urban anthropology. Our standpoint is that urban life is made up of multi-scalar arrangements between various life forms and objects that were not considered part of the technocratically-designed cities where most of humanity now lives. Thinking the city as a more-than-human conviviality raises ethical and political challenges for our discipline.

This workshop addresses a.) how the portraying of more-than-human entanglements in the creation of zones, atmospheres and landscapes shapes contemporary urban anthropology, reflecting upon the analytic potential that lies in starting an inquiry from materialities and life forms, such as construction materials, air pollutants, plants, viruses, animals, or divine spirits; and b.) the particular challenge that ethnographers face in capturing the role of more-than-human forces in cities and how non-anthropological terms, methods, and concepts are adapted for urban ethnographic methods. We see the potential that such entangled ethnographies provide an understanding of the risks, inequalities, and atrocities, as well as for solidarities and resiliencies that the Anthropocene generates for urban dwellers.

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42. Theorizing Migration and the Political Economy of Provisioning (workshop)

Katrin Kremmel and Daniele Karasz

Working Group Migration

This panel aims to critically theorize the entanglements of citizenship, migration regimes and the political economy of provision arrangements in various regional and institutional settings. Migration regimes always produce categorizations that sort people into different groups of migrants and distinguish them from “non-migrants”. These categories are conferred with differing rights and obligations in relation to the access to welfare provisions.

In Europe, it is a supranational asylum system that interacts with its national counterparts to produce a variety of legal categories, ranging from “asylum seeker”, “refugee” to “irregular or illegal immigrant”. In many countries of the so-called Global South, criteria for service provisions are constantly redefined within evolving political economic regimes and in response to the changing inflow of migrants. As a result, social inclusion and exclusion are produced through bureaucratic practices, also driven by a variety of non-state institutions.

As scholars in migration studies we frequently engage with these empirical realities in focusing on the experiences of specific pre-established groups of migrants. Such approaches entail the risk of treating migrants as an analytical category, essentially distinct from “non-migrants”. This often leads to the reproduction of the categorizations used by political actors and bureaucratic institutions in the field.

We invite contributions discussing the themes of this session by firmly grounding their analysis in ethnography, while critically building on and further developing theoretical approaches which engage migrants and “non-migrants” through a common analytical lens. We are particularly interested in explorations which nevertheless highlight and remain sensitive to power asymmetries and experiences of differential inclusion into society.

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43. Trans-regional dimensions of forced migration: secondary movements, alternative routes and decision-making on the move within the so-called Global South (workshop)

Tabea Scharrer and Antje Missbach

This panel focusses on transregional movements within the so-called Global South by exploring migratory decision making in cases of forced migration. These take place at a time when pathways to desired countries are increasingly blocked and people in need of international protection are unable to reach destinations which are safe and offer a longer-term perspective. Many countries, in the so-called Global North and beyond, have established restrictive migration regimes in order to keep (forced) migrants at bay, while the neighbouring countries of first asylum

are often overwhelmed with the long-term stays, at times also resulting in repressive policies against refugees.

Those in need for safety and protection are thus forced to consider alternative routes and destinations, often located in the Global South. Secondary movements to more promising host countries outside the Global North and the exploration of new pathways (pioneer migration) are options for those who are willing to take a risk and able to afford it. Global actors facilitating mobility, which includes both licit and illicit providers, are swiftly adjusting to the new demands.

This panel contributes to the conference topic 'Worlds. Zones. Atmospheres' by offering ethnographic insights on migratory decision-making strategies by people under duress in regions outside the Global North. In particular, we are interested in contributions that discuss:

- Structural factors and individual choices influencing the decision for specific routes and destinations,
- financial strategies and resource pooling to facilitate trans-regional/cross-continental pathways,
- the role of global migratory networks, diasporas and the migration industry
- changing responses towards incoming migrants and asylum seekers in the Global South (hospitality/hostility)

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44. Covid 19 and refugee migration: the emergence of threatening camp zones as phenomena of the Anthropocene (workshop)

Claudia Böhme and Anett Schmitz

Since the beginning of 2020, the corona pandemic has become a global challenge as another phenomenon of the Anthropocene. The increasing numbers of infections and deaths worldwide bring additional threats and dramatic consequences, especially for people in marginalised situations, such as migrants and refugees who live in refugee camps around the world (Böhme / Schmitz 2020).

With the spatial and social separation of the refugees from the local society, the "camp" is a place of exclusion, with control over the lives of the refugees and their participation in, or exclusion from, social systems. At the same time, the social spaces and activities, education and employment are limited. As "quasi-total institutions" (Schmitz / Schönhuth 2020), camps are characterised by their structurally and institutionally conditioned conflict and violence situations, which are exacerbated by the pandemic. The impact of the corona pandemic is contributing to the fact that the "camp" is developing into a threatening zone for its residents due to further restrictions and exacerbating their already precarious living conditions. Refugee accommodations function as a seismograph of the crisis for the whole society.

The aim of the workshop is to look at the impact of the pandemic on refugee migration and refugee accommodation from a global perspective. How is the pandemic changing life and social interaction in the camps? How do refugees

draw on their resilience and develop strategies to protect themselves and others, and thus actively contribute to overcoming the crisis? How does the crisis stir up the residents' distrust of the camp management and their measures as well as (violent) conflicts inside and outside the camp?

We look forward to ethnological / -graphic contributions that deal with the consequences of the pandemic on refugee accommodation worldwide, as well as working out new opportunities and possibilities for alternative accommodation for refugees.

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45. Navigating the Changing World: Generational Relations as Resource and Challenge in Times of Crises (workshop)

Victoria Sakti and Edda Willamowski

Chair: Julia Vorhoelster

Working Group Psychological Anthropology

Notions of the everyday or the 'taken-for-granted' have become profoundly challenged through the Covid-19 pandemic. People around the world experienced varying degrees of lock-downs and isolation combined with a rising sense of political and economic crisis. For many, the pandemic became a time for reflection and reevaluation of the relationships joining or separating people from one another. Who and what do I turn to for help in the face of crisis and uncertainty? With whom do I connect, disconnect or reconnect? What kind of interactions and relations do I consider 'risky'? Who or what needs protection or support?

Generational relations play a central, and dynamic, role in practices of learning and caring. In times of crises, they can provide a vital resource from which people can draw strength, but may also challenge or even threaten a person's wellbeing. Understood both as a genealogical relation of kinship (e.g. children, parents, grandparents, as well as non-biological kin-like bonds) and as a dynamic principle for structuring society into age groups (e.g. youth and elders), generation is a fruitful concept for exploring connections, contrasts and conflicts in temporal perspective.

In this workshop, we use generation as a lens to examine the multiple ways individuals and societies navigate changing atmospheres in times of uncertainty. We call for papers exploring, for example: how ruptures along the life course, caused by disasters, conflict, illness, and migration, shape and are shaped by the ways people perceive and enact their relationships; how forms of resilience or vulnerability are passed on intergenerationally; the dependencies, entanglements and conflicts that shape people's experiences of the Anthropocene; and the experiential and emotional dimensions of meaningful relationships (and their absence) in times of crisis. We seek to combine existing anthropological work with perspectives from psychological anthropology on belonging, care, memory, trauma, and emotions.

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46. Young People and Politics in the Anthropocene (workshop)

Franziska Fay

Young people's lives and the 'political' have long been considered separately, avoidant of each other, mutually exclusive. In the Anthropocene/Capitalocene this way of thinking works less than ever. Its phenomena – from climate change to forced migration, from social inequality and racism to global pandemics – are entangled with the everyday realities of all generations. How young people engage with and negotiate these realities as political actors and 'new political publics' has redefined what it means to be 'child' or 'youth' and how political power is distributed.

The consequences of these phenomena are worlds, zones, that hardly remain habitable. However, commonly left without a choice, children and youth continue to live not only in the often harsh realities of the Anthropocene (from refugee camps to urban slums), but also with them – by actively engaging in, imagining and striving towards improved habitability (from FridaysForFuture to creative Covid19 'solutions'). They are 'staying with the trouble' while 'becoming-with' the Anthropocene and holding 'response-ability' (Haraway 2016: 2) in the process.

The anthropology of children and youth is increasingly recognising its potential in 'repoliticising' the analysis of young people's lives and its capacity to transform how we observe, translate and work with the Anthropocene's phenomena that inextricably intertwine being young and political. How can we think holistically with the Anthropocene in new ways about the relations between young people, politics, and other (beyond-)humans? Which phenomena of the Anthropocene make these entanglements visible? How may our readings of these transform our understanding of 'children', 'youth', 'politics', 'Anthropocene'? The panel seeks to further discussion among anthropologists who understand children and youth as primary and reliable interlocutors and ethnographically explore the shifting relationships between being young and political in the Anthropocene.

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47. Biochemical Afterlives: Industrial metabolisms and more-than-human health (workshop)

Sandra Calkins

Janina Kehr and Claudia Lang (AG Medical Anthropology)

Chair: Daniel Münster

Discussant: Tomás Criado

The rise of industrial chemistry has brought about far-reaching transformations of daily lives, industries, economies and landscapes. Its technologies and substances have inadvertently remade biological, nutritive and chemical relations at both planetary and intimate scales. Toxic substances, atmospheres and residues can intensify long-standing economic, racial, gender, geographic and species inequalities. This prompts a rethinking of what constitutes health, wellbeing, illness and care today and for whom. Our panel addresses the often unreckoned afterlives

of modernist promises in agriculture, medicine, urbanism or other domains and their effect on more-than-human health. It examines how industrial metabolisms texture the lived experience of the present. Papers ask what it means to live with often-toxic remains that have sedimented in bodies and environments, and how they are to be grasped methodologically. A focus on afterlives invites tracing continuities and surprises, multiple temporalities, mutations and excesses that leak out of the original frames of chemical projects. Thinking with biochemical afterlives, that which “lives on” both materially and metaphorically, complicates facile boundaries between life and death, past and present, natural and synthetic, and points to the inseparability of living and nonliving matters. As we live with residues, leftovers, remains of past epochs, can we also devise ways of living well?

Among other topics, papers may address:

- Afterlives of modernist projects in agriculture (i.e. pesticides, fertilizers, plant/animal engineering) or medicine (waste/discard/leakages of pharmaceuticals or biomedical products)
- Sensing biochemical afterlives in water, soil, bodies, communities, the atmosphere and popular imagination
- Temporalities of decay, sedimentation, and recuperation
- More-than-human health, wellbeing and ethics of care

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48. Anthropocenic Realities, Relations, and Subjectivities: Negotiating Responsibility, Justice and Governance in Times of Climate Vigilance (workshop)

Laura Otto, Silja Klepp and Catherine Whittaker

Climate change, resource depletion and environmental degradation are tangible global challenges in the Anthropocene. Yet, environmental change is not caused merely by global dynamics alone, but also has its origins and effects in local settings and actors. The consequences of climate change are not equally distributed among different population groups and require diverse strategies of vigilance, which in turn bring forth new subjectivities. This workshop examines both the global-local relations of anthropogenic environmental change—which we understand as co-produced by human and more-than-human actors—and the practices local actors develop in addressing these phenomena. While the intersection of the features described above with questions of responsibility, (in-)justice and (self-)governance in the context of multiple ontologies and realities in the Anthropocene are central issues of concern, these have not yet been studied sufficiently to date. How do local actors develop diverging narratives and subjectivities in relation to the Anthropocene? What techniques of (self-)governance and vigilance are employed in the context of environmental change? Which new knowledge-power-relations emerge? How are demands of responsibility and justice negotiated and formulated? Besides addressing these and similar questions, this workshop is also concerned with reflecting on how ethnographic

research can contribute to recognizing unintended consequences of local, regional and global climate policy.

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49. Utopian and Dystopian Futures of Water Worlds – Mediterranean Crises and the Making of Liminal Infrastructures (lab)

Christoph Lange und Gerhild Perl

Chair: Lene Faust

RG Mediterranean

The Lab proposed by the Mediterranean DGSKA regional research group addresses the multitude of contemporary and historical crises across the Mediterranean and asks to what extent they are resources to envision utopian and dystopian futures. For generations of scholars, the Mediterranean has been a contested and productive anthropological laboratory and the subject of recurring attempts of remapping and rethinking.

In accordance with these recent attempts and in line with the conference's main theme, the proposed Lab focuses on the chronic instability and volatility of the Mediterranean as a water world that connects and disconnects, inspires and frightens its human and non-human dwellers alike. Our main topic, therefore, are so-called 'liminal infrastructures' in the making. On the one hand, we conceptualize them as material and ecological realities, on the other hand, as artistic, scientific and political imaginaries that possess bridging and disjoining as well as stabilizing and undermining potentialities. Adopting a world ecological perspective and drawing on a hydrosocial methodology, the LAB explores haunted land- and waterscapes to account for the imbrication of natural and social crises and human responsibilities.

Etymologically, a laboratory is a workplace, and it is associated with experimenting, searching, and being responsive to unexpected phenomena. These processual qualities correspond with the fluidity of the Mediterranean Water Worlds. In addition, the open format of the LAB lends itself exceptionally well to address utopian and dystopian futures of the Mediterranean from multiple perspectives.

We invite anthropologists and academics, artists and activists, who engage in provocative ways with the outlined issues. Besides 'conventional' paper presentations we welcome experimental modes of audio-visual presentations (screenings, photographic narrations, sounds), creative writing, interventions, and other forms of engaged explorations.

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50. Anticipated futures and the good life in the context of new constellations in Oceania (workshop)

Desirée Hetzel and Ivo Syndicus

RG Oceania

Over the past years, Oceania constitutes a contact zone for new constellations between different actors, entities and ideas. Some of these create global attention, such as narratives about catastrophic prospects of climate change or the geopolitical tug-of-war over strategic (militarized) control, diplomatic influence, and economic access to the region's resources. Other aspects of more regional attention concern challenges of urbanisation, new ways of working through labour migration, fresh large-scale resource exploitation projects and new forms of land use and agricultural production. The way narratives and media coverage about these constellations circulate often paint the Pacific as passively experiencing these issues as pressures of external forces that shape change and destructive transformation.

In this workshop we wish to discuss these constellations and processes of change by focusing on the perspectives and everyday practices of people in Oceania. Rather than contributing to dark anthropology (Ortner 2016) on the suffering subject (Robbins 2013), we want to explore the creative agency and strategies of people in Oceania towards shaping their anticipated futures. How do people actively create or configure constellations of different actors and entities, including states, international organisations, multinational corporations, land, sea, plants, animals, disease vectors, minerals and the atmosphere? How do perspectives on a liveable and desirable future shape current practices? Through the workshop we hope to bring together perspectives and practices on Pacific futures (Rollason 2014) and the good life from a wide range of places and contexts relating to the Pacific. We wish to do so not simply as a counterweight to contemporary representations of the Pacific in global circulation, but also to work out ways of engaging and shaping the world through perspectives and forms of agency in the Pacific today.

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51. Autoritarismus und Digitalisierung im Anthropozän (roundtable)

Nurhak Polat

In Zeiten politischer Umbrüche, humanitärer Krisen und Naturkatastrophen verstricken sich anthropozäne und digital-autoritäre Vorstellungen auf einzigartige Weise. Digitale Technologien, Praktiken und Räume spielen dabei eine zentrale Rolle: Sie begünstigen, wie aktuell verschiedene Ereignisse illustrieren, neue Szenerien und Kämpfe um die planetarische Zukunft, um Freiheit und Demokratie, und fördern zugleich fließende Übergänge und Gleichzeitigkeiten von demokratischen und autoritären Formen und Praktiken – sowohl in liberal-demokratischen als auch illiberal-autoritären Regimen. Sozial- und kulturanthropologisch gilt es tiefer in die neuen Maßstäbe, Infrastrukturen und Zonen zu blicken, in denen sich diese entfalten.

Der geplante Roundtable befasst sich mit dem Thema der Digitalisierung in autoritären und autoritärer werdenden Kontexten. Ziel ist es, digital-autoritäre Praktiken und Handlungsfelder in ihrer Vielfalt zu erkunden, z.B. in den Bereichen Internet, Überwachungstechnologien und Sicherheitsregime, Algorithmen, biometrisches Tracking, – dies auch in Ausnahmezuständen, aktuell im Kontext der Covid-19-Pandemie. Es geht darum, diese in verschiedenen ethnographischen Sites und Wirklichkeiten der Menschen einzufangen, etwa wie digitalisierte Prozesse auf neue bzw. bereits bestehende Krisen, auf Erfahrungen mit autoritärer Überwachung, Repression und Willkür, und zugleich auf anti-autoritäre Praktiken der Solidarität und des Widerstands treffen. Zur Diskussion stehen insbesondere (digital-)ethnographische Praxen und Perspektiven des Faches zur Untersuchung von Autoritarismus und autoritären Praktiken im digitalisierten Anthropozän. Dabei stehen Fragen im Vordergrund, wie wir in Forschung und Analyse über die einzelnen Technologien hinausgehen und dabei digital-analogue, (un)gleichzeitige Verflechtungen multipler Elemente und Praktiken aufspüren können.

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52. Sensing Change and Changing Seismographies in the City: Workshop and Co-Lab on Urban Lifeworlds and Aesthetic Activism (workshop+lab)

Valerie Hänsch, Paola Ivanov, Carolin Genz and Aylin Yildirim Tschoepe

Discussant: Raúl Acosta

In this session, we focus on transformative processes and multi-sensory practices in urban spaces by combining theoretical and methodological approaches. Uprisings, protests and struggles in cities visually, acoustically, materially and performatively intervene to experiment with alternative futures and new designs of possible worlds. For the first part, we invite papers investigating how a sense of change is constituted through aesthetic practices and their human and non-human entanglements. We seek to explore the relationships between aesthetics, its affective resonance and the reconfiguration of urban spaces. How do aesthetic practices shape public spaces and what kinds of imaginations and emotions do they create? How do they mutually inspire each other in networks of resistance and contribute to the re-appropriation of the city? Rather than focusing on an instrumental relationship between aesthetics and protests, we seek to foreground aesthetic activism and its relational practices that create alternative spaces, be they ephemeral or become stabilized. In the second part, we ethnographically explore potentials of collaborative research on urban settings. In the lab, we engage with changes relational to urban transformations. These changes can be seismographically identified through moments where boundaries can be perceived - spatially, temporally and performatively – in infrastructures, bodies, objects, natures, in everyday rhythms and practices. We interpret 'boundary moments' as those, where the 'seismograph hits'. We capture changes through multimodal ethnographic visualizations in context with phenomena such as heritage, mobility, memory and identity. The lab starts with image-based urban ethnographic methods to facilitate collaborative research and materials. Next, we stroll (online) through the surrounding area to attend various 'boundary moments.' Ending up,

we critically reflect and map collectively, bringing our observations to a shared table.

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53. Ethnologische Bildungsarbeit und Angewandte Ethnologie im Anthropozän (workshop)

Anita Galuschek und Verena Schneeweiß (AG Ethnologische Bildung)

Nora Braun und Judith Riepe (bfe - Bundesverband freiberuflicher Ethnolog_innen e. V.)

Das Anthropozän ist von globalen Krisen und Ungleichheiten geprägt. Menschen erschaffen eine Vielzahl lokaler Welten, Lebensweisen und Weltansichten, um sich in einer „erschütterten“ Welt zurechtzufinden. Gleichzeitig prägen die Effekte dieser Erschütterungen die Bilder, die sich Menschen von anderen Gesellschaften machen, und die Beziehungen zwischen Gesellschaften. Ethnolog*innen dokumentieren diese Prozesse des Welten- und Bilder-Machens nicht nur, sondern gestalten sie aktiv mit – freiberuflich, in Organisationen, staatlichen Einrichtungen und Unternehmen, als Gutachter*innen, Berater*innen und in Ethnologischer Bildungsarbeit.

Der Workshop greift ein zentrales Anliegen der Tagung auf: Wie engagieren sich anwendungsorientiert arbeitende Ethnolog*innen für eine Welt, in der ein gleichberechtigtes Miteinander vieler Lebenswelten möglich ist? Wie lassen sich mit ethnologisch informierten Perspektiven und Visionen lebensfreundliche Welten gestalten?

Im ersten Teil des Workshops sind Ethnolog*innen eingeladen, ihre praktische Auseinandersetzung in verschiedenen Arbeitsbereichen mit aktuellen Themen, wie Klimawandel, Pandemien, Migration, Diskriminierung/Rassismus und (Post)Kolonialismus vorzustellen und zu diskutieren. Im zweiten Teil des Workshops wird anhand konkreter Beispiele diskutiert, wie Ethnologische Bildungsarbeit (globalpolitisch und postkolonial orientiert) für Vielfalt sensibilisiert und deren Verflechtungen und Machtverhältnisse (sowie deren Verortung im Stadtraum) aufzeigt, Solidarität für die ‚Eine Welt‘ schafft, Natur-Kultur-Beziehung(en) reflektiert, ökologisches Bewusstsein fördert und wie sie lehrt, mit sozialer und politischer Unsicherheit konstruktiv umzugehen.

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54. Forschungsdaten. Entstehung, Erhaltung und Nachnutzung (workshop)

Sabine Imeri und Wolfgang Kraus

Discussant: Elisabeth Huber

FID SKA

Die Asymmetrien ethnografischer Feldforschungsbeziehungen sind ein wiederkehrendes Thema grundlegender methodologischer, epistemologischer und ethischer Fachdebatten der letzten Jahrzehnte. Daraus hervorgegangen sind unter anderem veränderte Forscher*innenpositionen, Verständnisse von Autor*innenschaft und Autorisierung oder neue kollaborative Zugänge. Solche Erweiterungen disziplinärer Reflexivität werden unter den Bedingungen zunehmender Digitalität neu herausgefordert, bergen digitale Technologien und neue rechtliche Rahmungen doch erhebliches Veränderungspotenzial auch für die ethnografische Praxis. Die Debatten um das Forschungsdatenmanagement weisen deutlich auf diese Herausforderungen hin. Entstehende Fragen betreffen alle Phasen des Forschungsprozesses: von den Bedingungen der informierten Einwilligung und der Methodenauswahl über die Aufzeichnung und Verarbeitung ethnographischen Materials bis zur Präsentation von Forschungsergebnissen. Wird die Archivierung von Forschungsmaterialien und deren mögliche Nachnutzung in Erwägung gezogen, stellen sich zusätzlich neue Fragen nach der Kontextualisierung, Anonymisierung und verantwortungsvollen organisatorisch-technischen Vorkehrungen für die Langzeiterhaltung.

Die Beiträge für den Workshop können unterschiedliche Aspekte des Datenmanagements, Schwierigkeiten und mögliche Zukunftsszenarien thematisieren: Fragen des Umgangs mit (teil-)standardisierten Lösungen etwa für die informierte Einwilligung und deren Folgen für die Forschungsbeziehungen, Praktiken gemeinsamer Datennutzung in Forschungsverbänden und kollaborativen Projekten, rechtliche und ethische Aspekte der Langzeitarchivierung, der Schaffung oder Beschränkung von Zugang zu Forschungsdaten oder die Auswahl von für die Archivierung geeigneten Daten. Es sollen insbesondere erste Erfahrungen aus der Forschung bzw. aus Infrastrukturprojekten diskutiert werden.

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55. Beyond Universities – Ethnolog*innen und Kulturwissenschaftler*innen an Hochschulen für angewandte Wissenschaften (roundtable)

Magdalena Stüb

Thema dieses Round Tables soll das Berufsfeld HAW-Professur für Ethnolog*innen und Kulturwissenschaftler*innen sein, dessen Attraktivität für Postdocs und die Position von HAWs innerhalb des Berufsverbandes DGSKA.

Anlass für diese Round Table Diskussion ist die auffallende Diskrepanz zwischen Hochschulen und Universitäten in Bezug auf die Berufsperspektiven. Während an Hochschulen für Angewandte Wissenschaften ein zunehmender Mangel an

qualifizierten Professor*innen konstatiert wird und Instrumente zur Behebung entwickelt werden, wie bspw. Landesprogramme zur Nachqualifizierung oder Tandem-Professuren, ist die Uni-Professur hart umkämpft und bewerben sich exzellente Absolvent*innen über viele Jahre vergeblich auf die wenigen und begehrten Posten. Gleichzeitig existiert wenig Wissen über HAWs bei dem akademischen Nachwuchs unserer Disziplin.

Die liegt u.a. auch an der bislang nur geringen Vernetzung zwischen HAWs und ethnologischen/kulturwissenschaftlichen universitären Instituten. HAWs zeichnen sich durch einen engen Praxisbezug aus und unterscheiden sich insbesondere durch explizit anwendungsorientierte Forschung und Lehre von Universitäten. Im Kontext einer zunehmenden Bedeutung von Wissenstransfer und Vernetzung könnte eine Etablierung von Forschungs- und Lehrkooperationen eine Win-Win Situation für beide Institutionen darstellen.

In diesem Roundtable soll diskutiert werden, ob und wie sich eine Vernetzung etwa durch eine Öffnung des Berufsverbandes der DGSKA darstellen ließe. Es soll die Berufsperspektive HAW-Professur als Karriereoption für Ethnolog*innen vorgestellt und die Relevanzen einer solchen Dynamik für die Fächer diskutiert werden.

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56. Software, Kommunikationsmittel und künstlicher Intelligenz – die Zukunft von ethnologischer Forschung und Lehre? (workshop)

Ingo Rohrer

Spätestens seitdem Ethnolog*innen ihr bestehendes Datenmaterial durch Rückfragen per Chat ergänzen und sich Forschungspartner*innen per Videobotschaft melden, scheint Feldforschung, die durch Ankunft und Abreise der Forscher*innen zeitlich und lokal umrissen ist, der Vergangenheit anzugehören. Im Zuge der Coronakrise stellt sich die Frage nach der Bedeutung von Kommunikationstools und den Möglichkeiten der Online-Ethnografie mit neuer Dringlichkeit. Nicht nur, weil Reisebeschränkungen lokale Forschung erschweren, sondern auch, weil sich die Digitalisierungsprozesse an den Hochschulen beschleunigen.

Technische Fortschritte - etwa im Bereich von Audio- und Videoaufnahme – wurden in der Vergangenheit zügig und ohne großes Aufheben in das ethnologische Arbeiten integriert, doch die neueren Formen des digitalen Arbeitens scheinen ungleich stärker sowohl Alarmismus als auch Enthusiasmus zu provozieren.

In diesem Workshop soll Raum geboten werden, um sich abseits dieser polarisierten Debatte auszutauschen und der Frage nachzugehen, wie Software, Kommunikationsmedien und künstliche Intelligenz ethnologische Forschung und Lehre verändern. Ausgangspunkt können dabei Beiträge sein, welche Möglichkeiten von Kommunikationstools und Software vorstellen oder sich mit ethischen Fragen, die sich im Hinblick auf Big Data, Datensicherheit und kommerziellen Interessen von Software-Entwickler*innen ergeben, auseinandersetzen. Ebenfalls erwünscht sind Beiträge, welche den Druck nach

Automatisierbarkeit in Forschung und Lehre reflektieren oder sich mit der Frage befassen, wie spezialisierte digitale Expertise an neue Forscher*innengenerationen vermittelt werden kann. Der Workshop lädt dazu ein diese und ähnliche Aspekte zu diskutieren und zu einer kritischen Debatte über die Zukunft ethnologischen Arbeitens beizutragen.

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57. Debating David Graeber's legacy for economic anthropology (lab)

Katharina Bodirsky

AG Wirtschaftsethnologie

Chair: Tobias Köllner

In this lab, we wish to discuss the legacy of David Graeber's work for economic anthropology, highlighting both contribution and controversy. The death of David Graeber came as a big shock to the anthropological community. Apart from the personal tragedy, Graeber was one of the best known anthropologists alive, a "public intellectual" in the tradition of Margaret Mead, known far beyond the boundaries of the discipline. Within the discipline, Graeber's work was also highly influential, especially because he managed to think beyond anthropology's various subfields. Graeber was a social theorist, an economic anthropologist, a political anthropologist, an anthropologist of the state, of social movements, and of globalization. His work on debt, value, activism, and bureaucracy placed distributional struggles, hierarchies and inequalities at the center of analysis without losing sight of alternative futures prefigured in the present and influenced a whole generation of scholars. At the same time, his work was quite controversial.

Discussion in the lab will be moderated and based on a selection of key texts that workshop participants are asked to read beforehand. The lab is organized by the DGSKA-working group economic anthropology but open to everyone interested. It moreover complements the discussion at the subsequent roundtable "David Graeber: Möglichkeiten einer linksradikalen Ethnologie".

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58. Recent Debates and Activities in the Anthropology of Religion (lab)

Tobias Köllner

During the institutionalization of anthropology as an academic discipline, the analysis of religious issues played a crucial role. In this lab, it is intended to take up this legacy and to discuss the engagement with religion during times of crisis, such as conceptualized in the notion of the Anthropocene. For this, scholars analyzing topics in the field of religion are invited with the goal of setting up a

working group “anthropology of religion” at the German Anthropological Association. In particular, it is suggested to do a “seismography” who is active in the field and to discuss their relation to recent topics in the anthropology of religion. In so doing, contributions from a wide range of academic discussions are invited and this includes, among others, the anthropology of Christianity, approaches to material religion, the analysis of religious practices such as pilgrimage and ritual, notions of secularity and secularism, the relation between religion and economy, the relation between religion and morality, the emergence of new cosmologies, the analysis of religious change in the era of globalization, and of global interactions and entanglements. In so doing, we aim to create a network of scholars being active in the field of anthropology of religion in Germany and beyond.

The lab and the discussions will be based on a general introduction and short inputs of 10-15 minutes. The lab is meant to chart recent activities of DGSKA members in the field, to establish networks and to stimulate discussions. For this, submissions are invited, which are based on ethnographic research or give a theoretical/conceptual input. Based on these inputs, opportunities for cooperation and mutual exchange in teaching and research will be discussed and fostered.

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