Transformations of the State

Annual conference of the Society for Cultural and Social Anthropology from Romania

Bucharest, 28-30 September 2012

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PROGRAM

Friday, 28 September

9:00 – 10:00 Registration
10:00 – 12:00 Welcome; Roundtable: Social Sciences and their Sponsors
12:30 – 14:30 Sections (A0, B0)
14:30 – 15:30 Lunch
15:30 – 17:30 Sections (A1, B1)
17:30 – 18:00 Coffee break
18:00 – 20:00 Sections (A2, B2)
20:30 – 22:30 Documentaries screening

Saturday, 29 September

10:00 – 12:00 Keynote lecture: Adam Drazin (University College London), The Smile on the Face of the Tiger: Discourses of Materialism and Merit in an Age of Migration (Room 12)
12:00 – 12:30 Coffee break
12:30 – 14:30 Sections (A3, B3, C3)
14:30 – 15:30 Lunch and Book presentation•
15:30 – 17:30 Sections (A4, B4)
17:30 – 18:00 Coffee break
19:00 – 21:00 Theatre play: 'Sub Pămînt' / 'Underground' (location: Bastilia Bookshop, Piata Romana, No. 5)

Sunday, 30 September

10:00 – 12:00 Sections (A5, Roundtable: Oral History Theatre. Research Techniques and Methods)
12:00 – 12:30 Coffee break
12:30 – 14:30 Sections (A6, B5, B6)

• *Secolul 21* Journal, special issue dedicated to the Gusti School and Anton Golopentia, *Rapsodia epistolară Vol III* (both edited by by Sanda Golopentia), Speakers: Alina Ledeanu, Theodora-Eliza Văcărescu, Ionut Butoi, Vintilă Mihăilescu, Zoltan Rostas.

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Panels

Friday, 28 September
10:00 – 12:00
    Roundtable: Social Sciences and their Sponsors
12:30 – 14:30
    A0. Social ties and the *neo-liberal* construction of the self in post-Socialism
    B0. Migration, Transnationalism and State Practices
15:30 – 17:30 Sections
    A1. State, taxonomies and violence
    B1. Houses and Kinship
18:00 – 20:00 Sections
    A2. Migration, Transnationalism and State Practices (cont.)
    B2. Neoliberalism and subjectivity

Saturday, 29 September
10:00 – 12:00 Plenary (Keynote lecture)
12:30 – 14:30
    A3. Food, health and the circulation of value
    B3. The First Half of Century of Sociology in Romania - Facts from the Shadow
    C3. Visual anthropology at work: researching society's constructions, transformations, processes
14:30 – 15:30 Lunch and Book presentation[•]
15:30 – 17:30
    A4. The First Half of Century of Sociology in Romania - Facts from the Shadow (cont.)
    B4. The elusive body
17:30 – 18:00 Coffee break

Sunday, 30 September
10:00 – 12:00 Sections
    A5. Food, health and the circulation of value (cont.)
    Roundtable: Oral History Theatre. Research Techniques and Methods
12:00-12:30 Coffee Break
12:30-14:30 Sections
    A6. Anthropological Approaches to Elections and Representative Democracy
    B5. Visual anthropology at work: researching society's constructions, transformations, processes (cont.)
    B6. Places and Identity Politics

[•] *Secolul 21* Journal, special issue dedicated to the Gusti School and Anton Golopentia, *Rapsodia epistolară Vol III* (both edited by by Sanda Golopentia), Speakers: Alina Ledeanu, Theodora-Eliza Văcărescu, Ionut Butoi, Vintilă Mihăilescu, Zoltan Rostas.

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The Smile on the Face of the Tiger: Discourses of Materialism and Merit in an Age of Migration

Adam Drazin
University College London

This paper will focus on the changing role of material culture studies in anthropology, and what Romanian-inspired studies can contribute. Over the last 20 years, one of Europe's grandest cultural phenomena has been East-West migration, in both its diversity and commonality of experiences. I outline a range of experiences which illustrate the ways in which the lives of Irish-romanians have in the past been the subject of immense pressure to be evaluated and judged, using everyday practices and objects as indices of deserving and relative merit. The changing idea of the material home, and everyday material provisioning, are central to many migration stories, both in personal experience and (more often) in how people see others as 'migrants'. The lives of Irish-romanians can tell us about how everyday material life intersects with the structures of meritocratic governance, and boundaries across the EU. The specific ways in which these mechanisms of deserving operate among Irish-romanians indicate how we need to modify our ideas about the kinds of ways that discourses of materialism, merit, and money intersect in the contemporary world.

Social Sciences and their Sponsors

Organizer: Corina Iosif, 'Folklore Archives' Institute of the Romanian Academy, Cluj

The joining in 2007 of Romania to the European Union has increased and accelerated the incoming and propagation in our country of the international audit culture and, accordingly, of new models for assessing scientific activity. A massive reorganization of the field of research in general, and of social sciences in particular, has been produced with this occasion, which has been caused primarily by the political opportunities and, secondarily, by the effort to adopt international standards in research outcomes' evaluation. Simultaneously, the new individual evaluation system, imposed as normative, in accordance with globally applicable research work evaluation criteria (which are, increasingly, criteria dictated by the global research market) has led to the enforcement of a professional discourse expressed in widely used languages (especially in English). The result was a drastic drop of interest in using national languages as means of expressing scientific contents, with the result being the complete externalization of scientific evaluation. The consequence of this process is a different legitimization of the scientific discourse. One that has to play - contradictorily - both in connection with the image of the nation state expressed as institutional power and with the globalized researched market manifested as instance of scientific evaluation.

Oral History Theatre. Research Techniques and Methods

Organizers: Mihaela Michailov and David Schwartz, Teatrul SubPământ

The worskhop develops a methodology specific for documenting some communities with oral history that represents essential moments in the social degradation process after 1989. Mihaela Michailov and David Schwartz propose an analysis of the communities in Valea Jiului, from the perspective of drama field research, which implies documenting the mining areas through direct meetings with the witnesses-narrators of these fields. The workshop approaches the way documentary resources and the documented situations build the materiality of the dramatic text and, at the same time, the dynamic structure of the performance. What sets apart the oral narrative from the drama narrative and how could the categories which are now excluded from contemporary drama become visible and even gain solidarity against the abuses of the state?

Round Tables

subRahova - Pata Rât (Bucharest) – *Preafericiţii din groapa de gunoi* (**56'**) // *The happiest of landfill* // On December 17th 2010, 76 families (mostly Roma) living on Coast Street, in Cluj-Napoca - an area with significant economic potential - were diplaced near the landfill in Pata Rât, in 40 houses built in 10 modules. At present, two other Roma communities are living in Pata Rât: one of them - Dallas - is situated some meters away from the one that was moved in 2010, and the other one - The Canton Without Number - lies near the railway.

Monica Heintz (Université Paris Ouest Nanterre La Défense) and Alin Rus (University of Massachusetts Amherst) - *Behind the masks* **(44')** // At the beginning of the 21st century, temporary migration from Eastern to Western Europe touches a high percentage of the Romanian rural population. The adults capable of work live between two worlds: their birthplace and their workplace abroad, due to the free circulation in the European space and to the development of means of communication. But where is their real life? Starting from Christmas celebrations in a family from Helesteni, a village in the north of Romania, and from their traditional New Year masquerade, we were trying to find out what lies behind the masks.

Monica Lăzurean-Gorgan (4Proof Film & Soros Foundation) - "Republica Liviu Rebreanu nr. 3" (16') // "No. 3 Liviu Rebreanu Republic" // In a town (Bucharest) in which apathy is the rule, a bunch of people have started a fight for their rights: their environmental rights.

Theatre play//
Sub Pământ / Underground theatre performance is based on a research undertaken in the Jiu Valley, by Mihaela Michailov, Vlad Petri, David Schwartz, Bobo Burlăcianu, Adrian Cristea, Alice Monica Marinescu, Katia Pascariu, Alexandru Potocean, Andrei Şerban. The research featured several approaches: workshops, open discussions and interviews with miners, miners' wives, retired persons and children, mine guards, union leaders, people who live off coal theft. **Sub Pământ / Underground** is an archive-play based on accounts of disappearing communities. The performance sets out to re-evaluate the stories, problems and culture of a social category often ignored in the post-1989 Romanian theatre: workers' communities.

A0. Social ties and the *neo-liberal* construction of the self in post-Socialism
Convenants: Gergo Pulay, Central European University and Răzvan Dumitru, University College London

Timber barons against integrity warriors: corruption, resistance and obştea in Vrancea, Monica Vasile, Max-Planck Institute for Social Anthropology
This paper proposes a new approach to anti-corruption protests in postsocialist contexts on the basis of research conducted in mountain villages in eastern Romania. Although the local forest-based economy is thriving, there are increasing concerns over blatant violations of collective property rights, wild deforestation and increasing inequalities. These irregularities have inspired violent and persistent protests against powerful entrepreneurs-cum-state-officials, couched in the language of corruption. I argue that to understand the motivations of protesters it is not enough their interests and ambitions; it is necessary to look at their ideas as representatives of a certain moral order which relies on dignity and integrity, rooted in narratives about a presocialist peasant order. This article joins recent critiques of anthropological analyses favouring power and interest as primary sources of action.

Manifestations of 'independence' in Republic of Moldova: from personhood to statehood, Răzvan Dumitru, University College London
Social ties were of first importance for the survival of the Soviet citizen (Ledeneva 1998, Nazpary 2001). Soviet official ideology also stressed the values of solidarity and dedication to the common goal and state interests. Solidarity and brotherhood were also emphasized between different nationalities in the Soviet Union. These values, discourses and ways of seeing the world started to alter during the post-Soviet period. Stories of individual success, mostly of enrichment, were the first signs of the change (Humphrey 2002, Ledeneva 2008). One might argue that the post-Soviet period is characterized by a transition to individualistic values (Zigon 2007) reflected in the personal sphere but also in the state sphere as the importance of national identity became increasingly important. Paradoxically, people saw social and institutional connections as very important for one's business as they protected and opened up markets. In this paper I will look at a how these changes create spaces and arenas of contestation and insecurity both for national identification and for individuals. I will thus focus on the question for whom and how in independent Moldova personhood and statehood is changing from a relation of mutual and multiple dependence in which relations were the most important value, to a perspective of the personhood and statehood as being the primary value?

States of Perpetual Experimentation: Neoliberal Transformations in Postsocialist Romania, Narcis Tulbure, University of Pittsburg
My presentation analyzes the recreation of the capital market in postsocialist Romania, an institutional process that was treated as a series of experiments in market building. Seen as the epitome of functioning market economies around the world, the stock exchange and the corresponding institutional infrastructure – regulations, supervisory agencies, investment funds and independent registries, were supposed to engender new types of economic knowledge, practice, and personhood after socialism. The presentation complements triumphant perspectives by U.S. AID experts and Romanian authorities (the initiators of the process) with critical accounts of some of those that witnessed and/or took part in the process. It invites the audience to make sense of the problematic adaptation of neoliberal politics to various socio-cultural contexts; to reflect critically on the contemporary replacement of classical forms of political governance with science-based evidence and discourses; and to reevaluate the teleology of the neoliberal transformation of the postsocialist world.

Secret Police Archives, Religious Discourse and the State after 1989, Florin Poenaru, Central European University
In this paper I explore the religious language that has accompanied the afterlife of the former Secret Police archives. During the post-1989 "transition", these archives have been endowed with a special capacity to reveal "the truth" about the former regime and to point out the perpetrators and their victims. Thus, issues pertaining to "guilt", "redemption", "confession", "sin", "moral rectitude", "forgiveness", and so on, not only constituted deeply contested topics which were mobilized by various groups in order to make claims over these archives and the past, but also defined the main features of political and memorial practices guided by a search for justice and reconciliation. Elucidating the mystery of these archives was envisaged as a necessary step in the larger process of healing the nation and of coming to terms with the traumatic collective past. In my paper I explore the ways in which these archives have been approached by various historiographic discourses and practices and trace their ideological and political connections, thus showing how post-1989 practices of history writing are inseparable from the logic of nation-state functioning that both constitutes the topic of history but also offers the very possibility of history writing.

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B0. Migration, Transnationalism and State Practices
Discussant: Remus Angel, INSPMN, Cluj

Consequences of transnational migration for two Roma groups from Romania, Gabriel Troc, Babeş-Bolyai University Cluj
The paper deals with the consequences of transnational migration for two groups of so-called "traditional" Roma from Romania. The themes that I explore are the results of two fieldworks among these Roma groups, the first taking place in June 2007 among an extended Gabor Roma family from a Transylvanian village, and the second in June-July 2011 in a community of Ursari Roma from the county of Teleorman. The article focuses on revealing the changes in the groups' self-perception as result of the direct or mediated experience of transnational mobility and on depicting the cultural innovations these communities are producing due to the new economic opportunities brought by migration. The paper starts by putting in context the public perception of the contemporary Roma migration and the ethnic judgments that underlays it. Further on I summarize the main views and theories on Roma ethnicity, and their consequences for the Eastern European Roma identity politics, in order to make clear the ethnic/identity concepts that I work with in discussing the selected cases. Lastly, I make a condensed presentation of the cultural and economic data of the two communities in order to reveal the range and the extent of the changes brought by migration at the level of collective self-perception and of cultural differentiation of these Roma groups, both abroad and in their home society.

Migrants and States: New Dynamics in Current Contexts, Alina Branda, Babeş-Bolyai University Cluj
My paper aims to offer an understanding of migration, not via structure but more from the side of agency. In more practical terms, I choose some case studies: communities of rural migrants from the very western part of Transylvania, experiencing migration to different places in other European countries (Italy, Spain, France). They usually describe what it was already labelled as temporary/circular migration. This phenomenon has several consequences both for the groups of migrants (constituted by individuals, with certain feelings, subjectivities, personal ways of experiencing, perceiving, internalizing cultural phenomena but also conditioned culturally) and for those remaining home. Interpreting collected narratives of migration, we approach specific contexts, dynamics of migration, push factors as they are configured nowadays, in post 2007 Romania. Through this, I intend to identify and analyze the blurred entity of the "state", as it is profiled in these narratives, following the logics of the tensions structure/agency. Empirical data allow us to describe such a frame.

Resettlement and material culture: mechanisms of adaptation to a new lifestyle after moving from Roşia Montană to Recea neighborhood of Alba Iulia city, Sebastian Ţoc, National School of Political and Administrative Studies (NSPAS) Bucharest
Using the village community of Roşia Montană in Alba county as a case study, this paper analyses how people cope with moving in a new residence. The mining plans for gold exploitation of Roşia Montană Gold Corporation lead to the displacement of village residents from Roşia Montana to Recea District in the city of Alba Iulia. In this particular case, the locals had the possibility to carry as much items as they pleased from their former homes into their new ones, while also saving money following the house exchange with the Canadian company. The paper examines the driving factors behind the selection criteria of locals regarding their items and the way they integrated these items in their new homes. Finally, an analysis of interior and exterior designs for the new homes is made in order to determine to what extent the design of new homes reflects the adaptability of individuals following their displacement.

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A1. State, taxonomies and violence

Stray dogs and the state, Vintilă Mihăilescu, National School of Political and Administrative Studies (NSPAS) Bucharest

The stray dogs are a historical and worldwide urban phenomenon only recently a few metropolises managed to master. The same can be said about homeless people. Taking Bucharest as a case study, the present paper tries to bring together these two categories as equally *home-less*, but differently perceived and treated by citizens and state and *sui generis* expressing public-private relations. Inspired by Edmund Leach's "categories of animals", a structuralist approach will also be suggested.

Getting rights right: Land claims and statehood in peri-urban Ghana, Raluca Perneş, University College London

Following a period with a strongly statist vision of development, the World Bank, the main bilateral donors, as well as some of the states themselves have moved on to policies of decentralization, carving space for shifting roles for local institutions and allowing for a context of legal and institutional plurality. In the peri-urban areas of southern Ghana, citizenship and property – often key functions of the western states – become the focus of local processes. The politicization of customary leaders and law, running in parallel to state institutions and law, has been recently documented in detail; so have the practices of institution-shopping when it comes to placing claims on lands. This paper aims to cast a closer look at the layers of statehood and belonging in this particular context, showing how competing normative orders end up legitimizing, sometimes simultaneously, particular strategies for securing land rights.

People and State. Antithetic Discourses, Elena Bărbulescu, 'Folklore Archives' Institute of the Romanian Academy, Cluj branch

The presentation will deal with a case study on kidney transplant that was done about 7 years ago in a clinic in Transylvania. I will try to highlight the gap between the real life and the public health policies of the state. The interviews taken to the women involved in the transplant show a big difference between what the mass media present as a success of contemporary medicine. They also go deeper into what happens after the transplant, how the person feels, how her family and social life has changed. They will also show that obeying to moral philosophical precepts of doing good is not unproblematic at all when it is about living. Doing the good for others is questioned and twisted according to the situation under scrutiny. Is the "state" thinking to the actual consequences of the public health policies it is enforcing? Do the people actually apply or obey to those rules and regulations? Will the greatest and powerful discovery stumble at the feet of one individual? These are a few of the questions the paper is trying to submit to discussion.

Anti-statism, symbolic violence and insurgent potential within "Ultras" movement, Dinu Guţu, National School of Political and Administrative Studies (NSPAS) Bucharest

Probably the most common and a constant expression of collective violence in Europe - hooliganism, or violence in sport, has a distorted social image, based on two important sources that provide information on this phenomenon: the press and the police. The research project is not intended to deal with hooliganism or deviance in sports, because it would be naïve to believe that a phenomenon as complex as "the human ability to construct real or symbolic enemies" (Armstrong, 1996) can be "treated". Whether it comes from the tendency of "ritualization of drama" or uncontrollable energies released for football, violence in sport is much more than aggressive behaviour of various groups of supporters. What this study seeks to reveal is "the unseen iceberg", consisting of a "mix" of antietatism, a strong local patriotism, honor codes and other symbolic and ritual violence.The grand epistemic dilemma remains explaining if football fans are just valves "deporting" social violence or they can become "armies" of contestation with strong revolutionary / insurgent potential.

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B1. Houses and Kinship

Narrating Change: The Huban Family Case, Nicoleta Muşat, West University Timişoara

The present paper aims at discussing and focusing on the implications of political changes that take place and their repercussions on people's life-stories. The main idea that I propose here is that people deal with these sorts of changes by appealing to narrations which explain, reconstruct and fictionalise a social and political reality, or in the sense Tzvetan Todorov speaks about, their Stories save their lives. My observations are the results of a field research started in 2007 in the village of Solotvino, Transcarpathia, (Western Ukraine), during which my main tools of investigations were *life story interviews* and photographic documentation. I have conducted several interviews with members of the Huban family, a family of Romanians that live in Solotvino, a village that during the twentieth century has known different administrations: Austro-Hungarian (until 1918), Czechoslovakian (from 1920 to 1940), Hungarian (from 1940 to 1944), Soviet (from 1944 to 1991), Ukrainian (1991 to present day). People perceive these types of changes on a personal level when are either narrating about deportation, everyday life, working in the *colhoz*, visiting Moscow or learning to write in Romanian with Cyrillic. Without being linked to the great history or to specific moments of history, the life story narratives of the Huban family are conjoined to a mythical time, in which all connections are possible, and all successions are acceptable. The family mythology contributes not only to adding value to life stories of those directly involved but also to adding information to community's narratives, so that one way or another could contribute to enhancing the official history and taking into account how common people proceed when facing emblematic events.

The house of family Oaie - 1 user; 3 beneficiaries; 3 investors. Poverty, participatory architecture and material culture in a village of southern Romania, Ana-Dora Matei and Alecsadru Vasiliu, National School of Political and Administrative Studies (NSPAS) Bucharest

In the Dumitra village, at the end of a street going towards the cornfields, a small, kiwi green house with a metal sheet railing and mosaic by the windows appeared. One can see it from the street, behind the jerry-built fence in a big, desiccated yard. The new house is the intervention of a foundation. Negotiated within the NGO, then with the roma family, the town-hall, the neighbors etc. It is an object that no one foreseen the way it looks today; it is an object generated by multiple interests of different actors, intersecting. The presentation will follow its story and its transformations through the different stages of the intervention – from the design stage to its current use – that of a showcase-house for the Oaie family.

Between gift and commodity: Marriage transfers in contemporary North India, Miruna Rolea, National School of Political and Administrative Studies (NSPAS) Bucharest

When talking about marriage transfers in contemporary North India scholars refer mainly to one term - "dowry", seen as the transfers that take place from the bride's side to the groom's side. I believe that the term "dowry" refers to a different type of transfer (namely from the bride's side to the new conjugal unit), and that the over-emphasis on this type of transfer only limits the information on the existing reality in the context of North Indian marriages. Thus my attempt is, first of all, to describe the exchange networks that form between kin and affines in order to widen the array of defined transfers occasioned by marriage between the two parties involved (bride's and groom's), and to accurately use the terms according to each type of transfer. Second, starting from the exchange networks described above, I will analyze these marriage transfers from the perspective of the gift-commodity dichotomy.

The camp as cooperative co-housing, Cătălin Berescu, FRONTAL Association Bucharest

Co-housing is a term used for a type of private owned cooperative housing in which the inhabitants agree to share different spaces and facilities, on the basis of a creative sense of communality that allows people to raise their children together, to help and protect one another or to quickly associate to solve a problem. This hippy utopia started to spread around the world starting with the sixties, hundreds of communities being now well established in Western countries. Many of the recent informal Roma camps, also residing in the West, share a great deal of features with this cooperative perspective on housing. My purpose is to describe the features of these new informal camps, older Roma ghettos and of some emerging poverty neighbourhoods that make them part of this family of housing strategies.

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A2. Migration, Transnationalism and State Practices (cont.)
Discussant: Remus Angel, INSPMN, Cluj

Drinking Tsipouro in Konitsa: Sociability, Social Space and Management of Identity at the Greek-Albanian border, Cătălin Buzoianu, National School of Political and Administrative Studies (NSPAS) Bucharest, Giorgos Mouratidis, Democritus University Of Thrace, Melita Vuković, University Of Zadar

As the vast literature shows, the concept of „border" is an integral part of the construction of the nation state which assumes the existence of a homogeneous people with a common identity, common traditions, practices and customs, within clear-defined and protected geographical limits. This presentation addresses the „chinks in the armor" of this ideological construct by showing how different (ethnic, national) identities are negotiated in the specific sociability space of a *kafenio* i.e. café in the Greek town of Konitsa, located at less than 10 km from the border with Albania.

Dynamics and key variables in the remittance behavior among the Serbian "vlach" migrants, Simona Florea, National School of Political and Administrative Studies (NSPAS) Bucharest

The paper focuses on the typical remittance behavior of a specific group of Serbian citizens working in Western-European countries: the Romanian speaking population ("vlachs"), originating from compact ethnic communities in Eastern Serbia, along the Romanian-Serbian border. The socially motivated prestige-quest of this group seems to cause an apparently paradoxical remittance behavior: the money is invested in oversized houses and agriculture machines, in their gradually *depopulated* villages back home. The main purpose of the paper is to explore to what extent the quest for prestige and for a consolidated sense of identity is a variable that significantly influences this remittance behavior, using the results of a fieldwork qualitative research. Given some specific social and cultural characteristics of this minority group - critical level of self-esteem, ambiguous denominations (vlachs/romanians), rural society with an oral culture, my hypothesis is that a special remittance behavior is developed, led by two distinct yet simultaneous motives: need to increase their economical level and need to consolidate their identity and social prestige, back home.

The Politics of Ethnography: Figures of Csangoness in *fin-de-siècle* and Twentieth Century Hungary and Romania, Călin Cotoi, University of Bucharest

The Csangos are an ethnic-religious minority from eastern Romania. They are defined as legitimate subjects by two antagonistically nationalizing projects: the Hungarian and the Romanian one. I am not trying to discover some "authentic" or "hybrid" identity that would explain away the ambiguities connected with this ethno-religious group. The Csangos appear, in this paper, as mutating historical forms and figures, made up through fateful events and part of "historical ontologies". Because of their specific position inside opposed nationalisms they can provide theoretical insights into the constituting of nationalizing narratives, state-building processes, ethnography and social sciences in East and Central Europe. After 1989, the state becomes, one - still important but not unique – player in a new field of complementary and antagonist networks of organizations, scientific institutes, conferences, seminars, educational forms, Church institutions, tourist businesses and associations etc. that use global technologies but also romantic mythologies in the process of remodeling the Csangos.

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B2. Neoliberalism and subjectivity

Contradictions of capitalism and their impact upon the postmodern individual: "American Psycho", Raluca Roşu, University of Bucharest

My paper intends to analyse the relation between the criticism of the capitalist system by the American sociologist Daniel Bell (in *Modernism, postmodernism, and the decline of the moral order*, New York, 1976) and the conclusions reached by the sociologist Chris Jenks in his work entitled *Culture* (New York, 1997). The paper mainly focuses on testing the validity of Bell's criticism of modernity's socio-cultural trends and its anticipating character related to the exaggerated dispersion of these tendencies in the postmodern era. In order to better analyse Bell's model of a capitalist order I apply it to a work of art representing the values of postmodernism (disappointment, futility, desperation) - the movie *American Psycho*, based on the novel with the same title written by Bret Easton Ellis. The film reflects the moral erosion stage reached by the American capitalist society, directly influenced by a neo-liberal project of the state.

Will a French homo academicus turn into a corporate businessman?, Monica Heintz, Université Paris Ouest Nanterre La Défense

When the French state started introducing new European rules for the management of higher education, they met with fierce social protests from the part of French students and professors, who read behind the new autonomy offered, the disengagement of the state. Unlike Eastern Europe, where the transformation of Universities was simultaneous to the privatisation of other national assets (enterprises, properties etc), the introduction of new rules of efficiency and responsibilities in French Universities is anachronic in a society where the private economy has been the backbone of national income for so many years. Based on field research conducted in one university in the year of its passage to autonomy, my paper will discuss the homo academicus' imaginings of the state and corporate business's ideology and their translation in concrete academic actions.

Training the self: Coaching and personal developement in corporate Bucharest, Elena Trifan, National School of Political and Administrative Studies (NSPAS) Bucharest

Coaching is an activity that has occurred in recent years in the Romanian urban areas and has become increasingly common. However, in the field of social sciences, I have not identified any research on this topic. This paper is an ethnography of the phenomenon of coaching and is an exploratory research conducted in Bucharest among those offering coaching and personal development services, and also among people who use these services or the literature in this field. Coaching is a form of personal development, that is a way that individuals solve their specific complaints about existence, but this is only one side of the story. Coaching is, however, a way in which individuals adapt to the new demands of the work environment, a means by which they come to be the flexible employees of the post-Fordist economy. Moreover, the values of individualism and the image of the self-build man are are also found in the discourses of the coaches of the selves.

Feeling free in a surveilled space, Andreea Pruncut, Babeş-Bolyai University Cluj

Public space, just as well as the private one, was intensively surveilled during the former communist regime in Romania. So were, amongst others, those working or interested in the area of `art and culture`.My research is focused on the narratives of those who frequented a café, in the center of Cluj-Napoca (RO), during its 60 years of existence, whether they came here in the 60s or in the 90s, most of who are writers or at least share an interest in the humanities and arts. The place held an informal name, almost from the beginning: *Arizona* and it symbolized the much desired freedom for those who came here regularly. This paper focuses on the memories those I've talked to have about the surveillance in *Arizona*. I'll try to underline the interaction between the surveilled and the surveyor in order to understand how a `space of freedom` (as some of them called it) was possible during the totalitarian regime.

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A3. Food, health and the circulation of value

The rise of private-driven companies in Romanian health: Loss of rights or gaining of efficiency?, Tommaso De Santis, School of Slavonic and East European Studies UCL; Mircea Ciuhuţa, Institute of Anthropology "Francisc I. Rainer"

In the last years the Romanian private health system has growth at a relatively fast rate, being driven by companies who created a certain number of health structures and offered a wide range of medical services. The investments made in these sectors attracted several customers, who in certain cases considered the private sector an alternative to a under-financed and problematic public health system. From a certain point of view the Romanian private health system could be considered a competitor to the public one, at least for those citizens who can afford to pay for these health services, thereby increasing the health inequality in the country; but it can also be argued that some attempts has been made in order to establish a more productive and efficient collaboration between the public and the public sector, thus creating an advantage for the collectivity. In this sense the public health system showed a certain interest for the private sector to some extent, and in some cases attempts of collaboration were made, for example through co-payment initiatives, which however appeared to often lack efficiency, at least until now. In this article the authors try to explore certain aspects about the interaction between the Romanian state health system and the private one, exploring the strategies, the ideas and the projects which are shared by health professionals and entrepreneurs who are part of the private health system, trying to expose which intentions these social actors have and how they think the public system will respond to their attempt to create a deeper and wider interaction between these two health domains.

"God gives you things, but He doesn't put them in your bag": responsibility and healing, Nicoleta Colopenic, Babeş-Bolyai University Cluj

In this paper my aim is to explore the modalities through which individual responsibility for one´s own health is conceptualized in a healing practice in the town of Cluj-Napoca. The healing practice that I am considering aims at changing the eating habits of those participating in it by the interdiction of certain foodstuffs like meat, dairy products, eggs, but also salt, sugar, alcohol, tobacco and some vegetables. By adopting this new way of eating, that is situated at the conceptual border between "dieting" and "fasting", this group of people strives to construct a new life style that is often based on a notion of personal responsibility for one´s own health and for one´s own body. Closely connected to this concept of responsibility is the notion of "willpower" through which the moral status of the person in search for healing is (re)asserted.

Jocurile schimbului şi darului. Note despre modalitaţile de distribuire ale cărnii de porc într-o comunitate rurală, Constantin Bărbulescu, Babeş-Bolyai University Cluj

Cercetarea de faţă are la bază un teren într-o comunitate din Transilvania contemporană - satul Feiurdeni, comuna Chinteni, judeţul Cluj. Ceea ce ne-am propus să studiem este relaţia dintre cei care cresc porcii şi cei care îi consumă; altfel spus cine şi ce anume are dreptul să consume din carnea porcului crescut în gospodăria ţărănească? Evident, terenul a dat la iveală o multitudine de practici care îmbină ingenios darul şi redistribuţia.

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B3. The First Half of Century of Sociology in Romania - Facts from the Shadow
Organizers: Zoltán Rostás, Rucsandra Pop; Moderator: Theodora-Eliza Văcărescu

Transformations of Romanian villages – scientific obscurities, methodological searches, Alina Cecilia Juravle, University of Bucharest
In the first part of my paper I will highlight some of the reasons why, in my view, the current scientific literature concerning the transformations underwent by the Romanian rural communities is insufficient, leaving many relevant questions unanswered. In my opinion, there is a serious need for more studies dealing with this topic. The second part of my paper is a short account of my own research project on transformations of households belonging to a Romanian rural community – namely Drăguş (Făgăraş). Having as a reference point the available data from the monographic research of Drăguş, I plan to use a mix of qualitative methods – including some proposed or used by the members of Dimitrie Gusti's school - in order to obtain an image of the changes undergone by these households, from the moment they were established to the moment of my research. I will compare my samples of households with the ones studied in interwar Drăguş.

The Gustian school and a forgotten theological debate: the calendar and the Paschalion, Ionuţ Butoi, University of Bucharest 1931, Cornova, Romania
The last „classical" monographic campaign, organized into a village in Bessarabia, contains a few atypical studies and approaches. Ranking among these is Ernest Bernea's study, Contributions to the calendar problem in the village of Cornova. This research is the only one of this kind, on a matter which marked the Orthodox Church of Romania so strongly that there were established schismatic communities (the so called „stilişti" or old calendarists). One of the monographers, Mircea Vulcănescu was involved earlier into a theological debate with the Holy Synod on this topic, a debate that had a wide media coverage. The present paper will show the signification of this „calendar problem" and how this matter reveals the cleavage between the cultural and political center localized in the Old Kingdome and the periphery – ex-imperial province - represented by Bessarabia.

Three in One. Notes on How the Right, the Left and the Center Fit Together in the Bucharest Sociological School – An Oral History Approach, Theodora-Eliza Văcărescu, University of Bucharest
In this presentation I address the pluralistic ideological and political format of an intellectual and research group active in interwar Romania, and the difficulties raised by this characteristic in situating the group in one fixed and monolithic ideological or political cluster. After World War I and the Paris Peace Treaty, the provinces of Transylvania, Bessarabia and Bukovina were annexed to the Old Kingdom, and "Greater" Romania came into existence, bringing about difficult and complex problems of nation building and social reform. Sociological research and social action seemed one possible way of addressing the crisis of Romanian society. Thus, during the late 1920s and especially in the 1930s, a large social and national research and action program emerged. In this paper I argue that the Bucharest Sociological School functioned as an intellectual and sociological research group whose ideological and political development and orientation mirrored the Romanian public sphere, thus ensuring the School a pluralistic format. The primary research method is analysis of the some of the history documents provided by Zoltán Rostás' broad project of interviewing the members of the School mostly during the 1980s.

The Criterion Debates - Process and Territory, Zoltán Rostás, University of Bucharest
The paper deals the Criterion Association, established at the initiative of Peter Comarnescu in 1932. Being the last debate forum of the "younger generation" in the interwar period, Criterion was a social and intellectual experiment singular in its way. This special phenomenon which brought so many people together – and was captured in many of the memoirs and biographies of its members – deserves to be analized more in depth, both as a social process and as a territory.

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C3. Visual anthropology at work: researching society's constructions, transformations, processes

Organizer: Ionuţ Piţurescu, SNSPA Bucharest / Anthropoesis Center for Intercultural Research and Development – Visual Anthropology Department

Traian and the Levitating Dog, The Plagiator and the Nasty Giraffe: Meme of Recent Romanian Protests, Andra Matzal, National School of Political and Administrative Studies (NSPAS) Bucharest.

In the last years, people have increasingly used online communication tools for creating and sharing memes which emerge from the complex dynamics of social and political issues. Flash games featuring controversial politicians, Photoshopped images of polticial leaders being criticized for their actions or satyrical reconstructions of certain realities are some of the examples illustrating this trending phenomenon. The use of free and democratic tools in order to express symbolical criticism through viral images, games and videos is essential for the understanding of the protesting culture in the age of 2.0. At the same time, I would like to concentrate on the irony which underlies these virtual shareables, which could be seen as a defense mechanism in front of the political and social conflicts.

Balkan identity constructions and representations in the gaze of Visual Anthropology, Ionuţ Piţurescu, National School of Political and Administrative Studies (NSPAS) Bucharest / Anthropoesis Center for Intercultural Research and Development

This research examines the mechanisms of identity construction and the accompanying systems of representations in a complementary relationship with the instruments of Visual Anthropology. The study case is represented by the Aromanian Vlachs, named by Karl Markus-Gauss, "the European citizens avant la lettre", and by Irina Nicolau, the "chameleons of the Balkans". In 2012 we celebrate 100 years since the First Balkan War started to establish the nation states borders and processes that redefined the Balkan collective identities making and unmaking. During these 100 years of identity constructions and transformations, the past 20 years of democracies and post-communist transitions have brought the Aromanian Vlachs into a problematic situation competing the effects of two Balkan Wars, two World Wars and a harsh communist dictatorship, all together. The filmed characters try to revisit their collective memory, get informed from less state controlled sources, rethink issues taken for granted as *who we are?* and *who the others are?*, gradually discovering the constructed sources of their inner and external conflicts. The paper is meant to disentangle the theoretical, methodological and analytical challenges confronted and rendered by field-research scatterring situations and audio-visual labyrinthine material.

"Romanians Stampeded." Between Group Identity and Cultural Complex, Marina Ţupran, University of Bucharest

The Jungian theory of complexes was recently adapted and applied to groups, communities and even entire cultures (Singer and Kimbles, 2004). This allowed the identification of collective certainties on group identity that resist the group's own conscious and rational analysis, certainties that have the tendency to only hold on to those experiences that confirm their point of view. The presupposition of this paper is that the idea of being inferior to the "Western" tradition, values and achievements has often manifested itself within the Romanian culture. We wish to investigate current ways in which television shows, especially TV news contribute to the idea of the Romanian society's inferiority, thus illustrating and strengthening it. The study is based on the analysis of photo and video data from January 2011 to June 2012 from news and generalist channels.

Avoiding dilemmas in film analysis: A proposal for emic perspective in anthropological analysis of cinematic dance in Greece.
Mimina Pateraki, University of Athens

Recently anthropological research has shift the focus on visual systems and mediums where is broadly used the etic analysis resulting each time different criteria in order to shape different field of research. Criteria even though they provide inclusions in several concepts additionally produce exclusions as well dilemmas about which criterion is better. Facing such dilemmas in my research where I explore how people critique contemporary sociopolitical situation in Athens through certain cinematic dance scenes this paper deals with the use of the emic analysis that is asking people about the films. More specific I'll elaborate on giving voice to people in order to achieve their mutuality in shaping the texts of my analysis. For this I propose the use of a questionnaire with open-ended questions as a methodological tool which can shift people's response from informants to interlocutors resulting a deeper and enriched research.

The phenomenon of colonization in Dobruja as invisioned by the Sociological School of Bucharest, Enache Tuşa, University of Bucharest

The term colonization defines the transformation of a territory from ethnic, social, anthropological and legal point of view in the space of political and social culture specific to a state. Other definitions of the term refer to areas populated with individuals brought in from other areas and other countries as a results of conquests or political treaties. Such case was the Treaty of Bucharest in 1913, after which many Aromanians were settled in Southern Dobruja. The term "colonization" does not refer only to different forms of expansion of imperial power outside its scope, but also to how settlers settled down in sparsely populated regions, but with good agricultural potential (as is the case of Dobruja) or with raw and unexploited resources. In such a case, at the end of an infiltration process or of the systematic advancement inside the colonized territory, the equilibrium changes gradually until it reaches the marginalization of the native population (as it will happen in Dobruja).

The Royal Cultural Foundation between interwar experience of the Romanian students team and the institutionalization of the Romanian community development, Ioana Cristina Moraru, University of Bucharest

This study aims to analyze and to clarify one of dilemmas of the interwar Romanian sociology in the context created by the affiliation of the Gusti School with the Royal Cultural Foundation. Perhaps, the most visible social intervention movement in the Romanian Interwar period, without a political affiliation from 1934 and 1937, begins to resemble strongly to a Carol movement starting with the year 1938, when the Law of Social Service is put into force. Since that time the Royal Cultural Foundation has the task to institutionalize the social intervention in the villages. For understanding the dynamics of the Royal Cultural Foundation and for clarifying its actual status, this work attempts to represent the social and political context for the years 1930 - 1940, by making a comprehensive study of the monographic and oral history works dedicated to the Bucharest Sociology School, of the Students' Teams Journal, as well as of other relevant publications.

Mihai Pop – from the Sociological School to the Ethnological School, Rucsandra Pop, University of Bucharest

Born in 1907, Pop was part of the generation of Romanian intellectuals who imposed themselves on the cultural stage in between the two world wars. With a European training at the intersection of several disciplines (linguistics, literary theory, sociology, ethnography and folklore), starting with 1949, Pop worked at the newly founded Institute of Folklore, gradually becoming a central figure of Romanian ethnology. Starting with 1958, in parallel with his activity at the Institute, he taught Folklore at Bucharest University. In the 60's, Pop re-activated the international scientific connections he made between the two world wars and returned to the international scientific scene, engaging with the new developments in semiotics and cultural anthropology. Without having an extensive theoretical work, Pop had a dominant position in the field of ethnology and anthropology. Considered the creator of ethnological school in Bucharest, Pop has not left behind a unique vision, but instead he opened several reflection and research directions that have been taken by different groups of ethnologists and anthropologists. Some of his followers consider themselves as his disciples, while others simply state that, one way or another, they were inspired or influenced by the ideas that Pop disseminated in the Romanian intellectual millieu. This paper aims to analyze the path that Pop took from sociology to ethnology, given the dramatic change of regime in 1947, and show to what extent the Folklore Institute was a continuation of the practices established by Gusti School.

B4. The elusive body

Organizer and moderator Alexandru Dincovici, National School of Political and Administrative Studies (NSPAS) Bucharest

The privileged space of psychotherapy and tolerated emotional deviance related to the body, Monica Oancea, National School of Political and Administrative Studies (NSPAS) Bucharest

As a client, the individual involved in the psychotherapeutic process appropriates several management techniques of emotional and bodily experiences interpreted in some cases, by himself or by others, as a deviation from normality. In this process, the body plays an important role, the emotional factor directly influencing the bodily behavior. Psychotherapy is a privileged space for manifestation and emotional expression, in which emotion rules and display rules become more flexible. Specific interaction of the actors involved – the client and the therapist, and the types of emotional labor they do, will be described below. The data underlying this presentation were collected through qualitative methods, namely through participatory observation and interviews.

The life and strife of a body practitioner, Monica Costache, University of Bucharest

In this article I discuss the results of an interview campaign with various body practitioners in urban Romania. From manicurists to physical therapists, my informants talk about their daily routines, employment networks, personal body maintenance, and gender differences in the work place, entrepreneurial activities, challenges and opportunities. The domain of body maintenance and rehabilitation is seen as a developing one, even thought a general profile of a practitioner is recognized as being similar to a "jack of all trades". Male personnel of beauty centers earn more than their female counterparts even though the clientele and the work force is predominantly feminine. This discrepancy is not replicated in the case of "at home therapists". Manicurists are the most mobile and entrepreneurial actors in this areal and prove to be the knots of the employment networks of most body practitioners. There are referrals to emotional labor while working with the client and personal body maintenance schemes are seen as a true way to advertise oneself as a professional.

Walking tall. On perception, (human) weapons, skills and violence, Alexandru Dincovici, National School of Political and Administrative Studies (NSPAS) Bucharest

Guns don't kill people. People kill people. People like, one might say, Breivik in Norway and, more recently, Holmes in the U.S. Why did they do it, one might ask? Were they insane? I am not able to answer this question, unfortunately, but there is something else I can say about these two seemingly violent fellows: because they could. And by saying that, I would like to focus, in talking about violence, on objects, skills, and the changes in perception these entail. instead of leaving everything in the hands of psychiatrists. The purpose of this presentation are not guns, but the most human weapon of all, the human body. Following a three year old ethnographic enquiry in the world of combat sports, I will discuss the skill acquisition process and the way its results modify perception, in order to draw a few implications concerning violence.

The Transplant Dualism: causing a cleavage between surgeries and recipients through policies, Andrei Mihail, National School of Political and Administrative Studies (NSPAS) Bucharest

Romanian health system passed, in the last 22 years, through a continuing crisis. From this context, organ transplantation is emerging as one of the few working branches of Romanian medicine. First time transplant surgeries made by doctors who worked in an underfunded system were amply covered by national media; however, images and discourses where focused on surgeries rather than on patients. New types of operations were always one step ahead of authorities who have been obliged to develop policies as a response. The Ministry of Health and, subsequently, the National Transplant Agency are aimed at creating and implementing public policies for organ transplants. Designed by doctors in a Cartesian perspective, these policies focused on transplantation rather than the patient, which caused a social divorce between him and the system. Thus, recipients developed several strategies to adapt to the health-care system, but also to solve the problems that it creates or it fails to address.

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A5. Food, health and the circulation of value (cont.)

Tasting for Change - An exploration of Slow Food practices in Great Britain, Dana Bentia, Koblenz University

Tastes are incredibly hard to change. While historical and classical research has tended to emphasize the relative continuity and stability of taste within particular groups in the long term, more recent research questions such rigidity of tastes. In this sense, approaches engaging with the more phenomenological dimensions of taste, as well as those favoring the socially constructed aspects of taste support, albeit from different perspectives, the dynamic and changing nature of taste. Based on ethnographic research with Slow Food groups in Great Britain, the paper examines the ways in which collective tasting events entangle different actors in flows of images, sounds, tastes and smells. Situated and ordered in the most diverse ways, tasting practices tend to interrupt, suspend, or reverse people's routine ways of eating rather than enforce the status quo.

The Perverse Effects of State Intervention/Nonintervention in the Food System, Anda Becuţ, National School of Political and Administrative Studies (NSPAS) Bucharest

In the socialist period the Romanian food system was centralized and relied on several institutions in order to produce and distribute food. However, the rural producers could sell their products in the urban marketplace within certain limits. The state intervention in the food system generated unexpected effects in the orientation of households towards the market. In the transition period the state retreated from the food system and the previous institutions were replaced by private actors. The restructuring of the food system left the rural households outside the urban marketplace. What are the effects of the state intervention or nonintervention in the food system? How do they affect the market orientation of the rural households? What is the role of the state in the food system in a globalised market economy? My paper is based on a case study about the commodification process of the Voinesti apples.

Bicycle infrastructure in Bucharest. Public and private initiatives for the promotion of bicycle use, Cosmin Popan, National School of Political and Administrative Studies (NSPAS) Bucharest

Ideologically, the bicycle is on the left. Every year, municipalities in the big cities are developing social policies for the bicycle. First of all regarding the infrastructure conceived for a means of transportation that has recently reentered in an economy of mobility that used to be mostly car-centered and urban. Bicycle lanes, bike sharing systems, dedicated road signs, bike parking lots or the ordinary bike racks are public initiatives to grant cyclists the right to the city, the right to exist as a community. But the municipality of Bucharest is not the only actor with an input on the bicycle mobility politics. Several different players invest in similar projects of infrastructure, contesting state hegemony. The aim of this presentation is to analyze public and private endeavors to build urban facilities for the bicycle, as well as to provide an analysis of legal and illegal practices on this field.

B5. Visual anthropology at work: researching society's constructions, transformations, processes (cont.)

Good Rooms and Good Houses, Anamaria Iuga, The Romanian Peasant Museum.
In the northern part of Romania, in Maramures, most of the people work abroad or in other regions of Romania to gain money and build new big houses. The paper explores, also visual, what happen to the festive room from the old traditional house (with only 2 living spaces), the so-called good room, where the dowry of the girls is exposed and where all the festive moments of a family happen, how this space is transformed or replaced in the big new houses that have several rooms with different functions. The paper will concentrate on the way the space is changed, what objects are replaced and also what functions of the room dissapear.

***War-show* framing of sport competition,** Diana Dumitriu, National School of Political and Administrative Studies (NSPAS) Bucharest
Sport interdisciplinary field acts like a symbolic reflection platform for other social areas. Defining sport competition in terms of war or show ethos means turning to a wide repertoire of symbolic elements that competitions manage to activate and re-contextualize. The aim of this study is to go beyond the 'war' versus 'show' framing duality and to discuss the emergence of a hybrid construct: *sport war-show*. The exploratory approach of how media relates to an international sport event (Women's World Handball Championship, 2011) is based on a discourse analysis of press images and their corollary legends. Focusing on the prominence of the unidimensional framing in terms of 'war' or 'show' as compared to an integrative *war-show* framing of sport competition, the main insights of the visual analysis outline the dramatization and personalization effects of media's discourse, while the textual analysis reveals a minimum exploitation of the image legend's framing potential.

The Cultural Transformer, Andreea Negrilă, The "Ion Mincu" University of Architecture and Urbanism in Bucharest; Jennifer Corrales, The National University of Theatre and Film "I.L. Caragiale" Bucharest; Oana Boeru; University of Bucharest; Szabo Zelmira, National University of Arts Bucharest / Anthropoesis Center for Intercultural Research and Development.
This paper will look at the recent landscaping of the St Anton's market in the old town of Bucharest, where one of the most striking and imposing elements is a large concrete cube, an electric transformer. Around this object there is an arrangement of stones, plants and benches. In the media the transformer is ironically called a 'monument', to emphasize its absurdity. In our paper we would like to investigate this case through a visual anthropological analysis regarding the development process traversed by this space. We will look at the market in its historical and spatial context – especially in the context of the urban public places in Bucharest. We will document the memory of the place, the social life concentrated here and how it has been transformed through time. We also would like to explore the possibilities of acting upon this transformations. By a self-reflexive gesture all this inquiry will be concentrated and presented through new media formats, providing the following materials: old and new photos, short non-fictional film clips, visual sketches and documents detailing our analysis and interventions.

The City between Reflection and (Re)construction in Romanian Actuality Films (1960-1989), Roxana Cuciumeanu, National School of Political and Administrative Studies (NSPAS) Bucharest
This paper proposes a cinematographic mapping of the city during Romanian socialism, based on a research aimed at exploring the cinematic discourse over the city in the context of socialist modernization. Using the perspective of the urban images, the research examines the cinematic representations of city and urban life in Romanian actuality films produced between 1960 and 1989, providing significant insight into the instrumentalization of the socialist realist method in the cinematic construction of urban reality. The city is analysed, on the one hand, from the point of view of its material morphology, therefore as a built material framework, on the other hand, as a way of life, reuniting several fundamental aspects of the social life such as work, dwelling, family, spare time, sociability. The analysis focuses on the disonances between the official discursive reality regarding the role of (cinematographic) art and the cinematographic discursive reality, revealing a dialectic mechanism of producing a cinematic imaginary of urban reality, with its main function of providing an accurate counter-analysis of the society.

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A6. Anthropological Approaches to Elections and Representative Democracy
Organizers: Radu Umbreş, University College London and Cătălin Augustin Stoica, National School of Political and Administrative Studies (NSPAS) Bucharest

Four Models of Reasoning and their Implication for Considering Voting Behavior in Elections: A Critique and Elaboration, Eric Gilder The "Lucian Blaga" University of Sibiu / "C. Peter Magrath" Center for International Academic Cooperation
The presentation will first discuss four paradigmatic thinkers of rhetoric: Richard Weaver (representing the Platonic view); Chaïm Perelman (representing the Aristotelian view); Jürgen Habermas (representing a neo-Marxist power dynamics view); and Walter Fisher (representing the narrative view). Then I will present how the views of two seminal thinkers on my thought processes concerning (ir)rationality and human choice would expand and critique these four diverse views of people's decision-making. First would be Kenneth Boulding and his "Theory of Power Dynamics" (1970) and, second, the "Personal Construct Psychology" approach originated by George A. Kelly, (1955) as elaborated by Gilder (1992; 2003).

Alright, more polarized, but more ideologically different? Study of political polarization in the United States 1988-2008, Daniel Sandu and Patrick Miller, University of Cincinnati
In recent years, one of the tenets of media talk about American politics has been the idea of party polarization. Since the elections in 1992, the political masses have become increasingly likely to identify a difference between the two parties (Hetherington, 2001). While in 1992, a perception of difference between the two parties was in the high 40s, in 2008, this perception of distinction had reached the high 70s. What we seek to research is what correlates with this increase in perceiving a difference between the two parties. Most research on the topic of polarization analyzes differences in policy stances of party supporters and has yielded results that are strongly disputed at best. Therefore, we do not necessarily expect the perception of difference between the two parties to correlate with differences in policy stances. Instead, we suspect the factors most relevant in pushing this difference are cultural and psychological.

The 2012 Winter of Our Discontent Revisited: An Evaluation of the Romanian Protests from January-February 2012, Cătălin Augustin Stoica, National School of Political and Administrative Studies (NSPAS) Bucharest
On January 2012, for more than three weeks, thousands of Romanians took to the streets in Bucharest and 50 other cities to protest against the resignation of Raed Arafat, a Palestinian-born Romanian doctor, who helped build the national Mobile Emergency Service for Resuscitation and Extrication (SMURD). Dr. Arafat resigned following a televised dispute with Traian Băsescu, the President of Romania. The Raed Arafat's resignation represented the triggering event but the protesters' demands focused on a large series of issues: the austerity measures adopted by the former center-right government, the ongoing economic crisis, the perceived widespread corruption among politicians, the former governmental coalition's alleged indifference to people's needs and hardships. According to some analysts, the January 2012 events might have marked the beginning of a new era of civic participation in Romania. In this paper, I re-examine critically some of these and other conclusions about the January 2012 protests taking into account the subsequent deep political crisis. I also discuss about the social types and profiles of the protesters from January 2012, and the public support for these protests.

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B6. Places and Identity Politics

The folklore of informality. Manele and underwold economy, Adrian Schiop, National School of Political and Administrative Studies (NSPAS) Bucharest

The bulk of sponsorship of manele industry comes from live performances whereby the interlopers and the representatives of informal economy are the main audience. Given that the message of manele lyrics tends to portrait the worldview of the listeners, one cannot deny the influence interlopes bear on the discourse of the genre. There are two main sections of manele which support this evidence: those about cunningness (smecherie)- centred on boasting and self-assertion-, and those about lack of trust- centred on delusion and betrayal. My paper analyses the joint creation of both musicians and listeners which generates discourses on cunningness and betrayal, and proposes interpretations of both meanings and poetics embedded in these discourses.

Hipsters in Bucharest. Between constructed identities and the politics of naming, Ciprian State, National School of Political and Administrative Studies (NSPAS) Bucharest

The increasing occurrence of hipster term in Romanian mass-media over the last years, the contradictory applications of the label and its ambiguity impose to local social researchers the recognition of a new field or object of inquiry, as well as the need for some clarifications, especially terminological. Thus, this article tries to posit the hipster phenomenon onto Romanian social map by proposing certain inquiry lines. In the begging I present a history of the term from its inception within American jazz circles up to contemporary Western context, followed by a critical analysis of Romanian media discourse about the hipster. The major differences between the term understandings reveal ongoing battles on classificatory schemes, but also the inadequacy of the term to name a subculture or a well defined social category. I am suggesting as instruments for further research the use of "urban tribe" concept in favor of the subculture one and the term hipsterism as a strategic practice for obtaining certain forms of symbolic capital and as a language that structures these symbolic negotiations. In conclusion, I try to sketch the image of a continuum of hipsterity, understood as a sensibility and aesthetic of permanent (re)invention and endless search of self.

Between God and Civic Action: Saving Heritage Buildings in Bucharest, Ioana Miruna Voiculescu, Central European University

I have started my present inquiry with the umbrella research question: how do people turn values into action? I further specify it through my ethnographic inquiry which covers the articulation of values through action in both the secular and religious spheres. I discuss three cases of saving heritage buildings in Bucharest, churches and one market hall, covering two distinct temporalities: socialist (1980s) and postsocialist (2000s). Applying concepts from the anthropology of morality, I show how moral conceptualizations of "legality", "heritage" and "civil society" are specified both in the private sphere of the ethical and in the public sphere of claim making where civil society, religion and the state meet. Furthermore, I show how these concepts change under the contingencies of history, across temporalities, where discourses and practices feed into each other. The resulting picture is of co-existing ethical repertoires that do not only compete but can also complement each other.

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Society for Cultural and Social Anthropology
Bucharest, 28-30 September 2012

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