

ANTHROPOLOGIES OF MEDIA AND MOBILITY

*A two-day, interdisciplinary workshop
with panels, keynotes, audiovisual
and experimental presentations*

Keynotes:
Heather Horst (University of Sydney)
David Morley (Goldsmiths, London)

14-16 September 2017
University of Cologne
Germany

**THEORIZING MOVEMENT
AND CIRCULATIONS
ACROSS ENTANGLED FIELDS**

**Repräsentationssaal
der Universität zu Köln
Klosterstr. 79, 50931 Köln**

Info & Registration (no fee): www.mediamobility.wordpress.com

Organised and funded by the European Association of Social Anthropologists (EASA), ANTHRO MOB and Media Anthropology Network in collaboration with a.r.t.e.s. Graduate School for the Humanities Cologne (U Cologne) as well as DFG Research Training Group Locating Media and SFB Media of Cooperation (U Siegen).

PROGRAMME

SCHEDULE

TIME	THU 14 Sept	FRI 15 Sept	SAT 16 Sept
9:00 - 11:00	-	SESSION 3	SESSION 7
11:00 - 11:30	Registration	COFFEE	COFFEE
11:30 - 13:30	Opening ceremony Anthromob Network meeting	SESSION 4	SESSION 8
13:30 - 14:30	LUNCH	LUNCH	LUNCH
14:30 - 16:30	SESSION 1	SESSION 5	SESSION 9 (until 16:00) Wrap-Up Session
16:30 - 17:00	COFFEE	COFFEE	COFFEE
17:00 - 19:00	SESSION 2 (until 18:00)	SESSION 6	Closing keynote by Heather Horst (until 18.00)
18.30 - 19.30	Opening Keynote by David Morley		
19.30	Reception at the Venue	Social Dinner at Brauhaus	

ORGANIZED BY

ANTHROMOB - Anthropology and Mobility Network (EASA)
MEDIANTHRO - Media Anthropology Network (EASA)
DFG Research Training Group Locating Media (U Siegen)
A.R.T.E.S. Graduate School for the Humanities (U Cologne)

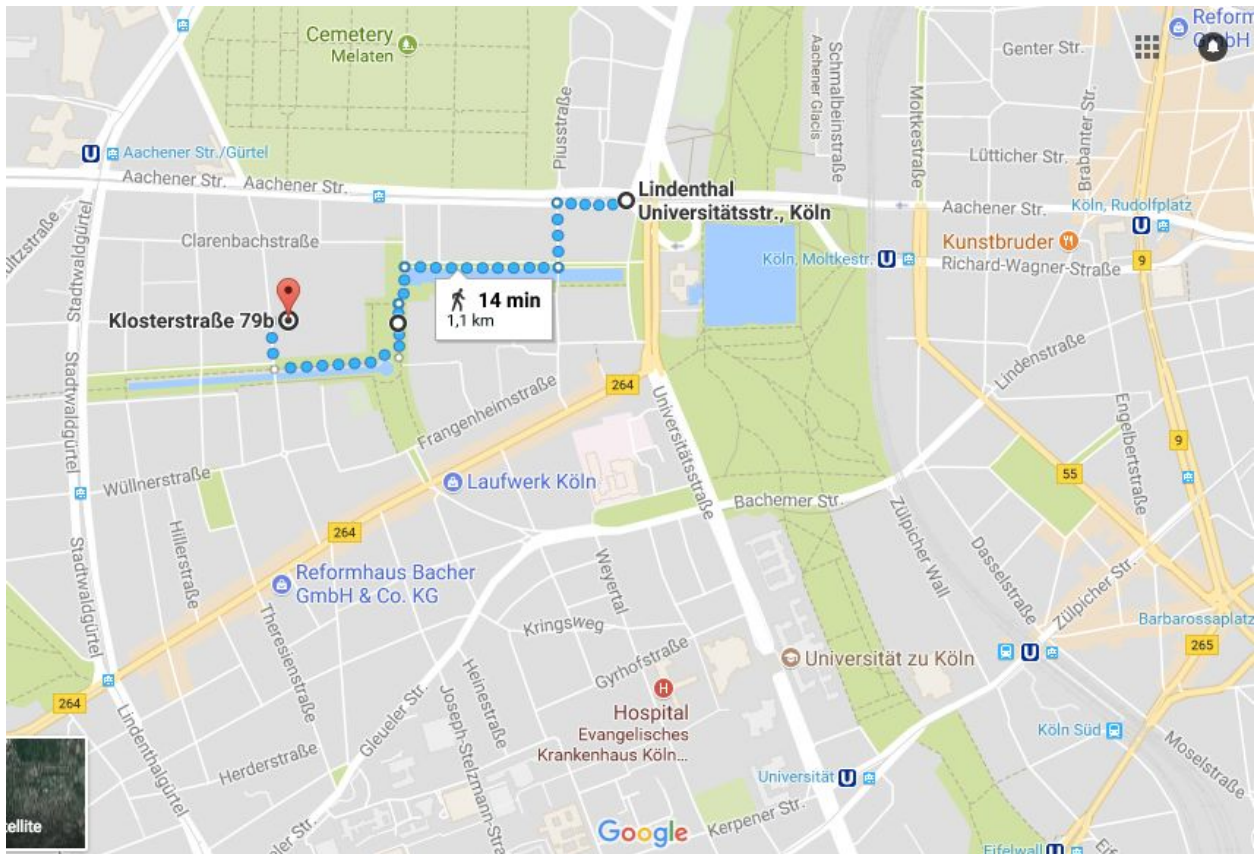
SUPPORTED BY

European Association of Social Anthropologists (EASA)
A.R.T.E.S. Graduate School for the Humanities (U Cologne)
CA IV Cultures and Societies in Transition (U Cologne)
DFG Research Training Group Locating Media (U Siegen)
SFB "Media of Cooperation" (U Siegen)

CONFERENCE VENUE + MAP

Repräsentationssaal der Universität Köln
Klosterstr. 79b, 50931 Köln

The venue is reachable by public transport via the stop “Lindenthal/ Universitätsstraße”. Please see the list of accommodations for further information on how to reach this stop from the hotel/ hostel.



LUNCH, COFFEE + DINNER

Lunch will be provided **free of cost for all presenters at the conference venue’s own cafeteria** on **Thursday and Friday**. On **Saturday**, catering will be delivered to the venue.

Coffee will be served in the respective breaks **inside the conference hall**.

For **Friday night**, we have reserved enough space to host all participants - presenters as well as non-presenters - in a Cologne-typical “**Brauhaus**”, at one’s own expense. The restaurant also serves vegan and vegetarian options. We will collect **20€ for this dinner** from each participant at the registration desk, which will be enough to eat local food and drink traditional “Kölsch” beers or other drinks!

Address: **Brauhaus Pütz, Engelbertstr. 67, 50674 Köln**

ACCOMMODATION

Due to a big trade fair happening at the same time in Cologne, we recommend you to book your stay and flights as soon as possible!

Important: The city of Cologne charges a fee of 5% on top of any accommodation cost, unless you are on a business trip. In order to not pay this fee, you will need to hand the hotel a tax form, filled in and signed by your **employer** (to print at this link <http://tinyurl.com/of65baa>). We can not sign in the name of your University, **so please get this sorted beforehand.**

Get to the venue from Hotel "Flandrischer Hof" www.flandrischerhof.de

Depart at	Options
8:00 AM	Mon, Jun 19
Send directions to your phone	
8:00 AM–8:08 AM	8 min
8:02 AM–8:10 AM	8 min
8:06 AM–8:14 AM	8 min
8:10 AM from Köln, Rudolfplatz 4 min	

Get to the venue from Hostel "Tagungs- und Gästehaus St. Georg"

8:06 AM–8:31 AM	25 min
8:10 AM from Köln, Raderberg Zugweg 4 min	
8:03 AM–8:28 AM	25 min
8:08 AM–8:38 AM	30 min
8:06 AM–8:40 AM	34 min

KEYNOTES

Thursday 14th September	18.30 - 19.30
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OPENING KEYNOTE

David Morley (Goldsmiths London):

Communications and Mobilities - Virtual and Material Geographies

Saturday 16th September	17:00 - 18:00
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CLOSING KEYNOTE

Heather Horst (University of Sydney):

Mobilising Media, Mobilising Music: Perspectives from the Pacific

SESSIONS PROGRAMME

Thursday, 14th Sept

11:00 - 11:30 Registration

11:30 - 13:30 Opening Ceremony + Network Meeting Anthropology and Mobility Network
(ANTHROMOB)

13:30 - 14:30 LUNCH (Cafeteria of the Venue)

14:30 - 16:30

SESSION 1 // Desire for the 'strange'

Discussant: Jean-Baptiste Pettier

The Subject Making the Subject: Japanese Brand Nationalism and American Otaku in Japan

Rebecca Carlson (Tokyo, Japan)

Media images and place identity based on the example of Anjuna, India Agata Rybus (Warsaw, Poland)

Media and selves: Social, participatory and presumptive regimes in contemporary mobile practice Roger Norum (Siegen, Germany)

Special Format: Exploring Cologne through different lenses Maria Schreiber (Vienna, Austria)

16:30 - 17:00 COFFEE BREAK

17:00 - 18:00

SESSION 2 // Relatedness

Discussant: Pablo Abend

Home and the World: Belonging in the transnational Digital Scapes Bindu Menon Mannil (Delhi, India)

Exiled Sound: Migration and Media Arts Budhaditya Chattopadhyay (Leiden, Netherlands)

18:30 - 19:30

Opening Keynote: David Morley (Goldsmiths London)

19:30 Reception

Friday, 15th Sept

09:00 - 11:00

SESSION 3 // Image and Intimacy

Discussant: Anja Dreschke

The Promise of Intimacy: Gay Filipinos on Mobile Phone Apps Paul Michael Leonardo Atienza (Illinois, USA)

Mobile Images - Images of Mobility: Media and Mobility from the perspective of transnational social relationships Simone Pfeifer (Siegen, Germany)

Queer(y)ing Safe Havens: LGBTQ Asylum Seekers Beyond the Popular Media Lens Siobhán McGuirk (Washington, USA)

Following the 'refugee crisis': a useless trip? Ignacio Fradejas García (Barcelona, Spain)

11:00 - 11:30 COFFEE BREAK

11:30 - 13:30

SESSION 4 // Control and institutionalized movements

Discussant: Michaela Pelican

Institutions, people and meanings: on the relevance of mediation in the study of experiences of mobility among migrant workers in post-Mao China Eric Florence (Hong Kong, China)

Mediation as Remedy: The Lifeworld Re-embedding of Chinese Migrant Workers Meng Li (Los Angeles, USA)

Waiting for the Tide to Turn: on the Politics of Volunteering for Refugees Brigitte Borm (Berlin, Germany)

13:30 - 14:30 LUNCH (Cafeteria of the Venue)

14:30 - 16:30

SESSION 5 // Conceptualizing media through mobility

Discussant: Dorothea Schulz

New Media and Mobility; Theoretical and Methodological Reflections Kerstin B. Andersson (Uppsala, Sweden)

On the materiality of research: a multidimensional and multisensory ethnography of food and migration Elsa Mescoli (Liège, Belgium)

Seeing and Moving (with) Consumer Drones: Theorizing Media and Mobility Julia Hildebrand (Philadelphia, USA)

16:30 - 17:00 COFFEE BREAK

17:00 - 19:00

SESSION 6 // Locative media and mediating location

Discussant: Tristan Thielmann

How GPS sports watches keep 'active lifestylers' (im)mobile Noel Salazar (Leuven, Belgium)

Following #adventuremobile: An Analysis of Online Location Tagging Practice Bilge Gölge (Bilkent, Turkey)

Mobility through and with media: The locative media practices of Syrian refugees using smartphones Katja Kaufmann (Vienna, Austria)

Points of Presence Adam Fish, Bradley Garrett, Oliver Case (Lancaster, UK/ Sydney, Australia)

19:30 Social Dinner at Brauhaus Pütz

Saturday, 16th Sept

09:00 - 11:00

SESSION 7 // Media and professionalized mobility

Discussant: Roger Norum

To Live and Die in LA: Space, Place, and (Im)mobility Among the Latino Paparazzi Vanessa Díaz (Los Angeles, USA)

An exploration of the identification and built communities of digital nomads as online freelance workers and travellers Rosie Scott (St. Andrews, UK)

Circulating Cultures of Expertise in a Digital Age: Professional Practices of Energy Consultants in Northern Europe Christian Ritter (Dragvoll, Norway)

A city on layers, Buenos Aires, Uber and mobility infrastructure Juan Manuel del Nido (Manchester, UK)

11:00 - 11:30 COFFEE BREAK

11:30 - 13:30

SESSION 8 // Art and participatory practice

Discussant: Anna Lisa Ramella

Drawing Experience on the Move: a Participative Web-project as Resistance to Migration Control Morgane Dujmovic (Aix-Marseille, France)

Mediating Inner Power and Collective Identity. Participation and (dis-)embodied media practices in Indonesian Martial Arts Patrick Keilbart (Cologne, Germany)

Ai Weiwei on refugees and mobile phones Javier Caletrío (Mobile Lives Forum)

13:30 - 14:30 LUNCH (Catering outside the conference hall)

14:30 - 16:00

SESSION 9 // Shaping mobility through media

Discussant: Martin Zillinger

Media, context and the shaping of contemporary movements across the Atlantic Marta Vilar Rosales (Lisbon, Portugal)

Digital freedom vs. Physical immobility: The role of ICTs in the lives of forced migrants in Greece Maria-Nerina Boursinou (Leicester, UK)

Reflecting on teenager practices mediated by mobile devices. Methodological challenges for digital ethnographers Pilar Lacasa and Julián Prieto de la Fuente (Madrid, Spain)

16:00 - 16:30 Wrap-up Session: **Exploring Cologne through different lenses** Maria Schreiber (Vienna, Austria)

16:30 - 17:00 COFFEE BREAK

17:00 - 18:00

Closing Keynote: Heather Horst (University of Sydney)

Mobilising Media, Mobilising Music: Perspectives from the Pacific

ABSTRACTS

SESSION 1 // Desire for the 'strange'

Thursday, 14th September, 14:30 - 16:30

Discussant: Jean-Baptiste Pettier

[PAPER]

The Subject Making the Subject: Japanese Brand Nationalism and American Otaku in Japan

Rebecca Carlson (Tokyo, Japan)

For American otaku (the relevant translation here is “geek”), Internet technologies and the consumption of (now) readily available Japanese media like anime are quintessential “global flows” from within which they first articulate a desire for Japan. Yet, the commodified images and narratives they access are rarely consumed outside the knowledge that these materials are, in some fundamental way, distinctly separate from them; in other words, they are recognized as discourse and read as markers of Japaneseness, as otaku take pleasure in consciously articulating and engaging with the signs of difference they read in media texts. Perhaps for this reason, Western otaku continue to be relegated by scholars as mere consumers of “J-cool,” unable to understand the “real” Japan. Increasingly, however, some American otaku make the very real decision to leave home and settle in Japan—extending their imaginative desire into the concrete and consequential. Although Internet fan activities seem to offer the allure of acculturation, the chance to take on and become virtually Japanese, fans are constrained by the implicit knowledge that this is impossible, a mere fantasy. Indeed, American otaku in Japan actively participate in reproducing normative notions of Japanese national identity through accepting and affirming their perpetual status as non-Japanese. I seek to understand then how common sense notions that fix “Japaneseness” as naturally homogeneous and impenetrable subjectivize American fans. As otaku become “non-Japanese,” they confront these normative notions everyday as they move through the concrete spaces of Japanese cities and towns. At the same time, their online Japan-related activities continue to be similarly constrained; indeed, this subjectivizing passes easily beyond the local, crafted borders of the nation-state to intersect with their initial imaginations of Japan in myriad ways, as these non-Japanese increasingly codify what Japaneseness is for other “foreigners.”

[PAPER]

Media images and place identity based on the example of Anjuna, India

Agata Rybus (Warsaw, Poland)

Anjuna is a small village located in Southern India, in Goa state. In the late 60s of the 20th century this village started its gradual transformation from a calm, fairly secluded fishing and farming village, into a center of mass, global tourism, as well as a destination for thousands of

migrants, i.e. workers from other, less affluent Indian states. As a consequence of the growing touristic and migrant interest in Anjuna, this locality of circa 10,000 inhabitants (according to the 2011 Census of India) experiences an annual influx of about 100,000 international visitors during the peak of the tourist season. This massive human mobility is complemented by the mobility of non-human agents, such as: currency, goods, food, information, representations, lifestyles and technologies. All forms of additionally, internally varied mobilities, mentioned above, incorporate Anjuna into the environment of increased global circulation of content of varied socio-cultural origin, affecting the lives of Goans, transforming their identities and economy. In the frame of those global flows and their local reception, in images and practices of Goans, tourists and migrants, unique, complex place identity of Anjuna is being created. It is complex, dynamic, globally and locally performed and consumed, constructed in a multifaceted manner (via linked material and symbolic forms) by various networks of (mobile and immobile) human and non-human social actors.

Mass media images of Goa consumed-produced by international audience play vital role in the process of the construction of Anjuna village's identity. The paper presented below proposes considering them in terms of agents entangled in human-non-human actor-networks, co-performing and co-negotiating socio-cultural phenomena such as place identities. Presented examples will portray images circulating within two mobilities crucial for Anjuna's functioning: lifestyle migration - initiated in 1960s by countercultural mobility of 'hippies'- and Indian tourism.

[PAPER]

Media and selves: Social, participatory and presumptive regimes in contemporary mobile practice

Roger Norum (Siegen, Germany)

James Clifford has noted that travel is not merely about going places; it is a conceptual and geographic displacement intended to catalyse consciously enriching experiences. Concomitant with the rise of so-called experiential travel, changes in the production, consumption and mediation of such experience have 'de-placed' travel's purpose, shifting it from a phenomenon concerned with place to one focused on the self. In this talk, I discuss the mediated and mobilised practices of travellers who use mobile devices to locate, map, navigate, produce and consume their experiences of destination and of movement. Considering the ways travel exists across digital, material and sensory environments, I analyse the role played by multiple experiences, practices, relationships, social worlds and localities of travellers (both on the move and on and off the web) in fashioning new subjectivities of contemporary mobility. I question the components of these new subjectivities and the subjects produced out of digitised, narrativised and presumed forms of mobility. If, as Roberto Simanowski has recently argued, the subjective experience of the present itself is being eroded by our penchant for structuring, capturing and fixing experience's moments, then the new digital practices of travellers become a key context for analysing the shifting natures of the social processes and technological mediation of mobility.

[EXPERIMENTAL SESSION]

Exploring Cologne through different lenses

Maria Schreiber (Vienna, Austria)

As we move through space, we perceive our surroundings with our senses; In this experimental session, we will explore how smartphone cameras as hardware and various social media as software might expand and restrict what we see and perceive when we move around offline and online. Photography and visual social media co-constitute our understanding and perception of space and mobility. We will investigate how (implicit) cultural knowledge, experiences, (iconic) traditions, expectations, codes, algorithms and many more come into play in our own visual practices.

This participatory session will run throughout the whole workshop and will be wrapped up on Saturday before the keynote.

SESSION 2 // Relatedness

Thursday, 14th September, 17:00 - 18:00

Discussant: Pablo Abend

[PAPER]

Home and the World: Belonging in the transnational Digital Scapes

Bindu Menon Mannil (Delhi, India)

The paper aims to investigate the relation between migration and digital technologies, particularly the way in which the 'connected migrant' relates to an affective world of belonging in the context of migration between South Asia and the Gulf Council Countries. It explores digital diasporas in relation to issues of gender, ethnicity and affective belonging, focusing on how new technologies enhance new forms of connectivity between the homeland and destination countries, but also across diasporas. I would like to advance an interdisciplinary method that combines media studies, postcolonial theories, digital humanities and gender studies.

It focuses on South Asian women migrants who have settled in some of GCC's main countries as domestic helps, Beauty parlor assistants, sales girls etc and the way in which they keep digitally and emotionally connected to their homeland cities. A key question that the paper aims to explore is to understand how different forms of migration (labour, postcolonial) impact on the new global order at the local and transnational levels.

The focus on women migrants is motivated by the so-called feminization of migration. Though a substantial body of theoretical, policy and case study literature exists on female migrants in the GCC, the full extent of their digital participation and agency in diverse migratory processes has not been adequately acknowledged and assessed nor the affective aspects fully understood. The scale of female migratory flows are connected to family reunion, arranged

marrriages, and care labour, but is equally influenced by more unsettling issues such as trafficking of women, Political conflict and domestic violence. It explores the constitution of GCC cities where complex markers of difference and convivial spaces of co existence overlap with each other.

[PAPER]

Exiled Sound: Migration and Media Arts

Budhaditya Chattopadhyay (Leiden, Netherlands)

We live in an era of pervasive mobility and (dis)connectivity that triggers perpetual dislocation, where perceptions constantly shift across places into unsettled geographies, producing meanings that at times are arguably independent from the locative sources. As increasingly migratory being, a wandering urban dweller of today's post-global cities is sensitive to environmental sounds navigating through various urban sites considering them as spatio-temporally evolving but gradually disorienting migratory auditory situations, juxtaposed with real-time spatial information, and memory of another place in another time. The nomadic subject relates to the situations through contemplation, mindfulness and contingent processes informed by the enhanced sense of mobility. The media art project "Exile and Other Syndromes" (2015 – 2017) responds to this indisposition of migration, placeless-ness and nomadism – impulses of a contemporary condition that eventually blurs the boundaries between the digital and the corporeal, between local and global, or between private and enhanced access and freedom of the public domain helping the nomadic subject to emerge as an elevated, emancipated self. The paper intends to examine the development, exhibition and the specific experience of the media artwork to shed light on the aesthetics of representing migration and migrant condition in media art practice. The practice-based and experimental approaches to thinking through media and mobility may help rethink the theoretical underpinnings of media art and mobility studies.

SESSION 3 // Image and Intimacy

Friday, 15th September, 09:00 - 11:00

Discussant: Anja Dreschke

[PAPER]

The Promise of Intimacy: Gay Filipinos on Mobile Phone Apps

Paul Michael Leonardo Atienza (Illinois, USA)

Situated within its geopolitical realities of labor outsourcing and the highest HIV infection rates in the world, this project investigates how gay Filipinos negotiate the transnational relationship between technology and intimacy. The mobile dating app industry finds no shortage in people

looking for intimate connections—either romantic or quick sexual encounters. Worth \$2.1 billion in marketing revenue, companies target gay men around the world with the promise that these digital technologies will result in immediate connections among its users within close proximity. Examining mobile phone app ideologies and practices among gay Filipino men in and between Manila, the Philippine capital, and Los Angeles, California, where the largest population of Filipino outside the homeland reside, I ask how these digital media technologies reconfigure people's notions of time and space, emotional attachments, self-presentation, and concepts of difference such as race, class, sex, and gender. With more than 10 percent of its population dispersed in over 200 countries as migrant laborers, Filipinos find ways to connect with each other as they move elsewhere. This online and offline multi-sited ethnographic study questions how social apps on mobile phones shape gay Filipinos notions of time and space. Following the movement of people, ideas, and technologies between these key sites, I study how digital media beliefs and practices travel, transfer, and reconfigure human subjectivities and hierarchies of difference. This project adds to anthropological scholarship focused on networked globalization, postcolonial and feminist technoscience, and queer lives.

[PAPER/ VISUAL DIALOGUE]

Mobile Images - Images of Mobility: Media and Mobility from the perspective of transnational social relationships

Simone Pfeifer (Siegen, Germany)

Media like photography in photo-albums or Facebook but also event-videos and conversations on mobile phones or Skype are essential for the making and maintaining of transnational social relationships and media spaces (Zillinger 2015). Many studies on transnational migration argue that those technologies allow for the compression of time and space and overcome distance (e. g. Kolar-Panov 1996; Zillioğlu und Özdemir 2011; Vertovec 2004). Yet, the production, circulation and appropriation of those media 'objects' do not magically transport the 'content' and accompanying relationships from one locality in time to another. They mediate involved persons, events and ideas and structure experiences, memories and imaginaries of the viewers in specific ways.

In this paper I explore how images are circulated and appropriated by Senegalese migrants and their families and friends in Senegal. Mapping how they are noting absences and making-presents through montage and collage in wedding albums and on Facebook shows how images and sometimes absent images are of utmost importance during the migratory process and are part of everyday experiences in a translocal setting. Images create social spaces, generate imaginaries; they travel with people, become digital and mobile themselves. Thinking media and mobility not as separate but as highly entangled fields, I show how a focus on mediation and experiences in and with images can help to understand the "complex assemblage of movement, social imaginaries and experience" (Salazar 2017: 6) through media. This brings theoretical discussion of time and temporality and their relation to locality to the fore that both mobile images and images of mobility relate to in manifold ways.

I complement the analysis of the ethnography of images with an excerpt of an artistic-anthropological visual dialogue, a work created together with Ulf Neumann. The project combines some of the images I talk about in a new context of manipulating and animating images (gifs).

[PAPER]

Queer(y)ing Safe Havens: LGBTQ Asylum Seekers Beyond the Popular Media Lens

Siobhán McGuirk (Washington, USA)

Until 1990, immigrant lesbians, gay men, and other so-called “sexual deviates” were explicitly excluded from entering the United States. A quarter century later, LGBT asylum seekers are subject to high-profile nonprofit advocacy and media attention—as well as to scrutiny from academic researchers and U.S. immigration agency staff. In this paper and accompanying film clips, I engage critically with popular narratives around LGBT asylum seekers and asylees (those granted asylum) living in the United States. My findings are drawn from twenty months of fieldwork, conducted 2013—2017, in three U.S. cities. Examination of how LGBT asylum seekers are popularly depicted and understood, by NGO-based workers and journalists alike, reveals a prevailing narrative of individuals journeying from places of “fear”, to “safety” and “freedom”. In news and magazine reports, and in NGOs’ campaign media, being granted asylum is often figuratively constructed, and occasionally explicitly framed, as liberation. I discuss these discourses in relation to the quotidian experiences of LGBT and queer-identified asylum seekers and asylees. Members of this ethnically, nationally, gender, and age diverse population often encounter new exclusions, on the basis of perceived difference, in the United States. Prejudice and discrimination can circumscribe the spaces in which LGBT asylum seekers and asylees feel safe, or free. In this presentation, I present audio-visual outputs of psycho-geographic excursions and interviews conducted with LGBT asylum seekers and asylees in local urban “gaybourhoods”, or LGBT villages. Travelling through these ostensibly “safe spaces”, interlocutors reflected on their experiences of immigration, and on their senses of belonging to local communities, in ways that challenge mainstream narratives. I shall discuss my findings alongside video clips that which juxtaposes NGO and news media coverage of LGBT asylum seekers with footage created with interlocutors in the field—an alternative media interpretation of LGBT immigrant mobility.

[PAPER/ COLLABORATIVE REFLECTION]

Following the ‘refugee crisis’: a useless trip?

Ignacio Fradejas García (Barcelona, Spain)

In September 2015 I did a trip from the Syrian-Turkish border till Germany, attracted by the so called ‘refugee crisis’. My objective was to document how across Europe all kind of borders were transforming as a reaction to the movement of people seeking refuge. During 11 days I was following the people (Marcus, 1995) taking field notes, photographs and videos about my travel encounters (Clifford, 1992) along the Balkans route. I found that growing borders were being crossed in all directions by countless refugees, asylum seekers, tourists, journalists, drivers, travellers and peripatetic people. I also found many static people waiting/controlling all these

people on the move: police officers, militaries, smugglers/helpers, aid workers, volunteers, journalists, sellers, receptionists, etc.

Methodologically and ethically the trip was challenging. I travelled alone by foot, bus, car, metro, train and tourist boats, with little support from outside, short of money and crossing unknown places in a political changing environment of open-closing borders. I introduced myself as anthropologist/researcher but all people reflected on me different identities, changing my position in the field, always negotiated and mediatized by the presence of medias and journalist along the route. During 2015's autumn the 'refugee crisis' was everywhere in media and public spheres, shaping political, economic and even academic agendas. The Balkans route was a vast media reception context, focused on borders, localities, sea shores and camps, victimizing the refugees and asylum seekers. Vast majority of population watched an 'invasion' of refugees by TV and internet. Paraphrasing to my friend Eduardo Romero, why this bulimic media coverage/consumption of images about the 'refugee crisis'?

Anthropological research differs from journalism. After the trip people said to me "eh, you should publish something quick, it is trending topic", I answered "I am not a journalist". A friend asked me to publish some pictures in a journal, I answered "ok, but I am not a photojournalist, I can not show faces because of risk for refugees". When the Hungarian police hold me for crossing the border with the refugees, they asked me "Do you have a press pass?" and again I said "no, I am not a journalist". Thus, what knowledge could offer an anthropological-experimental trip following the ubiquitous 'refugee crisis'? How to study anthropologically people on the move who are also top trending news? Some scholars have been researching border regimes or migration trajectories for years, why should be relevant a single short-trip?

I do not have answers but some reflections and experiences from my trip. My material has been tucked away in a drawer since 2015 and perhaps is now the time to open it without the pressure of the media times and discourses. First I will present a paper with my field notes and pictures and then I will show a short film –raw edition– to discuss openly and collaboratively about possible further steps.

SESSION 4 // Control and institutionalized movements

Friday, 15th September, 11:30 - 13:30

Discussant: Michaela Pelican

[PAPER]

Institutions, people and meanings: on the relevance of mediation in the study of experiences of mobility among migrant workers in post-Mao China

□ Eric Florence (Hong Kong, China)

Woven into complex social, political and cultural fields, migrants' experiences and narrations of mobility and of how they fare outside their hometown, of how they are more or less successful in their attempts to negotiate social hierarchies and the formation of their identities often closely articulate with major

social norms and values, as well as with processes of state formation. In this contribution, I argue that in studying how migrants' agency are at once enabling and shaped by structural forces there is a need to focus on processes of "mediation" as these processes enable to think seriously the relationship between *institutions/organisations, people and meanings*. Focusing on processes of mediation enables to deal with how people's subjectivities and agency are shaped in complex and never totalizing ways *by the very institutions (medias)* through which they mediate their experiences. By documenting specifically how migrant workers in post-Mao China mediate their experiences of social hierarchies and social mobility via their engagement with a specific form of media (popular literature), I stress the relevance of intertextuality, of the notion of "genre" (Bakhtin), of "publics" and draw from Roseberry's use of "hegemonic frameworks" for whom hegemony is helpful to study "the ways in which the words, images, symbols, forms, organizations, institutions, and movements used by subordinate populations to talk about, understand, confront, accommodate themselves to, or resist their domination are shaped by the process of domination itself". For Roseberry, "What hegemony constructs, then is not a shared ideology, but a common material and meaningful framework for living through, talking about, and acting upon social orders characterized by domination". According to this approach, establishing such a framework rests on "prescribed forms of procedures" or "prescribed forms for expressing both acceptance and discontent", as well as anger, disillusion, aspirations, desires, etc. (Roseberry, 1994, pp. 360-361).

[PAPER]

Mediation as Remedy: The Lifeworld Re-embedding of Chinese Migrant Workers

Meng Li (Los Angeles, USA)

Geographic mobility, facilitated by a fluid labor market, occupies a central place in the Chinese model of individualization. Rural-urban migration results in the separation, or disembedding, of individuals from previously all-encompassing social organizations, including family, kinship, community, and state-sponsored collectives. As a response to the combined influence of the state and the market, institutionalized re-embedding mechanisms (i.e., education, welfare systems, and employment protection) are needed to reintegrate migrants and their families into urban communities. But systematic re-embedding mechanisms have not been fully implemented in Chinese cities, forcing migrant workers to resort to lifeworld re-embedding processes that occur in the social domains of family, tradition, mass media, and nonpolitical communities to cope with the everyday challenges of displacement.

The annual return of hundreds of millions of migrant workers to their countryside homes during the Spring Festival (the Chinese Lunar New Year) temporarily reconciles the tension between mobility and stability. Praised as the world's greatest annual human migration and a Chinese version of Odysseus's epic journey home, the Spring Festival homecoming is mediated in four dimensions. In the temporal dimension, the traditional lunar calendar reconciles nature and culture by synchronizing the activities of homebound passengers. In the spatial dimension, transportation technologies connect the rural and the urban and migrants' work and family lives. By surpassing physical and emotional suffering and reassuming their co-presence with family members, migrants' embodied performances honor the "sacred" ideal of family unity in the corporeal dimension. Lastly, the moral connotations and ideological meanings of the

homecoming are perpetuated in institutionalized, mass-mediated message production processes, forming the semantic dimension of the homecoming. Through temporal, spatial, corporeal, and semantic mediations, the homecoming constitutes a grand-scale lifeworld re-embedding effort that helps disembedded labor migrants remedy the everyday traumas of marginalization and rootlessness.

[PAPER]

R stands for Roma, Romania and Racism in Europe: An Experiential Analysis of Media Reports on Migration

Nelson Okorie (Ota, Nigeria)

The perennial racial issue of Roma migrants from Romania has triggered debate and discussion among media experts, scholars and policy analysts in Europe. With the recent development of Bre-Exit, the socio-cultural implications of this issue have triggered an increase of reports and commentaries in Europe. Interestingly, there have been various qualitative and quantitative studies on social mobility of Roma migrants in Europe. However, there is paucity of research investigations on the victimization and challenges of Roma migrants from Romania. Thus, the need to generate empirical evidences on the rise and fall of media report on the experiences, motivations, and ambitions of Roma migrants from Romania is critical, considering the fact that the dramatic increase of Roma migrants in Western Europe is alarming. This study examined global news coverage on socio-cultural issues of Roma migrants from Romania, using Youtube videos as examples. Furthermore, this study examined the audience mindset on global news coverage of Roma migrants. The method adopted was ethnographic observations and content analysis and 15 news videos of three selected global TV outlets were analyzed; British Broadcasting Corporation (BBC), Cable News Network (CNN) and Aljazeera. The timeline adopted for the analysis was between June 2014 and March 2016 to achieve the objectives of the study. Also, four research questions were raised and adequately answered in this study. From the findings of this study, four major themes were reported by global media outlets. These themes were: (1) European governments under pressure over Roma migration (2) Use of police agents to frustrate Roma migration (3) Roma Migrants as Suspected Criminals (4) European countries were reluctant to accept Roma migrants. Also, the findings of the study indicated two predominant socio-cultural challenges affecting the Roma migrants, which are ethnic marginalization and racial bias. It was recommended that non-government agencies and concerned bodies should work hand-in-hand to provide structures for skill acquisition and human capital inclusion. Furthermore, the EU should reinforce its benefit systems for Migrants as well as partner with media institutions to promote racial tolerance of Roma migrants among EU member states.

[VIDEO INSTALLATION]

Waiting for the Tide to Turn: on the Politics of Volunteering for Refugees

Brigitte Borm (Berlin, Germany)

The installation *Waiting for the Tide to Turn* (2016) reflects on the diverse media representations of volunteers who are assisting refugees on the shores of Lesbos in the spring of 2016. The visitor is invited into a subjective multi-media space to rethink the heroic imagery surrounding volunteers as well as prevailing images of migration and refugees.

A vast image of the sea is projected onto the back wall. The visitor is invited onto a bench in front of it, to immerse oneself into the experience of volunteering and spot for boats. Through wireless headphones one can listen to interviews with other volunteers, and wait. Countering this contemplative waiting, a fragment is looped of someone running towards a boat landing. The loop is evocative of the addictive excitement that many volunteers described in relation to boat landings. On the opposite side, five postcards of objects used by volunteers and refugees are hanging. The cards have written quotes on them - inspired by the ethnographic practice of note-taking.

Based on two months of fieldwork in Lesbos, in which the researcher became a volunteer herself, the installation alludes to the subjectivity and sensoriality within this common experience of helping refugees. Through photography, audio and moving image the installation explores audiovisual and artistic strategies in representing anthropological knowledge. In allowing for multi-vocality and through the practice of montage the installation aims to counter conventional media representation and move beyond a binary representation victimizing refugees and heroising volunteers.

The presentation about the research and installation project will focus on the potential of installation-making within an anthropological context, as well as what practice-based research and montage can offer research on media and mobility.

SESSION 5 // Conceptualizing media through mobility

Friday, 15th September, 14:30 - 16:30

Discussant: Dorothea Schulz

[PAPER]

New Media and Mobility; Theoretical and Methodological Reflections

Kerstin B. Andersson (Uppsala, Sweden)

During the last decades, the “digital diaspora” has surfaced as an important topic in academic discussions. An increasing number of studies deal with the impact of new media and social media on mobility and migrant groups and explores the dynamics and processes involved in the intersection of mobility and new media. It has e.g. been suggested that the new technologies facilitate the flow of people across the planet, that digital technologies are central to diasporic

groups, they constitute the quintessential diasporic medium (See e.g. Coleman 2010, Bernal 2006, Hamel 2009). The research area is evolving and theoretical and methodological discussions have been framed in a broad interdisciplinary context. The subject has been approached from widely differing academic disciplines; anthropology, migration studies, communications studies, globalisation studies, and also studies in new science. Several research topics have been investigated, e.g. family and social structure, identity and cultural reproduction, space, place and the notion of home, and the area of politics. It is a complex field to explore and discuss, and as Axel (2004) states, it is a continuously developing ethnographic terrain, it requires that we reinvent our disciplinary procedures, and our modes of knowledge production. In this paper, I will suggest that an introduction of theoretical and methodological frameworks put forward in media / digital anthropology might have the potential to enhance and develop the research agenda. I will draw on methods developed in the area of “digital ethnography” (see e.g. Ardevol, Gomez-Cruz 2014) and propose that an ethnographic approach lends possibilities to sharpen analytical tools and theories in the very process of empirical research (Hage 2005).

[PAPER]

On the materiality of research: a multidimensional and multisensory ethnography of food and migration

Elsa Mescoli (Liège, Belgium)

This paper stems from my doctoral research on the culinary practices of a group of Moroccan women living in Milan hinterland (Italy). Through a praxeological approach to subjectivation, I could study the food issues at stake in the definition of the self at the individual level and in the statement of a shared belonging at the public one.

A micro-anthropological analysis of the material culture involved was possible thanks to the combination of some multidimensional and multisensory data. First, the use of audio and video recording devices let me register visual and audio records which were later employed together to reconstruct the environment of the ethnographic set, or separately to break up complex data into different significant parts. Secondly, my own body was the instrument through which I gathered sets of sensory information about my object of study, thus incorporating them to be analysed at a further stage of the research.

The use of devices and of my own body throughout my study was also object of constant reflexivity, addressing both the relationships set between the actors involved and the ethnographer on the basis of such use, and the interferences occurred between different instruments or different sensory levels of the research. This presentation, which will be supported by visual and audio materials, aims at illustrating this research and analysis approach and at proving its relevance for an unconventional study of food issues related to migration.

[PAPER]

Migration and the biographies of meaning of Tokunbo among the Yoruba of southwestern Nigeria

Abel Akintoye Akintunde and Ayokunle Omobowale (Iwo, Nigeria)

Migration easily portrays human movement into and out of places, but migration is also a process mediated by intangible meanings of the tangible (things). This study explores migration in terms of biographies of transformative meanings of tokunbo among the Yoruba of Southwest Nigeria across time. Tokunbo is a local nomenclature used in southwestern Nigeria to describe anything “from across the sea”. The term has been used in the last 100 years as a human elitist nomenclature and as social appreciation describing the local prestige ascribed to immigrant children born ‘abroad’ (West) as opposed to those born in Nigeria. To be called tokunbo is to be viewed as part of the ‘privileged’ few rarely honored to be born overseas. Overtime however, the human elitist symbolism of tokunbo has shifted gradually from humans to Imported Used or Second-hand objects coming into Nigeria from the West such as textiles, automobiles and electronics. To explore migration in this sense is to explore the mobility of meanings being attached to tokunbo in Nigeria. This paper explores how not just people and objects move but principally, how meanings of people and things move and voyage transformatively across ‘human-object agency’ within time and the cultural space of southwestern Nigeria. To articulate the nuances underpinning the mobility of tokunbo meanings, this paper explores textual and qualitative data from evolving local research on tokunbo as well as from key actors involved in second hand consumption and merchandise practices in Lagos and Ibadan locations of Southwest Nigeria, popularly recognized as tokunbo culture spaces.

[PAPER]

Seeing and Moving (with) Consumer Drones: Theorizing Media and Mobility

Julia Hildebrand (Philadelphia, USA)

The closely tied pasts of communication and transportation regarding their concepts and practices (Adey, 2010; Carey, 1989; McLuhan, 1964) warrant a closer analysis of the theoretical linkages between media and mobility in today’s highly mobile and media-saturated environments. One emerging technology connecting media and mobility in polarizing ways are consumer drones. Proliferating particularly as a recreational practice in the United States and abroad, the aerial device has triggered a range of positive and negative reactions regarding its capabilities of flying and recording. Yet, what qualities of moving and seeing do consumer drones afford that are unique in comparison to other mobile media? What can consumer drones tell us about the conceptual alignments of media and mobility? Through the multidisciplinary lenses of media ecology (McLuhan, 1964; Postman, 1970) and mobilities theory (Adey et al., 2014; Sheller & Urry, 2006), this doctoral research approaches the mobile drone medium from three angles:

1. What ways of seeing and moving do aerial consumer drone views open up?
2. What ways of seeing and moving do consumer drone practices entail?
3. What ways of seeing and moving are depicted in fictional consumer drone narratives?

To answer these questions, a qualitative textual analysis of drone visuals on social media platforms (e.g. Dronestagram, YouTube) and online festival archives (e.g. the New York City Drone Film Festival), an ethnography of recreational and artistic drone practices in the Philadelphia region, and a critical analysis of consumer drone depictions in US television and film are conducted in a mixed-methods approach. Ultimately, I hope to illuminate the clear linkages between media ecology and mobilities research along with formulating the transdisciplinary theoretical framework of mediating/mediated mobilities.

SESSION 6 // Locative media and mediating location

Friday, 15th September, 17:00 - 19:00

Discussant: Tristan Thielmann

[PAPER]

How GPS sports watches keep ‘active lifestylers’ (im)mobile

Noel Salazar (Leuven, Belgium)

Historically, recreational endurance running arose partially with the aim of controlling the side effects of a ‘seated’ life, i.e. obesity and physical inactivity. This trend developed already in the 19th century, with the emergence of middle classes who had the requisite time and resources. Recreational endurance running became very popular in the 1970s, within the context of renewed societal attention to fitness and physical health, which developed in the USA and spread quickly to other industrialized nations.

Physical endurance activities such as long-distance running can be conceived of as technologies of the self, practices that can be used to transform oneself. However, they do not necessarily free an individual from the domination of disciplinary ideologies. Within the liberal project of self-development, people are required to take responsibility and to regulate their lives in a manner that confirms they are freely choosing individuals while, in fact, they act within clearly defined fields of possibilities. Their ‘choices’ are pertinent to and normalized within the dominant (neoliberal) discourses with which they engage. In this context, endurance runners are model individuals in contemporary society: dedicated, controlled, disciplined, culturally and economically invested in health and self-responsible.

Based on exploratory ethnographic research, I discuss in this paper the crucial role that mobile tracking devices, as markers of an active lifestyle, play in this process. I focus on how the data generated by GPS sports watches are widely shared by runners and their followers on general as well as specialized social media platforms. I disentangle why, paradoxically, these technologies seem to make exemplary mobile people more immobile, because many hours are spent sitting behind electronic device screens to communicate (and seeking social approval for) the mobile performances. I place my critical anthropological analysis within the context of wider societal trends related to self-discipline and self-control.

[PAPER]

Following #adventuremobile: An Analysis of Online Location Tagging Practice

Bilge Gölge (Bilkent, Turkey)

With the emergence of internet and new digital devices, social media became an essential part of our daily lives while the phenomenon is affecting our perception on place during interpersonal communication. At the very beginning of this era, Meyrowitz (1985) presented a diminishing effect of physical space through the information flow in our lives. However, the interaction between the physical and virtual space has become more complex than he suggested. In this paper, I try to look closer this complex relation and analyze demonstrating mobility online by location tagging practice. Herein, the case of Instagram's travelling themed accounts are investigated with this aim.

Following the developments on new media technologies, giving information about one's physical location is a common practice in social media. On Instagram, a group of the platform's active users who are emphasizing their identity as "travellers" and tailoring the sharings accordingly offers a promising example here. In this mobile image-sharing application, images and social network specific language including a labelling system of "hashtags" and location tagging feature reflect their offline mobility into digital realm and imply a negotiation between physical place and online presence. By utilizing research tools of online ethnography, this paper searches for the answers of these questions: What does #adventuremobile mean for the travellers of Instagram? To what extent, the experience of physical mobility has been changed during the information age? What kind of mobility are we observing in today's SNSs context?

[PAPER]

Mobility through and with media: The locative media practices of Syrian refugees using smartphones

Katja Kaufmann (Vienna, Austria)

When it comes to understanding the relationship of media and mobility, nowadays smartphones are a key: Their location-sensing abilities led to the rise of what Frith (2015) and others call "locative media" to conceptualize the social impact of mobile media on everyday life.

A case in point are forced migrants who increasingly make use of smartphones and their GPS function to leave war-torn regions and cross borders in both geographical and political terms. The paper presents findings from two qualitative interview studies with Syrian refugees who came via the so-called "Balkan route" to Austria as of 2015. The GPS function of their smartphones proved to be their principal tool both on the flight and upon their arrival: In tracking their own position in a boat on the Mediterranean or in a smuggler's car, in reassembling with lost relatives by sending each other's locations in WhatsApp, or later, in finding the way to their language course in the new surroundings of a foreign city despite linguistic and cultural barriers. Smartphones and the use of locative media are thus crucial means for forced migrants to cope with the complexities of their lives and the challenges arising from changing societal and political conditions.

In times where a large proportion of the world's population is in possession of smartphones, understanding how these mobile media technologies enable, direct, and interrelate with people's movement becomes indeed a prerequisite for understanding contemporary society.

[FILM]

Points of Presence

Adam Fish, Bradley Garrett, Oliver Case (Lancaster, UK/ Sydney, Australia)

Few users of social media and mobile devices recognise how their everyday swipes, likes, and retweets mobilises a global megastructure that spans the earth, impacts ecologies, and plunges under the sea. This experimental 20-minute video submerges the audience in the socio-ecological tangles of the materiality of the internet. It shows what can be seen and mediates the unseen. The video focuses not on the consumerism surrounding digital culture but rather on the symbiotic relationship between information infrastructure and the geographic, geologic, oceanographic, and atmospheric elements, immersing the audience in the textures, sounds, vertical vision, of the digital ecology of the North Atlantic. 'Points of Presence', through tracing several undersea cables, reveals how the internet is a material political object intertwined with the natural environment, human labour, and the mobility of data.

The film was shot by Adam Fish (Lancaster University) and Bradley L. Garrett (University of Sydney) in Iceland, Faroe Islands, Shetland Islands, and London. It was edited by Adam Fish and Oliver Case (both Lancaster University) Bradley L. Garrett (University of Sydney). The score is by Jon Christopher Nelson at the University of North Texas College of Music.

SESSION 7 // Media and professionalized mobility

Saturday, 16th September, 09:00 - 11:00

Discussant: TBA

[PAPER/VIDEO PRESENTATION]

To Live and Die in LA: Space, Place, and (Im)mobility Among the Latino Paparazzi of Los Angeles

Vanessa Díaz (Los Angeles, USA)

Paparazzi are routinely denigrated in contemporary public discourse. Mainstream American news articles refer to them as “untrained,” “corner-cutting” “foreigners working on...questionable visas,” while online reader comments call them “bottom feeders” and “illegals” who should “be deported.” Thus, the paparazzi's vilification in the U.S. is intertwined with the current demographics of the profession, as today's Hollywood paparazzi are predominantly Latino men, including U.S.-born Latinos and Latin American immigrants. The paparazzi's informal labor and minority status positions them as public scapegoats for what is wrong with celebrity media. This

paper analyzes the complex politics at play in this segment of the entertainment industry by focusing on the story of the young paparazzo Chris Guerra, who was killed in 2013 while on the job in Los Angeles.

Guerra's story highlights the disparate treatment and (im)mobilities afforded to particular laborers within the celebrity industrial complex. Despite a recent proliferation of laws in California to protect celebrities from paparazzi, Guerra's experience exemplifies the pattern of policing paparazzi, demonstrating that the party facing physical (rather than perceived) violence in celebrity/paparazzi interactions is the photographers.

This hybrid paper/video presentation brings together mobilities theory and anthropology of movement, promoting a transdisciplinary conversation around regulated movement, (in)visible borders, resistance, and stillness. I utilize digital and mobile methods, including "hashtag ethnography" (Bonilla & Rosa 2015) and "mobile video ethnography" (Spinney 2011) to address the social and moral implications of paparazzi work, and methodological questions around studying on-the-move cultural producers. Ultimately, this presentation brings to light the ways in which Latino stereotypes (Chavez 2008; Dávila 2008) contribute to (im)mobility of Latino paparazzi in Los Angeles.

This presentation is derivative of my book project, *Manufacturing Celebrity: How Women Reporters and Latino Paparazzi Build the Celebrity Industrial Complex* (under contract with Duke University Press). This work was inspired by my experience as a red carpet reporter for People magazine.

[PAPER]

An exploration of the identification and built communities of digital nomads as online freelance workers and travellers

Rosie Scott (St. Andrews, UK)

This paper will explore digital nomads as an online and in-person community, examining the ways in which they approach the concepts of self-identification, community, and sense of home. Digital nomads can be primarily understood as people who are able to maintain their employment without a fixed-location and often let this mobile characteristic of their professional life define their social life as well (Makimoto and Manners, 1997). New media and technological development have been vital in producing new forms of mobile lifestyles thus creating categories in which people have (re)defined themselves, their homes and communities to which they feel ties to (Miller and Horst, 2012; Delanty, 2010). Drawing on fieldwork comprising of interviews conducted online and in-person, and participant observation at the 2016 European Travel Blog Exchange Conference, Stockholm (TBEX), the paper will address themes of terminology and identity, in-person and online community in a hypermobile life, motivations for mobility and attitudes towards the prospect of a mobile domestic home versus the notion of a global sense of home. I will examine what has made this lifestyle accessible, most notably, developments in technology and globalization and then situate the digital nomad within the anthropological context of tourism as a beginning point in which to theorize this particular lifestyle. Lastly, I will briefly explore the possibilities of mobile life with

reference to conceptual ideas of portable domestic homes, which function similarly to compact technologies.

[PAPER]

Circulating Cultures of Expertise in a Digital Age: Professional Practices of Energy Consultants in Northern Europe

Christian Ritter (Dragvoll, Norway)

This ethnographic investigation examines how knowledge is disseminated within the professional networks of energy consultants in Northern Europe. Energy knowledge circulates in communities of interpretation (Mason 2016). Expertise in energy usage, climate change, and sustainability is mainly presented and evaluated at energy events, including roundtables, industry conferences, and summits. Event organizers and attendees increasingly engage in digital platforms designed for these meetings. This paper thus assesses the relationship between professional travel practices and uses of digital media among energy consultants by analysing changing patterns of participation in and presence at energy events. The twofold purpose of the study is to trace the formation of professional networks among energy consultants and to gain a better understanding of their communicative practices before, during, and after energy events. Committed to a mixed-method approach to cultures of expertise, the study combines data-driven methods with qualitative research techniques. 30 in-depth interviews with energy consultants will be gathered and participant observation has been conducted at field-configuring events (Lampel and Meyer 2008). I have primarily harvested social media data from the Application Programming Interfaces of Twitter and Facebook and used the software application Gephi to visualize networks. Crafting ways of knowing about energy is anchored in developed skills, semiotic-epistemic competence, and a pragmatic relation to the world (Boyer 2008). The preliminary findings of the study suggest that the energy consultants under investigation strategically combine corporal travel to and digital presence at energy events to secure assignments and find business partners. Contributing to an emphatically renewed anthropology of knowledge (e.g. Crook 2007; Cohen 2010), the paper will unravel current transformations of the everyday of knowledge workers and performances of corporate identities circulating through platforms and places.

[PAPER]

A city on layers: Buenos Aires, Uber and mobility infrastructure

Juan Manuel del Nido (Manchester, UK)

Based on 12 months of ethnographic research conducted in Buenos Aires, Argentina, in 2015 and 2016, this paper will analyse the relations between the mobilities and circulations new media enables and the immobilities that underpin them. On April 12th, 2016 Uber announced on Twitter that it was launching its platform in the Autonomous City of Buenos Aires, Argentina, later that day. Less than 24 hours later several taxi driver associations called for legal action and a city judge mandated the interruption of the service. His orders were legally sound but impossible to

follow. This not simply because “internet is out there all around us” like some sort of immanent flow, but rather because Uber exists via a concrete, spatialised internet infrastructure of cables, antennae and electromagnetism that follows more organically the expansion of the Greater Buenos Aires area, spilling over and beyond the city proper into the contiguous jurisdiction that the judge cannot, by the very principles that underpin the political philosophy of the republic, infringe. Therefore, first, through the example of Uber, this paper expands on Urry’s (2002) argument that there is no such thing as pure mobility – all flows and circulations are always underpinned by some form of “mooring”, in this case the materiality enabling internet. Secondly, I argue that it is precisely because of the immobile materiality indispensable to the flows and connections of media that we should revitalise discussions on the politics, spatiality and bordering practices that media, old and new, both enable and depend on.

SESSION 8 // Art and participatory practice

Saturday, 16th September, 11:30 - 13:30

Discussant: TBA

[PARTICIPATIVE WEB-PROJECT]

Drawing Experience on the Move: a Participative Web-project as Resistance to Migration Control

Morgane Dujmovic (Aix-Marseille, France)

In a web-video posted in 2016, Zygmunt Bauman explains how originally “very well off” individuals embody precariousness throughout forced migrations during the so-called “crisis”. Rooted in social and radical geography, my study departs from the analysis of migration control dispositif in the Balkan, showing how institutional assignments construct socio-spatial constraints and precarization. However, precarious migrants deploy thorough relational, computational and geographical knowledge and know-how through migrating. Following the theories of autonomy of migration, migrants’ tactics, skills and solidarities can be interpreted as resistances to migration securitization.

From fieldworks in border, camps and deportation spaces, my research and teaching activities turned to develop a web-project designed as a counter-dispositif aimed at drawing migration experiences beyond border restrictions. At the crossroad of research, art, digital and migratory practices, this transmedia work gathers diverse materials co-constructed with migrants throughout participatory observations and in-depth interviews: notes, soundscapes, photographs, animated maps, drawings, paintings, song lyrics, music and video clips. The website architecture is composed of three sections: an interactive web-documentary based on sensitive and critical cartography; a resource centre linking institutional websites and social media; an internal database connected to a tool of dynamic cartography on an interface accessible for uninitiated actors.

This web-project aspires to employ the team of migrants who contribute to the page design and its translation to Arabic and Farsi. It is conceived as a pedagogical tool for a wide dissemination of the results of research towards students, pupils, civil society as well as people on the move.

[PAPER/ PERFORMANCE]

Mediating Inner Power and Collective Identity. Participation and (dis-)embodied media practices in Indonesian Martial Arts

Patrick Keilbart (Cologne, Germany)

Indonesian Pencak Silat is essentially linked with esoteric knowledge termed “Inner Power”. Media representations of Inner Power trigger discourses about (sensory) potentials and limitations of new media technologies and their (dis-)embodiment – their extension or reduction of the body as a medium.

[PAPER]

Ai Weiwei on refugees and mobile phones

Javier Caletrío (Mobile Lives Forum)

Since 2012 Ai Weiwei and his team have been pursuing an artistic and humanistic approach intended to show the daily reality of refugee camps across Europe (Isle of Lesbos, Idomeni located at the Greek-Macedonian border, Tempelhof in Berlin, etc.). It was within this context that the Mobile Lives forum asked Ai Weiwei to undertake specific work on how refugees use Smartphones. With help from sociologist Mimi Sheller, the images and videos produced during this project were analysed to provide insight into the role played by Smartphones for refugees as they move – both physically and virtually – across the eastern Mediterranean and Europe. This led to the ‘Connected Refugees’ project, which can be viewed at our virtual exhibition gallery: <http://artisticlab.forumviesmobiles.org/en/the-refugee-project>

In December 2016, Ai weiwei and his team invited us to their studio in Berlin for an interview about his views on this project. The two videos that will be shown in Cologne titled ‘Genesis of an Artistic and Political Approach’ and ‘The Vital Smartphone’ bring Ai Weiwei into conversation with sociologist Mimi Sheller, art researcher Guillaume Logé and Mobile Lives Forum co-director Christophe Gay.

SESSION 9 // Shaping mobility through media

Saturday, 16th September, 14:30 - 16:00

Discussant: Martin Zillinger

[PAPER]

Media, context and the shaping of contemporary movements across the Atlantic

Marta Vilar Rosales (Lisbon, Portugal)

The paper examines the role of media in the movement of people and things between Portugal and Brazil, from 2011 to 2016. It explores the media contents generated in Portugal, the imaginaries they triggered and the targeting strategies and uses made of the information displayed to analyse this specific two-ways circulation.

For the past eight years, Portugal experienced significant emigration flows due to the economic crisis and an aggressive political campaign aimed at attracting specific immigrant groups from all over the world potentially interested in investing in the country. Media played a significant role in both processes, by strategically producing and displaying information, not only about opportunities abroad, but also about the attractiveness of Portugal for high middle class families and businessman from all over the world. Drawing on ethnographic fieldwork carried out in the last five years, this paper explores the particular circulations between Portugal and Brazil, two countries strongly connected by long and intense colonial and post-colonial emigration and immigration experiences. It will focus on: a) the contents generated and made available concerning Portugal as an attractive immigration context to the Brazilian high middle classes; b) the knowledge generated and made available concerning Brazil as an attractive emigration context to the Portuguese young middle classes; c) the targeting strategies at play which allowed the simultaneous exploration pulling and pushing aspects both in Portugal and in Brazil; d) and how Portuguese and Brazilians on de move interacted with and used the contents displayed to feed imaginaries and expectations and plan their trajectories and positioning strategies.

[PAPER]

Digital freedom vs Physical immobility: The role of ICTs in the lives of forced migrants in Greece

Maria-Nerina Boursinou (Leicester, UK)

Almost two years have passed after the refugee situation in Middle East escalated and led massive waves of populations to flee their countries and enter Greece in their way to northern Europe. Today, most of these displaced people have now found themselves in limbo. Trapped behind wired fences and blocked from crossing the desired but inaccessible European borders, refugees and migrants (are asked to) reside in several different types of accommodation and reconstruct their everyday under the precarious conditions that life in transit bears. During their journey and while in waiting, the importance of digital media, Information Communication Technologies and technology (ICT) in general has proved to be of high importance primary for

reasons of survival but also for maintaining communication with the homeland, passing time, creating some normality and so on.

My research focuses on 'access and use of ICTs by the forced migrants in Refugee Camps, Housing Squats and Immigration Detention Centres in Greece'. I adopt a multi – sited ethnographic approach in a time frame of one year, where the concepts of everyday life and the politics of space are central. Specifically, through observations, informal talks and semi-structured interviews I aim to understand if (and if so, how) the experience of everyday is linked with the particularities of each space and whether this can have an effect in the conditions of access and the uses of digital media by forced migrants. My thesis aims to do a threefold contribution: Initially, it focuses on a country that has been and continues to be one of the main entrances to Europe for migrants and refugees so it comes to join other timely academic (and journalistic) efforts which deal with the living conditions of the migrant/ refugee population from an everyday life perspective. Moreover, it hopes to make an addition to research that highlights the importance of safe and quality internet provision for migrants/refugees by showing the variety of uses and its importance to the people's survival and well-being. Finally, it wishes to contribute to the emerging body of literature that touches and bring to the forefront the issue of immigration detention, from a critical point of view.

In the "Anthropologies of Media and Mobility" workshop I should present preliminary fieldwork data in order to: a) show how (forced) migrants construct their daily life within the abovementioned spaces, b) create a typology of online/offline uses of ICTs focusing on those aiming to transcend physical immobility and c) explain if and how digital media can be used as a means for exercising agency and facilitators of organisation and struggle towards imposed spatial limitations.

[PAPER]

Reflecting on teenager practices mediated by mobile devices. Methodological challenges for digital ethnographers

Pilar Lacasa and Julián Prieto de la Fuente (Madrid, Spain)

This paper focuses on the challenges digital ethnography faces when analysing specific mobile-mediated everyday practices that are part of children and youth cultures. The use of digital tools requires transforming research activities from a double perspective. Firstly, because children and adolescent practices are mediated by mobile communication tools that allow them to participate in online environments combined with their everyday offline scenarios (Boellstorff, Marcus, & Taylor, 2012; Rogers, 2013). Secondly, the Internet and other digital technologies provide new analytical tools that interact with developmental and literacy theories and even transform the basic principles of traditional methodologies such as ethnography (Jenkins, Itō, & Boyd, 2015). We explore the methodological challenges taking our own research (Lacasa, de-la-Fuente, & Martín-Garrido, 2016) as an example. We focus on eleven workshops which took place in a community centre oriented to propose design models to help create interactive digital environments and which provide new forms of human knowledge creation. The task is to analyse human practices by combining multiple written and visual sources of online and offline data,

organised according to several levels of analysis: individuals, collective practices during the workshop and cultural dimensions of activities (Correa-Chavez Maricela, Mejia Arauz Rebeca, & Rogoff Barbara, 2015; Hjorth, Horst, Galloway, & Bell, 2017). The results and discussion will focus on five methodological challenges considering the tasks that (Hammersley & Atkinson, 2007) proposed for classical ethnography. We will be focusing on the use of mobile devices by young people: 1) working in everyday contexts, both online and offline; 2) considering a range of sources when they use mobile devices; 3) being involved in unstructured data collection, such as those coming from the offline workshops and online communities; 4) focusing on a few cases in depth and considering several levels of analysis, and 5) interpreting the meanings that people build and share.