

ETHNOGRAPHERS OF CAPITALISM



*Economic
Anthropology
Days in
Athens*



21-22 May 2024

Panteion University of Social and Political Sciences
French School at Athens
French Institute of Greece

INTERNATIONAL CONFERENCE

**What happened to domestication? Hierarchies,
tensions and mutuality in domestic life and economy
in post-welfare Southern and Eastern Europe**

TUESDAY

MAY 21

**French Institute of Greece
Amphitheater Gisèle Vivier**

9.30-10.00 | Registration

10.00-10.45 | Welcome Addresses

Christos Papatheodorou

(Professor, Vice-Rector of Panteion University of Social & Political Sciences)

Katerina Kouravelou

(Professor, Director of the Hellenic Foundation for Research and Innovation)

Gerasimos Makris

(Professor, Director of the Laboratory of Anthropological Research,
Panteion University)

Aliki Angelidou

(Assistant Professor, DOMECON Project PI, Panteion University)

10.45-12.15 | Session 1

Resilience and moral discourses on economy, labour and crisis

Chair: **Gilles de Rapper** (Professor, French School at Athens)

Antonio Maria Pusceddu (Center for Research in Anthropology (CRIA),
Lisbon)

*Resilient domestication or domesticating resilience? A critical exploration
of household strategies, climate policies and energy transition in post-welfare
Southern Europe.*

 **French Institute of Greece
Amphitheater Gisèle Vivier**

 **Panteion University of Social and Political Sciences
Amphitheater Sakis Karagiorgas II**

 **French School at Athens
Conference Hall**

Giorgos Poulimenakos (PhD Candidate, University of Oslo)

"The saint-Chinese is watching over us": the "domestication" of global supply chain labor in the privatized container port of Piraeus.

Aliki Angelidou (Assistant Professor, Panteion University) and **Miladina Monova** (Chief Assistant Professor, Bulgarian Academy of Science)

Shifts from tobacco production "to something else": Domestication as an ongoing struggle in two Balkan towns in the post-welfare era.

12.15-12.45 | Break

12.45-14.30 | Session 2

Kinship networks, cooperation and informality

Chair: **Andreas Notaras** (Assistant Professor, Panteion University)

Stamatis Amarianakis, (PhD, University of Barcelona)

Grassroots structures of provisioning and kin-based institutions of mutual aid: Inter and intra-household resource circulation during the Greek economic crisis.

Dimitris Giannakopoulos (PhD Candidate, University of Ioannina)

Performing informality in the Greek countryside: kinship and citizenship.

Ilia Iliev (Professor, Sofia University "St. Kliment Ohridski")

Coordination vs cooperation. Small Sarakatsani farmers in Shipka, Bulgaria.

Valentini Sampethai (PhD Candidate, Panteion University)

Contradictory capitalist institutions: tracing labour practices across the household and the cooperative.

14.30-16.30 | Lunch Break

16.30-18.00 | Keynote Lecture:

Gerald Creed (Professor, The City University of New York)

Domestication is Hard Work.

WEDNESDAY

MAY 22

**Panteion University of Social and Political Sciences
Amphitheater Sakis Karagiorgas II**

09.00-10.45 | Session 3

Gender, agency and social reproduction

Chair: **Petros Petridis** (Assistant Professor, Panteion University)

Patrícia Alves de Matos (Senior Researcher, Center for Research in Anthropology (CRIA), Lisbon)

The politics of distributed agency in crisis contexts: livelihood struggles beyond abstract potentials and capabilities.

Andreas Streinzer (Postdoc Researcher, University of St. Gallen and Institute for Social Research, Frankfurt)

Failing at good-enough domesticity in Volos? Flatmates, lovers, friends, partners and the challenge of 3rd wave relatedness for 2nd wave theories of social reproduction.

Detelina Tocheva (Tenured researcher, National Centre for Scientific Research, Paris)

God at home, God at work: domestication and women's labour in the households of priests belonging to the Bulgarian Orthodox Church.

Derya Nizam (Associate Professor, Izmir University of Economics)

The social and economic impacts of the local food market on rural women's lives.

10.45-11.00 | Break

11.00-12.30 | Session 4:

Households as workplaces, workplaces as homes

Chair: **Dimitra Kofti** (Assistant Professor, Panteion University)

Phaedra Douzina-Bakalaki (Adjunct Lecturer, University of the Aegean)

"This is neither a home, nor a factory": The multiple rewards of unremunerated labour.

Georgia Rina, (Adjunct Lecturer, University of Ioannina and Postdoc Researcher, University of Macedonia)

The crisis as an opportunity or the opportunity in the crisis? Multiple readings of the Greek business world in the period of economic instability.

Helin Kardelen Kavuş, (PhD candidate Middle East Technical University)

Households as workplaces in migration: Blurring meanings of work-home and mobile-immobile.

12.30-12.40 | Break

12.40-13.00 | Introduction to film Night Shift

Valentini Sampethai (PhD Candidate, Panteion University)

and **Loukas Koubouris** (Freelance Film-maker)

13.00-14.00 | Film screening

**French School at Athens
Conference Hall**

BOOK LAUNCH

**Broken Glass, Broken Class:
Transformations of Work in Bulgaria
Dimitra Kofti, Berghahn, 2023**

18.00-19.30

Chair: **Gerald Creed** (City University of New York)

Participants:

Alexandra Bakalaki (Aristotle University of Thessaloniki)

Iliia Iliiev (Sofia University "St. Kliment Ohridski")

Dimitra Labropoulou (National and Kapodistrian University of Athens)

Detelina Tocheva (National Centre for Scientific Research, Paris)

19.30 | Closing Cocktail

LIST OF ABSTRACTS

Session 1

Antonio Maria Pusceddu, *Resilient domestication or domesticating resilience?*

A critical exploration of household strategies, climate policies and energy transition in post-welfare Southern Europe.

This paper proposes to discuss domestication at the intersection of political economy and political ecology, revisiting the critique of adaptationist approaches in the context of the current climate crisis and "green" capitalist restructuring. My aim is to engage in critical conversation with resilient thinking (a sophisticated rebirth of "adaptation") through the examination of "domestic economies" in the context of climate policies and energy transition (or *expansion*). The paper is based on empirical research carried out in two industrialized regions in Italy (Brindisi) and Portugal (Sines), home to oil-based industries and relevant energy infrastructures. While these regions differ in their position within the respective national economy, they are both affected by ongoing or complete processes of deindustrialization (coal-based industries) and targeted by the proliferation of new "green" projects (e.g. green hydrogen production) and expansion of LNG infrastructures. They also differ in relation to the scale and relevance of informal economies, while sharing the significant expansion of tertiary sectors that coexist with (and often depend on) the presence of oil corporations and energy utilities. This scenario is inscribed in the context of the persistent austerity that informs southern European post-welfare policy orientations, particularly public spending cuts and wage repression. As a result, both regions are confronted with impoverished welfare provisions and the multiscalar pressures of market-oriented environmental governance, resulting in the growing territorial competition for the attraction of private corporate "green" investments and in precarious labour arrangements. The paper aims at discussing how the interaction of these factors affects household strategies and social reproduction practices, both in their daily and inter-generational arrangements, prospects and aspirations. By doing so, the paper seeks to explore domestication as a useful framework to critically approach resilience thinking in the context of climate crisis and energy transition.

Giorgos Poulimenakos, *"The saint-Chinese is watching over us": the "domestication" of global supply chain labor in the privatized container port of Piraeus.*

The Dockworkers' Union of the Port of Piraeus (DUPR) is one of Greece's strongest and most active labor unions, following a global tradition that associates dockworkers with strong syndicalist dispositions and significant struggles. However, despite their staunch opposition and series of strikes from 2009 to 2016, the port was eventually fully privatized and sold to the Chinese state-owned company COSCO, integrating Piraeus into global supply-chain networks. Based on a year of ethnographic fieldwork in Piraeus and among DUPR, this paper discusses a series of paradoxical phenomena emerging from this concession. While as a public enterprise, employment in the port after the 90's was dictated by an impersonal, algorithmic process run by the state, which measured automatically the social and educational criteria (depending manual or clerical positions) of the applications, with COSCO taking over and after a negotiation between the management and DUPR, the union is now informally suggests new employees to the company, and practically is having the final word over new recruits. Traditionally, labor in the docks was a matter of kinship and social networks until the mid-20th century. Today,

a global entity like COSCO allows for the re-domestication of labor in Piraeus, creating once again space for interaction between kinship networks, cultures of reciprocity, moralities, and ultimately, resistance. I will demonstrate how the DUPR's committee, by selecting close relatives of dockworkers that are union supporters, expects not just good performance in the workplace but also loyalty and participation in activism and strikes in return. As a result, the concession to a global agent as COSCO is associating labor with aspects of domestication and the subsequent cultural codes embedded in it. Firstly, labor is becoming an affair of the general "family" (as they often call themselves) of the dockworkers. Secondly it triggers a sequence of obligations and reciprocities between the members of the families that benefit from this employment system and between the families and the union, leading ultimately to the reproduction of the union's power, enabling it as a result to "domesticate" the unruliness and deregulations of the global logistical labor trends.

Aliki Angelidou and Miladina Monova, *Shifts from tobacco production "to something else": Domestication as an ongoing struggle in two Balkan towns in the post-welfare era.*

This paper focuses on domestic economy and examines how people reflect on change and uncertainty resulting from the dismantlement of the welfare state in two Balkan towns historically marked by small family production of tobacco: Agrinio in Greece, where tobacco has gradually become a minor economic occupation since the country's accession to the EU, and post-socialist Prilep in North Macedonia, where this century-old cash crop still persists. Drawing on recent ethnographic research we comparatively explore the concept of domestication (Creed 1995, 1997), by focusing on how families maneuver in their efforts to make a living in the era of polycrisis. We are particularly interested in situations where people draw upon their past experiences, whether critically or with nostalgia, in their ongoing efforts to secure livelihoods. What is at stake in interactions and struggles within the domestic sphere? How do people confront economic policies of external actors (state, municipality, entrepreneurs) engaged in promoting alternative crops and means of subsistence? We also explore household narratives and why tobacco still appears as a landmark evoking stability and times of state-regulated economy when life was "worth living" (Ferguson 2015). This contribution engages in the discussion on domestication, approaching it not only as an ongoing process, but also as a *long durée* collective experience involving several generations within a family that have navigated through different types of political economies over time.

Session 2

Stamatis Amarianakis, *Grassroots structures of provisioning and kin-based institutions of mutual aid: Inter and intra-household resource circulation during the Greek economic crisis.*

During the recent Greek economic crisis, neoliberal austerity cuts on welfare provisions and the shrinking of peoples' available income had challenged social reproduction patterns. Households, in times of crisis, had proven to be resilient socio-economic micro-structures which modify their boundaries to accommodate the needs of their members and their resources are mobilized to sustain social reproduction. In this paper, I examine household transformations and resource pooling and distribution practices

by focusing on their gendered and generational aspects. Through an ethnographic approach, I compare different household arrangements and domestic network topologies in Chalkida, a mid-sized post-industrial city in Greece which, thanks to its prominent geographic location, offered a multitude of food production activities. My analysis is based on the materialization of inter and intra-household relationships of interdependence through the circulation of resources, such as income, subsistence, care, and other types of paid or unpaid labor within domestic networks of proximity. Lastly, I showcase how the folk economic culture of grassroots structures of provisioning and kin-based institutions of mutual aid are interconnected with broader, historical, political, and socio-economic developments in Greece since 1950s.

Dimitris Giannakopoulos, *Performing informality in the Greek countryside: kinship and citizenship.*

In a destabilized setting, marked by the chronic economic and social crisis, informality often appears to be the only viable solution for people who struggle to mitigate uncertainty and vulnerability. In the rural area of Agrinio in Western Greece, all kinds of agricultural goods, from olive oil and livestock products to tobacco and alcohol, are produced by small family farms, informally distributed and finally, consumed by relatives or friends. By circumventing both the tax-imposing state and the powerful middlemen, producers and consumers of unreported farm goods maintain a space where economic action is conducted through a range of relationships, predominantly family ties. As informality is publicly performed, kinship is involved in establishing an ethical basis and a normative framework for informal activity. When such a framework is in place, those who align with its provisions become part of the group establishing it, while dissenters are excluded. Citizenship is indeed flexible (Ong 2006), but what is decisive to the question of who is 'in' or 'out' is not simply the economy, or the content of laws or policies, but rather how these boundaries are negotiated on the ground. The aim here is to use informality as a lens to investigate how different notions of belonging, employed by differently situated actors, intertwine in everyday life to produce the current definition of citizenship.

Iliia Iliev, *Coordination vs cooperation. Small Sarakatsani farmers in Shipka, Bulgaria.*

The paper presents the role of family and kinship networks in economic activities of Sarakatsani farmers in Shipka, Bulgaria. I argue that such networks predictably enhance mutual trust and informal transactions, but on the other hand prevent formal cooperation and official business partnerships. The local Sarakatsani try to avoid direct conflicts between members of their community and prefer fluid business partnerships, where the exit is possible without open confrontation. A section of the paper discusses the mostly symbolic role of elderly people as conflict mediators. The paper is based on long-term ethnographic research in the town, where the author is a registered farmer.

Valentini Sampethai, *Contradictory capitalist institutions: tracing labour practices across the household and the cooperative.*

Amidst contexts of ongoing capitalist crisis, neo-substantivist approaches in economic anthropology have expressed a renewed interest in the household as well as the cooperative. At times, this attention has assumed a romantic tinge, combining a nostalgia for an idealized pre-capitalist past with a hope for alternative modes of organizing labour and property in the present and future. Based on field research with fishing cooperatives

operating on state-owned resources in the Mesolongi-Etoliko lagoon in Western Greece, this paper zeroes in on the specifics of labour across the cooperative and the family. Fishing cooperatives in the area display a historical trajectory that mixes different kinds of political preoccupations and legacies, and which results in a form of cooperative organization that combines collective work arrangements, state management, and the model of small-scale family-based production that has been persisted throughout the history of Greek capitalism. Following critical research by anthropologists such as Kasmir (1996), I show that cooperatives are not a self-evident category, but are actually constituted by a wide array of labour arrangements, in this case often closely resembling family enterprises that engage formal and informal work. I furthermore argue that in the specific field, the necessity of probing the content and organizational specificities of collective labour arrangements comes hand in hand with moving away from a view of households/families as opaque economic units, and instead questioning the labour and class divisions that emerge within them based on seniority and gender. In such a reading, both cooperatives and households are understood as contradictory institutions that weave capitalist, classed relationships with modes of collaboration and survival. Critical perspectives from labour and feminist scholars are necessary to go beyond romanticized depictions, and to understand how production and social reproduction take place across these spaces.

Keynote Lecture

Gerald Creed, *Domestication is Hard Work*.

I first employed the term domestication to describe my observations of village and household economies in socialist Bulgaria during the late 1980s, but the suitability of the term only became obvious to me in research I conducted in the early postsocialist period. The removal of high-profile socialist elements exposed their connections to less obvious practices as the latter also failed and faltered in response, revealing the interdependent nature of household, village, and state agendas. I concluded my monograph on these processes with the optimistic hope that villagers might be able to use some of the tactics and knowledge they deployed to domesticate socialism to ameliorate the development of capitalism. Subsequent research in other villages in Bulgaria, and a recent return to the village of my original research has convinced me that while there are outcomes that suggest continuing domestication, any such dynamic has been significantly reshaped and restrained. In this lecture I ask what this comparison might tell us about the process of domestication, its limits and possibilities, as well as the contexts and factors that favor or obstruct it. Pursuing these questions can also shed new light on how domestication developed and operated under socialism, and how the concept compares with other models for representing the articulation of household economies with the political and economic forces that impact them.

Session 3

Patrícia Alves de Matos, *The politics of distributed agency in crisis contexts: livelihood struggles beyond abstract potentials and capabilities*.

This presentation seeks to re-evaluate the nature and politics of agency in the context of legacies of austerity and wealth disparity, which have exacerbated gender-based inequality, altered the relationship between citizens and the state, and redefined household provisioning dynamics. It poses the question of how agency, or its potential,

is negotiated within crisis situations shaped by rapid economic and political changes. Drawing on ethnographic research in post-crisis Portugal, the presentation analyses the role of feminised care work, investments, and relationships in responding to the material (such as food, shelter, and income) and immaterial (such as recognition, value, and inclusion) needs of impoverished individuals and working-class households in the face of rising unemployment, economic hardship, hunger, and welfare dispossession. It examines how essential needs are fulfilled and defined through care in daily household provisioning and community life and how needs are mobilised as value categories to resist predetermined inter-generational austerity futures. Throughout the presentation, agency is viewed not as a privileged quality of structures or subjects but as the outcome of relational and negotiated processes in conditions of unequal access to essential livelihood resources and claims-making instruments to fulfil fundamental needs. Critically expanding on feminist approaches, this presentation argues for the relevance of ethnographically informed inquiries into the distributed character of agency in crisis contexts, which produce conditions of compromised agency in the present and the future. Against an ideal of agency constituted by abstract capacities and potentials, this presentation revalidates the affective, situated, domestic, relational, and empathic acts and bounds that sustain, promote, and restore individual and household agency needs and claims within and against historical relations of subordination, inequality, and exclusion.

Andreas Streinzer, *Failing at good-enough domesticity in Volos? Flatmates, lovers, friends, partners and the challenge of 3rd wave relatedness for 2nd wave theories of social reproduction*.

The contribution develops ethnographic observations about labour, sexuality, and the household by discussing everyday attachments and detachments in the life of a middle-aged bisexual and polyamorous woman in Volos between 2015 and 2017, Bellinda. She lived in a shared flat and had questions; about age and chrono-normativity (do I live like a teenager?), generations and gendered expectation (did my mother work so hard so I can not marry?), and solidarity and its ends (how much to keep and share with flatmates?). Her thoughts also circled whether she could mitigate her creeping impoverishment by a monogamous relationship and its domestic hope for resource pooling. When her father died, she inherited his village house in nearby Agria, and a former lover and then homeless friend moved in. The shared domesticity quickly derailed with conflicts about the necessity or impossibility of detaching romantic, economic, and sexual forms of relatedness. As it goes, the unsuccessful good-enough domestication of their relatedness exacerbated around washing dishes, weeding gardens, and dirty laundry on the floor.

This in-depth ethnographic case allows to ask a few questions for an ethnographically based challenge to social reproduction theory (SRT). Its tenets hand us down the analytics of second-wave Marxian feminism. However, the complex entanglements of economic, sexual, and romantic aspects of relatedness around Bellinda challenge its sometimes essentialist formulations of "doing" relationships, domesticity, gender, and sexuality. To attempt a good-enough integration of SRT with queer anthropology and theory, I will bring together recent attempts at materializing queer studies and queering social reproduction theories. Finally, merging the ethnographic and the theoretical, the paper closes with a discussion of what queer domestic lives during multiple crises can tell us about reciprocity, relatedness, and the normative and material power of "the household" in Greek ethnography.

Detelina Tocheva, *God at home, God at work: domestication and women's labour in the households of priests belonging to the Bulgarian Orthodox Church.*

This paper addresses the households of Orthodox priests belonging to the Bulgarian Orthodox Church as a specific form of a collective labour arrangement shaped by evolving organizational constraints established by the Church, transformations in the encompassing economic and political conditions, and the imposed or chosen prescription of gender roles. The analysis draws inspiration from Gerald Creed's seminal work on domestication: a process of constant adaptation to continuous top-down reforms through people's ordinary actions. This process, in turn, ends up pushing the system to transform. The concept has powerful potential to inform an anthropology of the households of priests under changing political and economic circumstances while revealing transformations within church life. It can pave the way for a new approach to the Bulgarian and other Orthodox churches where, under state socialism as well as market economy, marriage has been a prerequisite for ordination, and a viable household a key condition for the existence of parish clergy.

The paper draws on ethnographic fieldwork conducted since early 2023 in Sofia and Sofia region, Bulgaria. The ethnographic data allow to distinguish between two general models of domestic organization and female employment patterns found among, respectively, households formed in the second half of the 1980s, still under state socialism, and those that formed after the regime change in 1989. While the statutes of the Church proscribe several kinds of occupation for the priests and especially for their spouses, at present, a large variety of female professional trajectories are found on the ground, with the functioning of every local church having to adapt to, among other things, the career choices of the priest's wife.

Derya Nizam, *The social and economic impacts of the local food market on rural women's lives.*

Presenting a case study of a marketplace where rural women sell the food they make at home, this research examines the impact of local food markets on women's social and economic lives. Data was collected through structured interviews with 75 women who sell their products in a local food market in Aegean Region of Turkey. The women were interviewed about their production and marketing strategies, economic returns, physical health, well-being, emotions, dietary and lifestyle choices. Many of the women reported their overall health and wellbeing improved that after they started selling handmade food at the market. While stress, burnout, anxiety, anger, and loneliness all decreased, nearly all of the women surveyed reported an increase in positive feelings such as pleasure, joy of life, self-confidence, solidarity, and dignity. Despite the fact that rural women are dependent on home-based production due to a lack of professional experience or capital, the local food market enables these women to benefit in ways such as entering the public sphere, becoming visible, valuing their labor, supporting other women, creating social capital, realizing their own worth, and acting as social actors for the future of their communities.

Session 4

Phaedra Douzina-Bakalaki, *"This is neither a home, nor a factory": The multiple rewards of unremunerated labour.*

This paper draws on ethnographic material gathered in a soup kitchen located in the Northern Greek city of Xanthi, to discuss voluntary labour as a composite site of altruistic modes of engagement, contingent on moral rewards and emotional benefits, and increasingly inaccessible frames of labour, dependent on notions of entitlement and remuneration. Overseen by the Greek Orthodox Church and offering 150 portions of food daily, the Bank of Love is run by approximately 50 women who enter the public domain courtesy of their domestic, feminine and motherly attributes. Understood as a product of reproductive labour, the food produced and distributed by these women constitutes the epicentre of performative kin-work and turns the soup kitchen's cooks into 'mothers' and its diners into 'children'. But when the focus shifts on volunteerism's extra-domestic nature, the labour performed by these women activates the normative frames of paid labour and becomes attached to various quests for reward and reciprocity. As such, the act of cooking for the poor escapes the domain of selfless and altruistic giving and emerges as an idiosyncratic commodified activity that brings social, religious and material returns. Blurring boundaries between gift and commodity, production and reproduction, the public and the domestic, the soup kitchen "is neither a home, nor a factory". I argue that the cooks' quests and requests for reward, ranging from authority and recognition to extra portions of food, and from 'God's wages' to the exchange of 'little kisses' at the end of the day, serve to reconcile the worlds of home and factory.

Georgia Rina, *The crisis as an opportunity or the opportunity in the crisis? Multiple readings of the Greek business world in the period of economic instability.*

The Greek debt crisis affected all sectors of society in various ways, creating a domino of generalized precarization. Amidst the social and economic instability that afflicted the country, direct sales companies managed to gain ground and expand (Franco & Gonzalez Perez 2016: 31. Schiffauer 2018). Following the literature on the development and spread of this type of business, it is realized that direct-selling companies flourish mainly in poor countries, in transition, or in crisis (Rothstein 1996: 362. Wilson 1997, 1999. Fadzillah 2005: 86. Cahn 2008, 2011. Jeffery 2001: 72. Burch 2016). Consequently, Greece could not be an exception. This article is based on the ethnographic material, that I collected during my fieldwork (Oct. 2013 – Feb. 2017) in direct sales companies in Thessaloniki. My analysis will have a double axis: on the one hand, I trace how direct-selling companies exploit the surplus value of employees by constantly using and reproducing within the neoliberal corporate discourse, concepts such as «opportunity», «meritocracy», «success» and on the other hand, how the employees adopt these concepts, influenced by the «brainwashing» that is done to them in these companies, as well as by the context of economic, labor, social and political uncertainty, which they experience in their daily lives.

Helin Kardelen Kavuş, *Households as workplaces in migration: Blurring meanings of work-home and mobile-immobile.*

The transnational call centre industry has been an emerging and rapidly growing sector in Greece, like in the number of other Southern and Eastern European countries, as a result of neoliberal restructuring and new international division of labour. This sector, which demands labour power with multiple language skills attracts foreign workers from various countries, including migrants from Turkey. Focusing on the mobility/immobility dynamics in the migration process, this research proposes an ethnographic lens to the

migrants' households who work for the transnational call centre service industry. The main purpose of the research is to shed light on the experiences and perspectives of migrants when their mobility and immobility are required at the same time by transnational capital. Based on fieldwork conducted in Athens for five months, the main source of data was collected through in-depth interviews with 31 Turkish speaker call centre workers who have been working from home because of the reorganisation of the work after the COVID-19 crisis. Conducting research on migrants' workplace dynamics and working conditions in their domestic sphere (in their destination country), this case challenges and urges us to rethink the traditional understanding of work-home and mobile-immobile dichotomies in the current context.

Film screening

Valentini Sampethai and Loukas Koubouris, *Night Shift*.

Night Shift is an observational documentary set in Mesolongi, a rural town in Western Greece. The film zeroes in on a fast-food joint and its staff as they brave yet another night shift. It shows the working rhythms of the workplace from the beginning of the shift until closing time, and follows the shop's delivery girl as she rides her scooter around the empty streets of her hometown, delivering food to people's homes. The film was conceived as a collaborative project between the researchers and research participants. Out of a set of income generating activities the latter engaged in in the field, including cooperative and family enterprises, the film attempts to touch upon their experiences with wage labour in the declining service sector of the crisis-torn town. The film was produced in the framework of the DOMECON research project.

Book abstract

Dimitra Kofti, *Broken Glass, Broken Class. Transformations of Work in Bulgaria*.

Based on a long-term study of the everyday postsocialist politics of labour in the wider context of intense socio-economic transformation in Bulgaria, *Broken Glass, Broken Class* tells a story of the flexibilization of production, precaritization of work, shifting managerial practices and the ways in which people with different employment statuses live and work together. The ethnography looks at how a variety of global and local forces, temporal and spatial regimes and workers' divisions meet at the rapidly moving conveyor belt of a glass factory and analyses how gender, age and employment status inequalities are intertwined and reproduced both at the production site and back home.

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