Schedule overview

Thursday Sept 10	
10am	Welcome
10:30am	**Embodied Mobilities** (p. 2)
11:45am	*Coffee Break*
12pm	**Mobility and Belonging** (p. 4)
1:15pm	*Lunch*
2pm	**Parallel Session: On Mobile Participatory Methods** (p. 5)
	Coffee Break
4pm	**Mediating Mobilities** (p. 9)
5:45pm	Day 1 Conclusion
8pm	Dinner Meetup - Praça Martim Moniz
Friday Sept 11	
9am	**Moralities and Mobility** (p. 11)
10:30am	*Coffee Break*
11am	**Structuring Mobilities** (p. 13)
12:30pm	*Lunch*
1:30pm	**Film Screening: Messages from Paradise #2** (p. 15)
3:15pm	*Coffee Break*
3:45pm	**Routes/Roads of Mobility** (p. 15)
5pm - till breakup for dinner	Drinks & Workshop Roundtable Invited Discussant: Samuli Schielke

Abstracts

Session 1: Thursday 10:30-11:45am

Embodied Mobilities

The Grand Mobility: Tourism and Embodiment in Education

Desmond Wee and Wendelin Küpers
Karlshochschule International University

The idea of 'mobilities' is built around multiplicities of circulations: people, objects, culture, capital, and knowledge (Elliott & Urry, 2010; Jensen, 2011) and explored in an emerging turn to mobility in social science (Sheller & Urry, 2006). 'Mobile lives' (Elliott and Urry, 2010) are becoming an inherent part of the everyday-life that are formed, by various practices of socio-spatial motility meshworks (Ingold, 2011: 69-70).

One way to frame this is to consider the fluid complexities "between mobile cultures and human mobility" (Salazar 2010: 53) and contextualize a burgeoning Grand Tour of the 21st century, as evident in the fluidities of grand tourings such as summer schools, ERASMUS mobilities, fieldtrips and the like in the name of experiential learning. It becomes crucial to understand the situational positionality and placed movements of the traveller as student, tourist and researcher, all embodied into a holistic, educational experience. If such mobilities inform tourism and shape the places in which tourism is practiced (Sheller and Urry 2004), then we must consider the spaces in which students inhabit as mobile classrooms and laboratories inasmuch as they are tourist destinations, the same way Clifford (1997) insisted on uprooting civilization into routes that are constantly being reproduced.

This paper explores Edutour, a process that allowed students to engage the field (Lisbon and Shanghai in parallel) based on the role of corporeal, sensual and atmospheric dimensions of learning. This was articulated through 'walking' as a methodological device to analyze lifespaces of experiential networks through social arenas and field theory. What was experienced as a process was then documented as an inherent part of an anthropological reflection involving the intricacies of learning as an embodied mutual involvement or co-entanglement with(in) students themselves and with(in) city-scapes in relation to ecological, social and cultural sustainabilities.

Dwelling in motion: Some experiments in being a slow-moving passenger

Lauren Wagner
Maastricht University

Recent work on what goes on during vehicular travel, whether in the driver seat or as a public transport passenger, has opened a view onto affective possibilities of mobile spaces and encounters. It shows how persistent passivity can accumulate into atmospheres of negativity (Bissell 2010), or active engagement over repeated daily commutes can create relationships of mutual respect and care (Jensen 2011), or how spaces structured for transit become sites of many other activities (Laurier 2004). While this work takes account of the centrality of mobility in daily life, and how that mobility becomes filled with other

things besides movement, it is generally concerned with the relatively fleeting and ordinary movement of daily travel.

In contrast, this paper discusses some experiments in the embodied, affective and material requirements when one is in transit for longer than 24 hours. By thinking of these as sites of 'dwelling' - where bodies and their affects, and technologies and their infrastructures are materially shaped to accommodate one another - I explore adaptations to a 'dwelling-in-motion' required by the slow travel of long-distance transit, as these modes of travel are increasingly available in some markets and increasingly marginal in others. Among increasing potential speeds of communication and transport, these experiments are an effort to question what affective possibilities are afforded by the discomfort of slowness.

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Laurier, Eric. "Doing Office Work on the Motorway." Theory Culture Society 21, no. 4–5 (October 1, 2004): 261–77. doi:10.1177/0263276404046070.

Human mobility and the ontogenetic capacity of the body

Doerte Weig
CSIC-IMF/ Movement Research

The moving body is an essential aspect of being human, in where we have come from and in where we are going. My presentation specifically addresses relations between the generative capacity of the moving body, social change, and ideological frameworks. I will, firstly, look at mobility and dance as an aspect of social organisation in the post-forager group of the Baka in central Africa. Examples from my fieldwork in Gabon will show how the transformation of mobility and dance movements can be considered as a 'bodily commentary' on the social changes occurring in Baka sociality. The second set of data on human movement in relation to socio-political changes comes from the Sardana dance and the castells, human towers, in Catalonia. Comparing these two movement phenomena exemplifies socio-historical differentiations in Catalonia and highlights current developments from the perspective of the moving body. The third ethnographic part will come from my current work on virtual reality and smart cities.

Drawing together these diverse examples, which nevertheless come from the same research framework, I will explore how a focus on the senses and the ontogenetic capacity of the body, combined with the concept of motility, which refers to the capacity to be mobile, can serve as useful analytical and methodological approaches in understanding human movement and mobility.

Session 2: Thursday 12-1:15pm

Mobility and Belonging

Creole Mobility and Presence in the Making of Lisbon, Portugal

Derek Pardue
Aarhus University

Kabu verdi / Nu bai / Gosi nu sta na Portugei / Nu bai / Es ta ben y sai / Chullage ("Cape Verde / Let's go / Now, we're in Portugal / Let's go / They [my people] come and go / Chullage")
With these apparently innocuous opening words in Kriolu to his 2001 song "Nu bai", Lisbon rapper Chullage captured the energy of urban youth and helped popularize a recurrent problem of identity and mobility. This is significant given the fact that Kriolu, the hybrid combination of Portuguese and West African languages, has no official status in Portugal or in native Cape Verde. Nevertheless, the ubiquitous phrase "nu bai" became a call for greater attention to daily life of residents in the periphery neighborhoods of Lisbon. These two small words of nu bai or "let's go" contain three large questions: who exactly are "we" (identity), where are we going (space/place), and why does this movement matter (urban policies)?
Chullage and like-minded Kriolu rappers represent one point in a long, dynamic history of Luso-African presence, more generally, in Lisbon, dating back to the 15th century. Kriolu presence is chronotopic, an expressive relationship between space and time, which congeals during significant moments of experience captured in art, law and language. A focus on time-space junctures contributes to the scholarship on mobility and embodiment by bringing together history and geography through traces of material culture and recorded life experiences. In this talk I take an initial step in mapping Kriolu presence as definitive of Lisbon by discussing a number of formative chronotopes through the evidence of musical lyrics, city maps, prints of archived artwork, photographs, fieldwork conversations with local Cape Verdeans, and surveys mediated by social media and local cultural centers.

Atlantic Crossings: the intersecting routes of people and things

Marta Vilar Rosales
University of Lisbon, Institute of Social Sciences

Most migrations entail profound transformations in the life of those who travel and of those who stay. Yet, there are migrations in varied spatial, historical and cultural contexts, which are mainly driven by the aspiration of reproducing "a certain way of living" that, due to several causes, can no longer be maintained. More than corresponding to the quest for a "better/new life" these migrations appear to be moved by the need to find suitable contexts where migrants can carry on reproducing specific ways of living that can no longer exist at origin.
Recent research suggests (Fryman 2009, Burrell 2008, Rosales 2010) that material culture plays a significant part in these processes. Things help establishing lines of continuity between present and past, work as cultural reproduction tools, frame everyday life, and contribute to the production and display of social status and positioning strategies. Moreover, ethnographic insights into mobile selves and their networks achieved through objects constitute productive conceptual lenses. The impacts of movement

on materiality reaches further than attachments to objects from home; it can change peoples' perceptions of themselves (Rosales 2012), restructure their patterns of social interaction, alter the balance of relationships sustained with those left behind, disrupt a sense of existential permanence or open space for a new sense of self (Miller 2008).

Based on two independent ethnographies carried out in Brazil and Canada, this paper aims to discuss the main factors operating in the resolution to migrate in order to maintain a specific way of life, and the role materiality plays in this process. It will address: a) migrants relationships with materiality, by examining uses and appropriations of things, as well the intersections of the trajectories of people and things, their temporalities and circulations; b) the impact of materiality in the imagination, transformation and intensification of migration and the importance of things in the evaluation of the options taken.

Anchoring/Negotiating mobility within Spatiality Regimes
Cedric Duchene-Lacroix and Katrin Sontag
University of Basel

We propose to re-examine mobility from the perspective of multilocality, following concrete cases in their daily living arrangements between different habitual living places. Both, mobility and immobility are an essential part of daily life for them. Multilocal living thus poses an interesting angle on mobility and immobility as it combines both and provides a third perspective epistemologically as well as empirically.

We will follow the embodiment and materiality of mobilities empirically, for example in practices of "doing family" or "doing business" with our case studies. Yet, the distinction between mobile and immobile elements is not always simple. Mobility and immobility at times seem mutually dependent and at other times appear to merge or change their meaning. In order to grasp these different perspectives on mobility, we discuss mobility in three dimensions: geographic, social and psycho-sociogical mobility. Moreover, we introduce the concept of spatiality regimes as theoretical framework. We understand spatiality regimes as spaces in which certain norms, habitus, judgements and ways of meaning-making prevail and which influence practices of mobility, while they are at the same time influenced and negotiated by the actors.

Parallel sessions: Thursday 2-4pm

Parallel Session: On Mobile Participatory Methods

On the Move: Mobility as Method
Noel Salazar
University of Leuven

Walking is one of humankind's most basic acts. Yet, beyond its everyday utility and purposefulness, walking often carries other pursuits along with it. People walk to relax, to exercise or to complete a

pilgrimage. There are many different types of 'walkers', from the long-distance hikes of the Maasai warriors on the East African planes to the leisurely urban strolls of the Parisian flâneurs. Some walk to think or to stimulate the faculty of human imagination. Many of history's great philosophers and writers recognized the benefits of ambulation. The Peripatetic School of philosophy in ancient Greece, for example, draws its name from the school's founder, Aristotle, who is believed to have been a 'peripatetic' lecturer. Nishida Kitaro, the illustrious Japanese philosopher, practiced meditation on a daily walk, and his route is now the heavily visited Philosopher's Path in Kyoto. Immanuel Kant was famous for the extreme regularity of his walks in late eighteenth-century Königsberg.

In this participatory walk, I want to make the participants reflect on the advantages and limitations of walking as a method in research and teaching. Many anthropologists have engaged in walking during their fieldwork—walking with informants, walking from one ethnographic 'activity' to the other, or walking as a way to relax—but so far there has been little reflection on what the practice of walking does to our (anthropological) understanding of the subjects we study, whether these are mobile or not. I will also share my personal experiences with walking as a tool for teaching and mentoring, and the interesting possibilities this offers in terms of linking thoughts with feelings, legacies with ephemera, materiality with imaginaries, and mobility with immobility.

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Ingold, T., & Vergunst, J. L. (Eds.). (2008). Ways of walking: Ethnography and practice on foot. Aldershot: Ashgate.

Mapping Im/Mobilities: Methodological Reflections on Classical and Critical Cartography
Inga Schwarz
Research group COME (Cultures of Mobility in Europe) University of Freiburg

In the field of migration studies, the cartographical mapping of im/mobilities by visualizing trajectories of migratory movements bears serious ethical and practical challenges. This is especially true in regard to unauthorized im/mobilities. Classical cartographic mapping of unauthorized trajectories not only risks disclosing the names and places of those who want to be hidden from state prosecution, but it also portrays national entities of migratory regimes and their borders as the basis of (impossible) movement. Visualizing migratory trajectories in a more subject-oriented way can help us to reflect on im/mobilities without reproducing hegemonic ways of thinking about migratory movements as exclusively fixed to migration regimes, their legal settings and their geographical borders.

In this participatory session we will discuss challenges and advantages of different methods that can be used to map im/mobilities by applying classical and critical approaches together. Besides, the example of mental maps of unauthorized migrants will be used to demonstrate alternative ways of representing migratory trajectories. Those maps paint a picture of im/mobilities and their obstacles which then materialize into imaginaries of space shaped by lived experiences rather than a customary state-centered thinking which focuses on geographical borders. Based on my ongoing postdoctoral project "Il/legalizing Mobility - Legal Categorizations of Unauthorized Migrants in Europe" and the mental maps of participating informants, the session will focus on the possibility of an alternative approach to mapping and how it can be combined with migration studies to show im/mobilities as materialized imaginations and experiences of migratory subjects instead of positioning them inside classical cartographic borders.

Parallel Session: On Visual Collaboration

The Elephant's Journey - A Journey of Images
Carla Duarte, John Levett, Anita Strasser, and Gill Golding

What if Migration, such as the journey of an emigrant arriving to a new place, was a journey of images? When London travels to Lisbon, Lisbon to London, mixing images of one place inside another, joining cultures, visions and sites, expecting to see what happens, how will the social, cultural, anthropological, urban and architectural spaces used react? What if the public space was a gallery, a possible canvas, a wall to support the hanging of these same images, outside mirrors and frames and closed rooms of galleries and museums, away from opinions of art critics and gallerists? What if a collective of people, from Austria, England, Italy and Portugal joined to travel between these places (and a couple of others) through their photographs, a migration of their own being, materialized in these images, and included the viewers in the process, turning them into direct interveners?
The Elephant's Journey is an international project that takes Saramago's book of the same name as a metaphor for a journey of images and ideas, concepts and visions, using photography as a means to interact in public space and to migrate visions, perspectives and cultures throughout the world, as well as inviting the world to interact in the process, be this through weather conditions – the sun, the rain, the wind – or social conditions – the rules, the city's policies, the people.
Our presentation will focus on the methodology used to experiment and use space as a democratic and public possible canvas, on the importance of the preparation and process used, on the results achieved and how all of this represents a migration and a transformation of objects, according to the external factors previously identified.

Being on the move – creating points of orientation – keeping memories
Beate Engelbrecht

Mexican migrants in the US, coming from the same home village, living in different places, are looking for points of orientation, communication, and remembrance. They have left the village some years ago, others very recently. Some have been living in various places; many could settle down in one place, others foresee that they have to move on again.
For the migrants questions of how to cope with diverse identities (Vertovec 2001:578) and get a feeling of belonging (Pfaff-Czarnecka 2011) are certainly very essential. But being on the move, being in foreign places perhaps even illegally, one seeks first of all for points of orientations, possibilities to meet people, to get support, to chat, or just to be together.
Migrants in Florida began to install a feast for Jesús Nazareno which is celebrated in their home village in great manner. They imported a copy of the effigy and asked the local priest to celebrate a mass. Every year they added new elements. Some come from the home village; others are created in the US showing the mixing of cultures. As they are work migrants they have to adapt the feast and the preparations to their living conditions. Outsiders, work colleagues and neighbors, are invited to participate also. Jesús Nazareno turned into a point of orientation for many people.

The feast is taking place at the same weekend in the home village and in various places in the US. Everywhere local videographers produce audio-visual reports which are distributed in the transnational community on DVD. In the US, the videographers and the visitors of the feast put some of their recordings online. The feast itself is ephemeral, but some of the objects and the visual documents last and is kept as memorabilia.

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Some notes and meditations on displacement

Laura Lapinskiene and Adomas Lapinskas
Södertörns Högskola

Coming for post-socialist Lithuania, the country that had experienced the effects of the neoliberal "shock doctrine" and universalizing pressures of financial globalization, I observe the processes of increased transnational mobility happening at the intersection of youth unemployment, "precariatisation", dire transformations of social institutions (privatization, commodification of education, work, housing, leisure, etc.). Citizens of this place have increasingly voted with their feet opening an ambivalent field of feelings, discourses and be/longings, marking the very private as well as public spheres, especially of those who stay.

Although sometimes it is pretty hard to determine who is staying and who is leaving. Some of those who were determined to "stick to the place" are now thousands kilometers away from Lithuania. Many of us are just moving around, living "in between" places, being everywhere, or rather nowhere. In current neoliberal terms, we have become "mobile experts", "freelancers", "world citizens", "global nomads" who might in fact often translate into "precariat", "non-belonging", "forced migration", "dispossession", and most certainly – "displacement".

I propose to present a short documentary movie (as a collaborative project in process together with Adomas Lapinskas), which will draw on a few portraits and meditations highlighting the processes of mobility, communities of affect, collective resistance and feeling of displacement. While talking to people, I seek to illustrate the global processes with local responses – attempts to articulate and make sense of their precarious situations and ambiguous states of being, trajectories perceived as choices, decisions or spontaneous moves, confrontations and critiques expressed through music, love, art and movement, in every sense of the word.

Session 3: Thursday 4-5:45pm

Mediating Mobilities

(Im)mobility online: Long-distance care embodied

Helena Patzer
Institute of Ethnology and Cultural Anthropology, Warsaw University

In this presentation I will explore long-distance care in migrant families as an embodied experience of (im)mobility. Based on fieldwork with Filipino migrant families in the United States and in the Philippines, I focus on what happens during online communication and through the creative use of new media. I look at my informants as (im)mobile subjects: those who move, and those who stay, as differently involved in (im)mobility.
Through new technologies and polymedia migrants and non-migrants share ideas, imaginaries, sounds and images. They also transfer care, affects, and social remittances. The network which emerges among them becomes a shared social space, a new environment they dwell in. Composed of sensuous bodies, as well as ideas, images, sounds, and imaginaries, diaspora becomes a non-organic ephemera. Despite the distance, care and communication is practiced as embodied. This online embodied care allows for new understandings of "mobility" and "immobility", opening up new strategies of and avenues for becoming mobile, even when staying in place.

Stuff brought from Palestine and its intersections with tourism, politics and memories of flight

Nina Gren
Center for Middle Eastern Studies, Lund University

In this workshop, I would like to explore the material stuff migrants bring back from shorter visits to their "original" homeland and how such items intersect with tourism, politics and unsettled family memories of flight. It builds on an anthropological research project that aimed to explore how Danes and Swedes with a Palestinian background maintained and re-established links to the country they and/or their forefathers originate from. I investigate items collected or bought or produced during different types of trips to Palestine (i.e. today's Israel and the Palestinian occupied territories). During fieldwork, I followed young people who travelled to their Palestinian homeland for the first time in a so-called diaspora tour. Here a diaspora tour is defined as a tour that aims to forge transnational ties (Kelner 2010) as well as to remember the past, a kind of memory tourism with connotations to pilgrimage (Sturken 2011). I also interviewed people who regularly went back to visit families and friends during their summer holiday, a sort of holiday-return. The items I intend to talk about are of different kinds. Some of them are more traditional souvenirs bought in tourist shops. Others are things collected in nature such as soil, stones, berries and olives. Some are food items bought in the market or made by family members. Yet others are photos and films produced by my interlocutors during their visits to Palestine. I want to discuss what kind of messages the items were intended to bring back to Scandinavia and how they reflected and interacted with multiple mobilities.

Kelner, Shaul 2010, Tours that Bind: Diaspora, Pilgrimage and Israeli Birthright Tourism, New York and London: New York University Press.

Sturken, Marita 2011, Pilgrimages, Reenactment, and Souvenirs: Modes of Memory Tourism, in Hirsch, Marianne & Miller, Nancy K. 2011, Rites of Return – Diaspora Poetics and the Politics of Memory, New York: Columbia University Press.

The Irish 'In Bruges': Examining mobile imaginaries and the reclamation of place among the Irish in Europe

Sean O' Dubhghaill
KU Leuven

This paper aims to problematize the dimensions of (im)materiality with respect to imaginaries of mobilities among Irish tourists to the city of Bruges, Belgium. Following the release of McDonagh's 'In Bruges' (2008) the area has seen a significant spike- 50% in the period following the film's release- in tourists of Irish provenance to the medieval city (Tourism Vlaanderen, 2014) and has been rendered as a 'known space' to Irish consumers.

The relations of stereotypy (as examined in Salazar & Graburn, 2014), and the discourses surrounding the manner in which Bruges ought to be encountered, are contextualized by way of ethnographic examinations of the experiences of tourists and tour-operators. The presentation will also rely on broadcasting short vignettes from the film itself, which can be overheard almost verbatim by tourists as they navigate the city's streets, as well as photos by the author.

The relationship between the imaginaries of Bruges, the conditions of possibility of migration and tourism in the case of the Irish (theorized as involving movement from the 'known to the known' (Bronwen et al., 2002)) shows how film can act as an imaginative predicate to embodied acts of mobility. In sum, what is put forward is a model of mobility which is sensitive to the manner in which imaginaries are embodied through mobility through a non-material mediation or by way of a direct encounter.

Traveling between Casablanca and Istanbul: The story of Moroccan mass tourism to Turkey

Christian Ritter
Istanbul Studies Center, Kadir Has University

This paper addresses the intersection of mediascapes and tourism as interdependent social forces between Morocco and Turkey. The success of Turkish TV series on Arabic satellite channels initiated an imaginary for tourists. As a result, Turkey is primarily conceived as a gateway to pleasurable and majestic holiday experience in various countries within the Arabic world. For example, the series Noor, a portray of secular life styles in Turkey, was promoted by the Middle East Broadcasting Center Group and viewed by millions of Arabic speakers in recent years. Simultaneously, Turkey emerged as the first travel destination for Moroccan tourists. The central aim of the ethnographic study is to further understanding of the role that global media flows play in the development of contemporary travel practices. Based on semi-structured interviews and participant observation in numerous well-visited tourist places in Istanbul, the travel expectations of Moroccan tourists coming to Istanbul are examined in depth. An

analysis of the interview materials revealed that the wish of Moroccan tourists to visit Istanbul can often be ascribed to the experience of Turkish TV series or films prior to their first trip to Turkey. Furthermore, the findings of the investigation suggest that local tour guides accommodate the travel expectations of Moroccan tourists by choosing specific heritage performances and sites for their tours. Connecting explorations of present-day travel practices to investigations into global media flows, mobility researchers pursuing an ethnographic strategy of inquiry can greatly benefit from interdisciplinary collaborations with scholars of media studies to unravel the hidden motivations of traveling and the transnational circulations of cultural symbols in a global age.

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Buccianti, A. (2010). Dubbed Turkish Soap Operas Conquering the Arab World: Social Liberation or Cultural Alienation? Retrieved from http://www.arabmediasociety.com/?article=735. [Accessed: 31/03/2015].

Kraidy, M., & Al-Ghazzi, O. (2013). Neo-Ottoman Cool: Turkish Popular Culture in the Arab Public Sphere. The International Journal of Media and Culture. Vol. 11 (1), pp. 17-29.

Peraldi, M. (2001). L'esprit du bazar. Mobilités transnationales maghrébines et sociétés métropolitaines. Les routes d'Istanbul. [The Spirit of the Bazaar. North African Transnational Mobilities and Metropolitan Societies. The Roads of Istanbul] In Peraldi, M. (ed.) Cabas et containers. Activités marchandes informelles et réseaux migrants transfrontaliers [Shopping Bag and Containers. Informal Trade Activities and Transborder Migrants Networks] (pp. 329-361). Paris: Maisonneuve et Larose.

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Session 4: Friday 9-10:45am

Moralities and Mobility

Grounding Mobility through Religion: the Case of Evangelical Guineans in Lisbon

Ambra Formenti
Institute of Social Sciences, University of Lisbon

Many authors have pointed out the role of world religions in sustaining the mobility of believers, concurrently grounding their lives in specific places (among others: Werbner 1996; Knott 2005; Knott 2010; Tweed 2009). In particular, thanks to their global yet planted networks, Evangelical and Pentecostal churches enable their members to navigate transnational spaces, as well as to take root in

particular localities, as in the case of African congregations in the diaspora (Van Dijk 1997; Knibbe 2009; Knibbe and Meulen 2009; Meulen 2009).

In this contribution I will analyse this dialectics of mobility and locality in the case of the Missão Evangélica Lusófona (MEL), a congregation mostly formed by migrants from Guinea-Bissau and situated in the outskirts of Lisbon. My argument is that, by providing a set of material, social and symbolic benefits, the Evangelical faith gives MEL's believers a manner to deal with their everyday problems and make sense of the world in which they live. On the one hand, through its transnational networks MEL provides believers who travel from Guinea-Bissau to and across Europe with important points of reference. These networks offer connections, shelters and familiar spaces to congregants in their movements, enabling them to deal with an uncertain future. On the other hand, by involving worshippers in missionary and social work in the neighbourhood, MEL anchors its members to the local dimension and creates a specific sense of place. Indeed, thanks to a constant process of self-transformation and collective revitalization, the affiliation to MEL turns its members from migrants to missionaries in a heathen land. The empowering effects of this religious experience are evident in the interweaving of symbolic capital and mapping of the world that allows believers to deal with a life in motion, as well as to inhabit and reshape the urban space.

A desire of elsewhere: comparative insights on the imaginaries and subjectivities of (im)mobility

Valerio Simoni, The Graduate Institute, Geneva and Francesco Vacchiano, Institute of Social Sciences, University of Lisbon

The relationship between mobility and immobility has become increasingly relevant for the analysis of contemporary forms of power and status. Whereas the possibility to move is often cast as a means of social promotion, forced immobility turns out to be a new form of discrimination and exclusion. Based on a comparative analysis of two concrete ethnographic cases, which look at the expectations of migration from North Africa and Cuba to Europe, this paper considers how (im)material aspirations inform people's mobility. By teasing out the main convergences and commonalities in the 'desire of elsewhere' in these two contexts, particularly among disenfranchised youth, we elaborate a reflection on the global imaginaries and forms of subjectivity that sustain people's drives to move. In so doing, we pay particular attention to the competing moralities, aspirations and claims of membership and belonging that underpin people's projects and trajectories. In turn, this enables us to consider to what extent, and in which ways, these migratory projects, their successes and failures, may lead to requalify one's sense of self and status in a globalizing world. The analytical path traced in this contribution, we argue, can provide a fruitful approach to illuminate similar developments in other societal settings: a research avenue to assess how transnational mobility, and the multiple dislocations that relate to it, can actualize, reinforce or transform hegemonic constructions of power, subjectivity, and inequality in the contemporary world, (re)drawing lines of commonality and exclusion.

Tourism, Migration & Gender: Cuban Marriage Migrants in Scandinavia
Nadine Fernandez
SUNY/Empire State College

With the growth of tourism in Cuba since the mid-1990s, an increasing number of Cubans have been emigrating by marrying foreign tourists resulting in the intersection of tourism and migration (through family reunification). Global economic asymmetries along with gendered geographies of power have typically resulted in an international marriage/sex market in which older Western men marry younger women from the global South. However, gender, economic, and geographic advantage are not always so neatly aligned. Marriage migrants are not exclusively women, though they remain the majority. In Scandinavia nearly equal numbers of Cuban women and men arrive as spouses. Focusing on Denmark, this paper highlights the hope and mutual imaginings that lead Danish men and women into relationships with Cubans in the context of tourism. Furthermore, the paper explores the link and stark contrast between tourism, as a type of privileged global mobility that fosters and incubates these Cuban/Danish couples, and the restrictive mobility of migration through family reunification that the couples face when settling in Denmark. My empirical material blurs the concepts of tourism and migration forcing us to rethink gendered patterns of movement, and in so doing can further enhance a mobility-centered analysis.

Session 5: Friday 11-12:45

Structuring Mobilities

Vibrant infrastructures: a visual approach to aquamobilities' ephemeral materialities
Alexandra Baixinho
Goldsmiths College, University of London

This presentation draws on a set of still photographs from Lisbon's cruise terminals, gathered in the context of my PhD research, to visually think through the socio-material practices and spatial metamorphosis that animate these places, whenever a cruise ship docks.
While within the new mobilities paradigm infrastructures have been understood mainly as immobile moorings (Hannam, Sheller, and Urry, 2006: 3; Sheller and Urry, 2006: 210), I will bring on a different perspective, and emphasize the peculiar features of cruise terminals, which radically distinguish them from other mobilities' infrastructures (like airports). By focusing on the meeting grounds of aquamobilities performativities ashore, and the socio-material assemblages that enact them, the dynamic and transient plasticity of cruise terminals emerges.
Hannam, Kevin, Sheller, Mimi & Urry, John (2006) "Editorial: Mobilities, Immobilities and Moorings", Mobilities, 1(1), 1–22.
Sheller, Mimi and Urry, John (2006) "The New Mobilities Paradigm", Environment and Planning A, 38(2), 207–226.

Colonial Movement of Israeli Security: from the Occupation to Kenya
Erella Grassiani
University of Amsterdam

Anthropologists have moved away from static perspectives on what 'culture', society and collective mean and how they are related to space, locality and borders (Gupta and Ferguson 1997). We increasingly focus on movement, fluidity and mobility. Interestingly, within these 'mobility studies', security is seen as forming a counter discourse to movement, as causing immobility or disruption (Salazar 2014). Security personnel and technologies stop people at borders and walls and fences are constructed to keep people behind them. However, what happens if we perceive security itself as mobile. In this paper I want to pick up this idea and rethink mobility by analyzing how security discourses move. By using the case of Israeli Security in Kenya, I will show how Israeli security consultants, ideas and technologies move internationally and change and adapt to new contexts. I will do so through an analytical lens that understands Israel as a colonial entity and adapt 'Foucault's boomerang' or the way that colonial techniques are used to oppress the 'native' other in the East (South) are transported 'back' to the 'West' (North) (Graham: 2010). I will show how private security companies export Israel's experiences from the Occupied Territories to Kenya by selling Israeli security technologies and ideas. This case problematizes the boomerang notion as movement goes 'South' instead of 'North' as in Foucault's theory. By tracing the movement and adaptation of Israeli security logic and technology critically I hope to contribute to the mobilities debate and give insights into movement of colonial technologies.

The agentive capacities of case managers in deportation units: grounding (im)mobilities in the imaginary state
Barak Kalir
University of Amsterdam

Much of the literature that is aimed at studying (im)mobilities ethnographically is focused on the experiential, agentive and imaginative capacities of mobile subjects and their social networks (families, friends, employers, etc.). More recently, attention has been particularly given to the (im)mobilities of illegalized migrants in liberal western states. In line with this growing field of interest, this paper seeks to complement our understanding of illegalized migrants' (im)mobilities by setting the ethnographic gaze on state agents who are charged with processing deportation. "If we don't do our jobs, this country will become unlivable in ten years"; this is how one deportation agent explained to me the importance of his function. Focusing on the agentive and imaginative capacities of bureaucrats and case managers who work at the Dutch deportation unit, the paper notes two prevalent tendencies: first, to assume as self-evident an alleged centrality of the state in shaping subjects' (im)mobilities; second, to claim much discretionary power in dealing with illegalized migrants. The paper considers the state not as being in charge of grounding (im)mobilities but merely as one gatekeeper among a number of others: religious institutions (churches, mosques, sanctuary movements, etc.), civil society organizations, pan–state platforms, forgers of documents, etc. Subsequently, the paper interrogates the need of state agents to imagine the state and their role in it as central and crucial in managing (im)mobilities. What do these

perceptions tell us about the ways in which states are imagined as a material reality, as a thing, by those whose job is to ground (im)mobilities according to laws and with the resources of the state.

Film: Friday 1:30-3:15pm

Film Screening: Messages from Paradise #2
Director: Daniela Swarovsky
Editor: Arthur Bueno
Languages: Tamazigh, Darija, Arabic, Dutch, French.
Subtitles: versions in English, Dutch, French or German.
Running time: 53 minutes

Messages from Paradise #2 opens a door into the lives of young people on both sides of the Mediterranean and how they experience their home in relation to "the other side". Every summer, Dutch youths of Moroccan origin spend their holidays in the native lands of their parents and grandparents in the Moroccan Rif area. Whereas the young Moroccans from the Rif dream of migration and travel to Europe. What happens when both sides meet each other in Morocco during the summer holidays? What do they expect from one another? What do they dream of, and where is home for them? Messages from Paradise #2 is the second part of a trilogy about the myths and dreams of migration and the search for a better life elsewhere. The Messages from Paradise project is a series of fictive dialogues where participants tell their story in front of the camera in an imaginary conversation with an unknown other. Swarowsky also invites the participants to react to the stories of others, creating a dialogue that brings places and people together who would otherwise never meet and connects different stories that would otherwise never be told as one story.

Session 6: Friday 3:45-5pm

Routes/Roads of Mobility

Just Run: From Running to Sustainable Transport Infrastructure, the Ethnography of Mobile Lives in Nairobi
Tae-Eun Kim
Arizona State University

One day in July 2012, I was looking for ways to study Nairobi's mobility on a road in the fast growing African city. More realistically, I was trying to find a way to cross the road on which many weaving vehicles and pedestrians were tackling the notorious congestion. A man who had just crossed the road from the other side gave me a casual glance, and said, "Just run". He was gone before I could absorb the meaning of "just run." Later when I was finishing my fieldwork in 2014, I found myself running all around Nairobi as if I was embodying the man's advice. I was getting into the rhythm of Nairobi through my whole body and with my whole sense. By this, I mean that I was relating with the particular space and the specific time of the developing and congested capital city by following and learning from drivers, pedestrians, hawkers, and all other people moving in the urban space. This paper is ethnography of how

I explored the mobile dimensions of living in Nairobi. The fast growing capital city of Kenya has countless flows of informal and improvised forms of moving, but is also facing governmental and international interventions to implement modern sustainable transport infrastructure and to formalize and standardize moving in the city. It is still unclear how this transition will reframe the city, but the desire of developers and other elites to engineer mobility has the potential to destabilize diverse urban lives. By focusing on three mobile lives on Nairobi's roads—matatu (minibus) operators, mkokoteni (handcart) pullers, and walkers who cannot afford other means of transport, I examine how people whose ability to survive each day depends on their mobility struggle with and respond to the changing course of the city's mobility in the liminal time of urban development.

Tourist mobility in Lisbon: Flâneurie and urban public transportation as two approaches to experience space

Mona Carolina Frank, Lena Manz and Julia Csatary

The tourism industry contributed in 2010 about 9.2% to the Portuguese GDP and its capital Lisbon has only recently started to promote itself as a brand and tourist destination. Although the numbers of visitors are rising, they still do not reach those of other European metropolises. Additionally, the Portuguese capital was affected tremendously by the economic crisis, while at the same time a new creative economy related to local entrepreneurism is arising. This paper explores the meaning of cultural sustainability of the Lisboan tourism industry within the aforementioned context.
According to Salazar (2012) tourist destinations worldwide are increasingly adapting to global standards while keeping their local cultural distinctiveness on a superficial level. Officially working tour guides are used as mediators who reproduce prescribed narratives and movements. In line with this argumentation, the theoretical concepts of the flâneur, the tourist and Edensor's (2000) heterogeneous and enclavic space were combined. Thus, they provided a framework to explore the consumed space in Lisbon within which various actors contribute to the understanding and practice of cultural sustainability.
Two forms of mobility were found to be inherently linked to the history and presence of Lisbon: the active motion of walking and the passive movement by the iconic tram 28. Walking is during this framework represented by an independently working tourist guide who embodies the present-day flâneur. Consequently, he is assumed to walk the tourist into heterogeneous spaces. The tram 28 has nowadays become a commodified touristic product. In doing so, it serves as his counterpart and was therefore hypothesized to move tourists primarily through Lisbon's enclavic spaces. What at the beginning seemed to be two separate parts, turned out to be inherently related while an understanding of cultural sustainability driven by the creativity of the locals emerged.
Edensor. (2000). Staging tourism: Tourists as performers. Annals of Tourism Research, 27(2), 322–344.
Salazar. (2012). From local to global (and back): Towards glocal ethnographies of cultural tourism. In Richards & Munsters (Eds.), Cultural tourism research methods (pp. 188–198). Wallingford, Oxfordshire: CABI.

In and off motion: lines of culture, labour, and moral exchange amongst Afghan migrant taxi-drivers in the UK

Nichola Khan
University of Brighton

Following 'lines' of Afghan migrant mobility in the UK and Pakistan, this paper brings together the two topics of migration and (im)mobility. It reflects ethnographically on questions of coming and going (rasha ow darsha) around transnational migration, mobile labour (taxi-driving), and death-life rituals (murrai-zwandai). First, it analyzes forms of movement in ways migrants' lives describe a human condition that ensure continuity in kin relations organized around the material and cultural reproduction of existence. It examines how these movements are inflected with historical events and controversies between imperialism, foreign occupation, tradition and modernity, war, backwardness and national progress in Afghanistan. Second, it ploughs the utility of anthropological writing on lines for analysing ways mobility is enfolded into the morality of migrant labour and exchange, kinship, and progress. Particularly, it problematises Tim Ingold's (2011) distinction between transport and wayfaring: transport as a deadening, preconceived movement from A to B; wayfaring as a vital movement that transcends dead-ends, goals, destinations. This distinction encompasses ways migrants may, or may not, surpass the intensities of the departures, arrivals, destinations, ends, dead-ends, impasses and immobilities they experience and imagine. Third, the paper raises a broader critique of writing that implies an ontological position where 'movement-as-life' is opposed to 'immobility-as-death'. It deems it better to explore ethnographically what immobile 'spaces' offer individuals in terms of synthesising experiences of movement and inaction held in tension. Interruptions, hiatus and aporias may produce forms of living death, but these are also forms of being alive.