



Reports from Swedish Anthropology: Swedish PhD Dissertations in Anthropology 2016-2018

Four Swedish universities have PhD-programmes in social or cultural anthropology: Gothenburg, Lund, Stockholm, and Uppsala. Moreover, some anthropologically oriented dissertations are defended within inter-disciplinary PhD-programmes at the universities of Linköping, Uppsala and Malmö, as well as at the Swedish University for Agricultural Sciences (SLU).

In the following, we have selected PhD Dissertations in Social or Cultural Anthropology defended in Sweden since 2016, and added those anthropologically related dissertations defended at other Swedish universities. For [a complete list of PhD Dissertations in Anthropology at Swedish universities](#) the last 20 years, we also refer to Sveriges Antropologförbund (SANT) – the Swedish Anthropological Association – that compiles all PhD dissertations at its website.

2016

Gullberg, Johanna 2016. [The Republic of Difference: Feminism and anti-racism in the Parisian banlieues](#). Stockholm Studies in Social Anthropology NS 11. Dept. of Social Anthropology, Stockholm University.

The thesis is an ethnographic study of three political groups in the Parisian banlieues: Ni putes ni soumises, AFRICA and Mouvement des indigènes de la République. These groups espouse both feminist and antiracist politics in theory, yet in practice tend to privilege either a feminist or antiracist position and end up in opposition to each other. To explain why, the thesis locates their respective politics within French colonial heritage, French secularism (laïcité), and current politics surrounding Muslims in France, especially Muslim women in the banlieues. The thesis draws on anthropological theory, feminist theory, intersectionality, and post-colonial studies.

Larsson, Simon 2016. [Att bygga ett samhälle vid tidens slut: Svenska Missionsförbundets mission i Kongo 1881 till 1920-talet \[Building a Society at the End of Time: The Mission Covenant Church of Sweden in Congo, 1881 to the 1920s\]](#). School of Global Studies, University of Gothenburg.

This dissertation is situated in an interdisciplinary academic discourse on missionary work in colonial states. The Mission Covenant Church of Sweden's mission in Congo between 1881 and the 1920s was aimed at converting those considered heathens to the Christian faith, founding local Christian congregations, and, in particular, changing the structures of the local society. This dissertation examines the missionaries' ideal of a modern future society

and the manifestations of these efforts at the missionary stations. The study's empirical sources comprise missionaries' own documents, letters, and published articles and books. The main theoretical framework is 'governmentality', stemming from Michel Foucault's ideas on discourses, power structures and control over a population's understandings, thoughts, and actions. From this theoretical perspective the state and its institutions cannot alone explain how modern liberal, as well as colonial states, are governed. Changes in interpersonal relationships and individuals' self-image, shaped by collective experiences of organising economic distribution, family, sanctions, leadership, and knowledge create the conditions for effective modern governance. This theoretical framework provides tools for analysing and understanding the missionaries' work with establishing schools, orphanages, nuclear families, and, in particular a protestant work ethic. Governmentality is also used to frame the work of the mission in relation to modern ideals of economy and the state. Furthermore, the governmentality perspective provides a starting point for discussing the missionaries' own Christian self-image and how it relates to modern ideals, and enables an understanding of the mission as techniques for fostering subjects for a modern society. The empirical analysis suggests that, even if the work of the Mission Covenant Church of Sweden took certain Christian protestant values as its starting point, the ideals of the Congo mission and its projects around education, family and work, were essentially modern. The mission required replacement of pre-colonial political and social organisation and a new political order to establish social institutions which would function alongside the ideal Christian life. The mission depended on, and therefore collaborated with, the colonial state. However, the relation was not without tension as missionaries sometimes found their Christian ideals in dissonance with the brutality of the colonial state in Congo. The dissertation suggests that the mission's ideals of society are central to understand how the mission project was executed. The study also shows that the mission was unable to put its own ideals into practice. The vision had to be implemented in dialogue and negotiation with Congolese Christians. Furthermore, the missionaries had scant and sometimes insufficient resources to carry out the planned social changes. They faced a host of practical problems and difficulties when it came to establishing and running the missionary stations, which consequently put the ideals of a Christian (modern) social organization under severe strain.

Lutz, Peter A. 2016. *Tinkering Care Moves: Senior Home Care in Practice*. Dissertations and documents in cultural anthropology (DICA) 22. Dept. of Cultural Anthropology and Ethnology, Uppsala University.

This dissertation builds on the current anthropological studies of care relations in practice. It draws inspiration from science and technology studies (STS) and postfeminist technoscience. A qualitative ethnographic approach grounds the empirical data collection and analysis. This entails ethnographic fieldwork with senior home care in the United States and Sweden during 2007–2008 and 2011–2012. Analytical attention centers on how movements situate various tensions of senior home care in practice. Four interrelated published works comprise the main thematic chapters. Each article exemplifies how human and nonhuman relations move and mediate care. They develop several heuristic terms that advance ideas about how older people, aging bodies, technologies, spaces, and times that tinker each other through movements of care in practice. The comprehensive summary frames these articles with an overview of the primary thematic orientations and

methodological concerns. A discussion of the main contributions and implications of the dissertation concludes the work.

Pan, Darcy 2016. *Laboring Through Uncertainty: An ethnography of the Chinese state, labor NGOs, and development.* Stockholm Studies in Social Anthropology NS 14. Dept. of Social Anthropology, Stockholm University.

This study sets out to understand how international development projects supporting labor activism work in contemporary China. It focuses on the lived experiences of and relationships among a group of grassroots labor NGOs in the province of Guangdong, South China; intermediary NGOs in Hong Kong; and Western funding agencies that try to bring about social change in postsocialist China where the political climate is still highly restrictive and the limits of the state's tolerance for activism are ambiguous and uncertain. Foregrounding the notion of uncertainty, this study investigates how state control is exercised by examining a specific logic of practices, discourses, and a mode of existence that constantly mask and unmask the state. More specifically, this study explores how the uncertainty about the boundaries of permissible activism is generative of a sociopolitical realm in which variously positioned subjects mobilize around the idea of the state, which in turn leads to articulations and practices conducive to both self-censorship and a contingent space of activism. Viewed as such, the idea of uncertainty becomes an enabler through which certain kinds of practices, relationships, and networks are made possible and enacted, and through which a sociopolitical realm of intimacy is constituted by and constitutive of these relationships, networks, and practices. Situated in the domain of uncertainty, this study examines the ways in which uncertainty, both as an analytical idea and an ontological existence, produces an intimate space where labor activists not only effectively self-censor but also skillfully map the gray zone between the relatively safe and the unacceptably risky choices.

Petitt, Andrea 2016. *Women's cattle ownership in Botswana.* Acta Universitatis agriculturae Sueciae. Dept. of Rural and Urban Development, Sveriges lantbruksuniversitet.

Cattle are often portrayed as a male affair in Botswana. However, venturing out into the Kalahari countryside to scratch the surface of this state of affairs, another picture emerges. There are in fact many women from different socioeconomic background who own, manage and work with cattle in different ways, and their farming is defined by both the connection to the EU beef market and interlinked local processes of power. Cattle are ever-present in Botswana and play a paramount role in the economy, in politics and in the rural landscape of the country, as well as in many people's cultural identity, kinship relations and everyday routines. I study women's involvement in cattle production in Ghanzi District to think about how peoples' relations to certain livestock species produce, reproduce and challenge established patterns of material and social relations. More specifically I investigate how access and claims to livestock are defined by intersections of gender, ethnicity, race and class within broader contexts associated with the commercialisation of livestock production. The objective of this thesis is to explore how different women are able to benefit from their cattle ownership in terms of their social positions and material welfare in Botswana within the broader political, economic and sociocultural contexts associated with the commercial beef industry. Through ethnographic fieldwork and an intersectional analysis of gendered

property relations to grazing land and cattle, I show how women do benefit from both subsistence products and monetary income from cattle sales. An increased need for cash together with the possibility to sell cattle stimulated by Botswana's beef trade with the EU have motivated women to seek control over cattle. There are women who, encouraged by gender equality messages from the Ministry of Gender Affairs, make use of the government's loans and grants designed to facilitate entrepreneurship to start up their own cattle operations and make claims to the cattle market. Many of these women, who have control over their cattle also benefit in terms of social status and a number of those women who engage in cattle production in ways seen as new and different speak of more equal gender relations.

Pollack Sarnecki, Hannah 2016. [Favela Funk – Ways of Being Young in the Urban Peripheries of Rio de Janeiro](#). Stockholm Studies in Social Anthropology NS 12. Dept. of Social Anthropology, Stockholm University.

During the last decades, funk music produced in the favelas of Rio de Janeiro has been travelling the world as a genre of contemporary cool. Construed as both hip and authentic and consumed globally, it has become a political and commercial asset in the nation's rise to economic dominance and in Rio's campaign to become a global city. In Brazil, however, favela funk draws the boundaries between the shanty towns of the urban margins, where it remains a social practice, and the state, by which it is condemned and sometimes prohibited for lyrics that allude to violence in an alleged glorification of gang power. This dissertation is an ethnographic inquiry into social life and power relations in one of the favelas of Rio de Janeiro. It tells the story of how a drug-dealing faction challenges the sovereignty of the state on its turf by means of both arms and the control and distribution of pleasure and fun. Funk, in this account, emerges as an immensely popular social practice and thus an instrument of drug-dealing power. By treating violence and the sexually explicit as both unifying and fragmenting in the social dynamics of this place, the dissertation uncovers the paths that favela youth tread in the context of severe poverty, vulnerability and limited access to state institutions and formal employment.

Schwabe, Siri 2016. [Promised Lands: Memory, Politics, and Palestinianness in Santiago de Chile](#). Stockholm Studies in Social Anthropology NS 13. Dept. of Social Anthropology, Stockholm University.

This study is a comprehensive attempt to grapple with diasporic Palestinianness in Santiago de Chile. Based on long-term fieldwork from 2013 to 2014 within Palestinian-Chilean networks, organizations, and places it explores how an inherently political Palestinianness is constituted, expressed and explored via memory on the one hand and processes related to space and place on the other. Palestinianness is employed here as a concept that captures all that goes into maintaining a Palestinian presence in Santiago. Rather than a fixed category, Palestinianness is something that works and is worked upon in ways that are inseparable from, in this case, the context of lived life in the Chilean capital. It is a host of experiences and practices that cannot be neatly separated, but that are constantly weaved together in steadily recurrent, but sometimes disruptive and surprising patterns. By interrogating Palestinianness within the distinct context of present-day Santiago, the thesis unsettles and reconfigures conceptualizations of the relationship between memory, space, and politics. It does so by delving into the ambiguities at play in Palestinian-Chilean relationships to the often uncomfortable memory politics of post-dictatorship and the

ongoing Palestinian struggle respectively. To shed light on the dynamics at play, transmemory is introduced as a concept that seeks to capture the spatial and spatially mobile qualities of memory. The thesis argues that by engaging with traveling memories of life and conflict in the old land and simultaneously rejecting involvement with continuously troubling memories of the recent Chilean past, Palestinian-Chileans form a collective politics of Palestinianness that is nonetheless distinctly marked by an inescapable Chileanness.

Åsman, Susanne 2016. *Bombay Going: Migration, return and anti-trafficking in the lives of Nepali migrant sex workers*. School of Global Studies, University of Gothenburg.

Set against the background of a critical examination of anti-trafficking organisations' dominant discourses of sex trafficking in the Nepali context, this dissertation provides an ethnographic account of how Tamang women and men in the Sindhupalchowk district, defined by these organisations as severely affected by sex trafficking, understand what they define as "Bombay going" or migration for sex work. The main motivation for this endeavour is that very little, if anything, has been said about sex trafficking and anti-trafficking efforts from the perspective of Tamang women besides the studies based on the rehabilitation and reintegration programmes led by anti-trafficking organisations that concentrate exclusively on the women's identity as victims. This study focuses on women's agency and the meaning they ascribe to their roles as sex workers in the migratory process in the present and the past. It investigates how they carve out a space for themselves and create relatedness in the places between which they move — their house in the rural area in Nepal and the brothels in Mumbai that temporarily serve as their homes during their absence. Of central importance is the women's return to their natal or conjugal house after years of sex work in the red light district and their lived everyday lives as wives, mothers, daughters, etc. In stark contrast to the dominant discourse among the anti-trafficking organisations, the Tamang women in this study returned of their own accord and were reintegrated into their native villages. It also demonstrates that their migration to Mumbai was driven by the intention of return from the very start. During their years abroad, the women felt a strong sense of belonging to and maintained their membership to their natal houses, through social, religious and financial contributions of "Bombay wealth", through return visits and strong and well-established networks between the brothels in Mumbai and their homes in Nepal. Moreover, through their contributions from sex work Tamang women have created significant personal and structural social changes in their places of origin regarding gendered roles, family relations, marriage practices, mortuary rituals and religious practices and inheritance rights. The dissertation is based on multisited ethnographic fieldwork carried out over a fifteen month long period, with several return visits during the years after the fieldwork period, in both Nepal and India. However, the main part of the fieldwork was conducted in the Sindhupalchowk district, northeast of Kathmandu, mainly inhabited by the Tamang ethnic group. Additionally, fieldwork was carried out at the brothels in the red light districts of Mumbai and Kolkata, and interviews were conducted with INGOs and NGOs in Kathmandu working with anti-trafficking initiatives in Nepal.

2017

Capelán Köhler, Annika 2017. [Fibre Formations: Wool as an anthropological site](#). Section of Social Anthropology, Dept. of Sociology, Lund University.

Contemporary debates on sustainability usually relies on standardised and normative categories, such as ‘social’ and ‘nature’, and on linear notions of time. This study explores a more complex perspective on the delicate borderlands between the ‘un-sustainable’ and the ‘sustainable’. A particular material and a particular place stand at the centre of attention: woollen Merino fibre on the South American grasslands. Being alert to activities around woollen fibre implies efforts to understand how the fibre forms part of larger wholes as it generates collective relations and communities. This focus foregrounds aspects of people’s careful balancing between sustainable and un-sustainable conditions. By drawing on fieldwork among sheep farmers, laboratory technicians, manufacturers, textile traders, artisans, artists and art collectors, the study shows that the idiosyncrasies of how people classify Merino wool include different kinds of interferences, here referred to as processes of displacements, dissonances, dissociations, and distortions. The classifications and their interferences also include the handling of coexisting and contradictory temporalities: rhythms, paces, cycles and intervals. These are vital and imperative yet often overlooked parts of holding together artefacts and worlds. The study demonstrates that the South American grasslands’ multispecies collectives and the wool, their qualities or how they sustain, can be better understood after attention has been paid to people’s practices of classification. To classify is not only to sort and order what is already there but a way to both make sense of and to generate worlds. Fibre formations thus refers to both the transformations that the wool undergoes, and the impact it has upon lives in its surroundings. By letting Merino fibre be the stable point – the site – and the smallest common denominator of each description, the study shows how variations of categorization morph and add to normative categories and to linear notions of time. Woollen fibre is found to be part of several larger wholes and, in a sense, to be larger than itself. This, in turn, contributes to recent reflections on the capacity of anthropological research and is intended as a tentative move towards an anthropology of un-sustainability.

Cras, Patrik 2017. [Landsbygdssamhällets medborgarskap](#). Acta Universitatis agriculturae Sueciae. Dept. of Rural and Urban Development, Sveriges lantbruksuniversitet.

This study takes observations of services and infrastructure organized in civil society as a starting point. In rural communities we find civil society organizations providing different types of services and infrastructure, which are almost exclusively provided by commercial companies, or by municipalities, in the cities. As examples of such service and infrastructure provision in rural civil society, this study focuses on fuel stations and the expansion of the fiber optic network for broadband. These are two issues rural civil society has been increasingly engaged in, and assumed responsibility for, during the last decade. In the thesis, these developments are being studied as matters of citizenship. How do these developments shape the actual citizenship of rural communities? Citizenship as a theoretical framework is complemented with anthropological perspectives from the subfield of anthropology of policy. The study has been conducted as a multi-cited field work where observations of meetings, interviews and the analysis of document form the basis. The field work covers rural communities in the region of Uppland as well as regional and

national governmental actors. The conclusion is that the way in which issues of service and infrastructure provision are handled forms a special type of citizenship in rural communities. The kind of citizenship that is formed can be identified as a communitarian citizenship; a citizenship where people find themselves clearly dependent on each other in the local community and dependent on handling issues in civil society outside the formal political structures. This study shows that the conditions in rural communities in Sweden today makes rural citizenship increasingly communitarian. The study also shows how communitarian citizenship constitutes an underlying norm in rural policy. At the same time, the study shows how the conditions for communitarian solutions to rural challenges differ between different communities. Consequently, the consequences of a shift towards a more communitarian citizenship thus differ between different rural communities.

Ekoluoma, Mari-Elina 2017. *Everyday Life in a Philippine Sex Tourism Town*. Uppsala Studies in Cultural Anthropology 57. Acta Universitatis Upsaliensis. Dept. of Cultural Anthropology and Ethnology, Uppsala University.

Sabang used to be a small, marginalized Philippine fishing village that in the span of three decades became a well-known international sex tourism site. This thesis deals with the implications of tourism (including sex tourism) and how it has become embedded in the daily life in today's Sabang. The thesis highlights the local populations' diverse reactions to the various changes associated with tourism growth, in particular how various symbolic, moral, and spatial boundaries are constructed and maintained. The ethnographic material examined in this thesis builds on several periods of fieldwork, in total 18 months, that were carried out between 2003 and 2015. Analytical tools found in tourism anthropology and in particular the branch of postcolonial tourism studies has guided the discussion and analysis of the socio-cultural effects of becoming a tourism town. This thesis argues that complex networks of boundaries are significant in maintaining a sense of order and social cohesion in times of change. Notions of cultural differences are expressed through the narratives and behaviors of the various inhabitants, and contribute to the maintaining of boundaries within and between groups. From the beginning of tourism growth commercial sex has been central and has become a significant factor in the tourism economy. While residents acknowledge their dependency on the go-go bars, the business of the night is framed so as not to defeat the inhabitants' struggles to maintain local community's sense of morality, or at least to set up boundaries between the outsiders' immorality and insiders' morality. Tourism has also offered opportunities to challenge conventional social hierarchies and local seats of power, and there are also recurrent discussions about who has the right to control resources and who can claim entitlement to a place now shared by people from all over the world.

Granbom, Lotta 2017. *The Second Wave: The Urak Lawoi After the Tsunami in Thailand*. Section of Social Anthropology, Dept. of Sociology, Lund University.

On 26 December 2004, the Urak Lawoi sea people were hit by a huge tsunami that overwhelmed all of Southeast Asia causing the deaths of more than 350,000 people across the region. If the tsunami was the disaster, the "first wave", the relief efforts and the assistance that came with it became the "second wave", due to the social and economic changes that followed. The Urak Lawoi have for centuries, resided on the Andaman Sea, off western Thailand. They have long lived on islands, that today are popular touristic destinations,

such as Phuket, Phi Phi, and Ko Lanta Yai. Here, they have long shared resources that the ocean can offer for subsistence. Living next to the sea is central to their identity; here, they fish, gather at the shore, and perform ancestor-spirit worship. Although they are a minority in Thailand, they maintain a culture, language, and lifestyle apart from Thai society. In this dissertation I discuss how the post-tsunami reforms, relief efforts and outside attention have affected everyday life among the Urak Lawoi on the island of Ko Lanta Yai. The dissertation is based on 36 months of ethnographic fieldwork that stretches over a decade (2002-2013), before and after the tsunami. I have used video cameras to film, providing a deeper understanding of the empirical data collected. The monograph provides an empirical understanding of how global economic interests and transnational migration influence local communities. Examples from fieldwork are used to demonstrate how an indigenous people were deprived of their territory (which in this case includes the sea), and how this affected their religion but also hampered their self-sufficient economy as they became increasingly dependent on a solid monetary income. The analysis reveals how a response to a natural disaster can accelerate the integration of local people into the global economic arena under the conditions of tourism development. The rebuilding activities, new regulations, and social integration processes became catalysts for the local government to implement desired changes that suited tourism growth. The study demonstrates how development increased the inequalities of people's living conditions and made people without land entitlements more vulnerable. Those who have access to land were the best at integrating with Thai society, but they were also the best at preserving their identity. Thus, I argue, a natural disaster can be used as a pretext for exploitation in favor of tourism development in the affected area, and speed up the process of change. I conclude that outsiders have a desire to create stereotypes of the Urak Lawoi, who only have the "right" to retain their identity as "sea people" if they adapt their traditions and culture to suit tourism development. Although vulnerable, the Urak Lawoi do not see themselves as victims but show strong agency and creativity to act within limitations in society.

Hentati, Jannete 2017. *A Lesson in Community: Order and Disorder among Teachers in Malmö and Marseille*. Stockholm Studies in Social Anthropology NS 16. Dept. of Social Anthropology, Stockholm University.

This ethnographic study is based on comparative fieldwork among teachers at secondary schools in two southern situated cities in Europe: Malmö in Sweden and Marseille in France. The focus of the study is on how teachers make sense of and grapple with their mission to build and foster "good" citizens, which is intended to promote national community and unity. Exploring how the teachers strive and struggle to fulfil this mission provides a better insight into the ideas and practices that permeate their work. At the same time, the everyday tensions that occasionally complicate this task are highlighted. A crucial observation in this study is that teachers in both Sweden and France often find themselves confined to a kind of cross-pressure. Enclosed within it, teachers are torn between, on the one hand, endeavouring to reach certain visions and goals regarding how to instil a sense of national community in their pupils and, on the other, being confronted with an irregular and often far from pliable reality. This study shows how teachers are dealing with this cross-pressure, how – in case of hurdles and friction in their work – they try to maintain order in what they perceive and experience as being a state of great disorder in relation to their educational mission. The

thesis contributes to increased knowledge of teachers' lived professional experiences and situated practices in their day-to-day work. It also brings to light a problematising discussion about the role and importance that teachers expect themselves to play in relation to an overall idea of national community and unity in Sweden and France respectively.

Mengiste, Tekalign Ayalew 2017. *Struggle for Mobility: Risk, hope and community of knowledge in Eritrean and Ethiopian migration pathways towards Sweden*. Stockholm Studies in Social Anthropology NS 15. Dept. of Social Anthropology, Stockholm University.

On the basis of the ethnographic fieldwork conducted in Sweden, Italy, Sudan and Ethiopia during 2013–2015, this study examines the motivations, organizations and impact of overland migratory journeys from Ethiopia and Eritrea across the Sahara Desert and Mediterranean Sea to Sweden. The analysis involves the exploring of how migrants strive to prepare, manage and survive the multiple risks and structural barriers they encounter: the exits from Eritrea and Ethiopia, negotiations and contacts with various brokers and facilitators, organized crime and violence, restrictive border controls, passage through the Desert and high Sea and finally, 'managing the asylum system in Sweden'. Further, it maps how the process of contemporary refugee mobility and multiple transitions is facilitated by the entanglement of transnational social relations and smuggling practices. The study argues for a perspective wherein migration journeys are embedded in and affected by the process of dynamic intergenerational, translocal and transnational social relations, material practices and knowledge productions. It depicts how practices and facilitations of irregular migratory mobility reproduce collective knowledge that refugees mobilize to endure risks during their journey, establishing a community and creating a home after arriving at the destination location.

2018

Baral, Anna 2018. *Bad Guys, Good Life: An Ethnography of Morality and Change in Kisekka Market (Kampala, Uganda)*. Uppsala Studies in Cultural Anthropology 58. Acta Universitatis Upsaliensis. Dept. of Cultural Anthropology and Ethnology, Uppsala University.

Based on ethnographic data gathered over a period of almost three years, this dissertation scrutinizes the everyday lives of informal workers selling auto parts in Kisekka Market, central Kampala. Its ambition is to understand how the workers navigated a highly moralized environment in today's Uganda, where the supposed moral deterioration of society is passionately discussed in public and in private. Analytically the dissertation focuses on three "moral landscapes," or moral discourses of different geographical scales, that intersected in the workers' lives: first, the Ugandan nation or the country; second, the Buganda kingdom with its cultural institutions to which the majority of the workers professed allegiance; and third, the capital city Kampala. Materializing in Kisekka Market, each landscape posed moral demands that the workers navigated daily as they struggled to balance norms with lived practices. The workers were perceived by external observers as morally ambiguous for their supposed instrumentality in riots and violent crimes in Kampala. Their notoriousness increased for the fact that they were men, often uneducated, and therefore, in public discourse, potentially threatening. Consequently, they were referred to as *bayaaye*, translated as hooligans or bad guys, and this label defined their relations with customers from all parts of Kampala and Uganda. In exploring the implications of the three moral landscapes, particular attention is paid to the in-between. Rather than focusing on

mediatized events like riots and crimes, the dissertation investigates and locates the workers' agency in the mundane processes of care and getting by and the tentative paths to a good life that unfolded daily in Kisekka Market, regardless of larger political tensions in Kampala and beyond. The city's development plan to replace Kisekka Market with a fancy shopping mall rendered the workers' situation increasingly exposed and their lives increasingly vulnerable. In the workers' quest for some degree of control and self-worth, the label of *bayaaye* refracted into its multiple dimensions – proudly appropriated or painfully rejected by the workers themselves – attesting to the complexities of everyday ethics, in Kampala as elsewhere. Consequently, the ethnography of this dissertation problematizes the dominant yet fraught narrative around young men in urban Africa.

González-Fernández, Tania 2018. *Feeling Across Distance: Transnational Migration, Emotions, and Family Life Between Bolivia and Spain*. Stockholm Studies in Social Anthropology NS17. Dept. of Social Anthropology, Stockholm University.

What are the relational dynamics of family life as it is lived across vast distances and over time? What underpins these relations, practices, and experiences of being apart and yet together? Based on a long-term multi-sited fieldwork carried out in Spain and Bolivia from 2013 to 2015, this study sets out to address these questions by investigating caring practices, mediated connections, (non)material exchanges, and lived experiences of “doing” and “feeling” family across borders. It conveys the story of ten families divided between Madrid and the Bolivian urban areas of Cochabamba, Sucre, and Santa Cruz de la Sierra. Taking as a point of departure the encounters with middle-aged women who migrated to Spain in the early 2000s, the thesis moves back and forth between “here” and “there” to provide a polyphonic account of family relationships as they are sustained, enacted, and experienced by both those who leave and those who stay. It does so by exploring the transnational provision of care, the routines of keeping in touch, the exchange of remittances and material goods, as well as the interplay of these practices with the management of emotions and the circulation of affects. The term “affective maps” is employed here as a concept to capture the myriad of relatives taking part in these connections, in that it points out how these are strongly interdependent relationships through which people have the capacity to affect and to be affected by one another across distance. More specifically, this study demonstrates how the various ways of dealing with transnational family life are constantly shaped by migration regimes, restrictive policies, and global inequalities, on the one hand, and by power social relations, gender and generational roles, and life-course stages, on the other. To illuminate the dynamics at play, the notion of “feel-work” is introduced as a tuned-in ethnographic practice that simultaneously engages the body and the mind, reasoning and feeling. This study is thus a multi-sited ethnography contributing further knowledge into emotions and affects in human mobility, while it consistently uses emotions and affects as methodological and epistemological tools. The thesis argues that family members recreate a sense of “closeness” and maintain their emotional connection despite not being physically together nor seeing each other over long periods of absence. Ultimately, in grappling with the affective dimension of family relationships in the distinct context of current Bolivia-to-Spain migration, this thesis aims to shed some light on the emotional and the corporeal as constitutive aspects of the ethnographic endeavor.

Lundberg, Arvid 2018. *Openness as Political Culture: The Arab Spring and the Jordanian Protest Movements*. Stockholm Studies in Social Anthropology NS 18. Dept. of Social Anthropology, Stockholm University.

This study is an exploration of the origins of the Arab Spring in Jordan and across the region. Based on ethnographic fieldwork among the leadership of the Jordanian protest movements, it suggests a new way of understanding why these movements fell apart. A recurrent theme in accounts of the political movements that emerged in Jordan and the Arab world more generally in 2011 is that the unity that initially appeared on streets and squares never transformed into a viable coalition but instead dissolved. A common way to understand why the Arab Spring's promise of a less authoritarian society was not fulfilled is to look at the center of a political system and explain why it did not become more democratic. These explanations depend on an alternative that we know only through our counterfactual imagination: a united opposition capable of bringing about a democratic system. Instead of imagining a united opposition and explaining why it was not realized, the thesis starts with the fact that the Jordanian opposition was deeply fragmented, but that there were attempts to counter this fragmentation by coordinating and specifying its demands. These attempts fell apart due to something more general than ideological, ethnic or religious divisions within the Jordanian opposition. They were based on a way of conducting politics that was uncommon among the leadership of the protest movements as well as among their opponents. These attempts were characterized by an emphasis on political ideas and programs rather than patronage and by an orientation toward political dialogue, which some Jordanians described in terms of "infitā" (openness) and contrasted with a more polemical form of politics. This ethnographic study puts this more unusual form of politics into sharper relief and shows how it was rooted in political practices and values as well as comparable types of education and social life. This allows us to see how democratization is a movement that is not only political but also cultural, which takes shape in political activism, education and social life.

Mitchell, Andrew 2018. *Tracing Wolves: Materiality, Effect and Difference*. Stockholm Studies in Social Anthropology NS 19. Dept. of Social Anthropology, Stockholm University.

As wolves are seldom seen in Scandinavia, *Tracing Wolves* utilises the 'trace' as both a theoretical and methodological tool to aid comprehension of what a wolf is and what a wolf does. Consequently, this enquiry examines human-wolf practices, such as tracking, genetic analysis, GPS tracking, hunting, and wolf necropsies, via which Scandinavian wolves in Sweden manifest. It is in this respect, through the traces wolves leave – like tracks in the snow, a steaming scat, the remains of a recent kill, GPS data or genetic material – that humans come to know wolves. Furthermore, this study also employs the 'trace' as a way to navigate through the complexities of material-semiotics and post-human approaches to method and theory, and contemplates rather more traditional approaches to anthropological knowledge. Accordingly, by considering the materiality of human-wolf encounters and how effects are comprehended and differences emerge, this analysis highlights that some of these practices, aided by empathy and embodiment, facilitate a sociality that operates across species boundaries.

Nilsson, Johan 2018. *Constructing Consumer Knowledge in Market Research: An Ethnography of Epistemics*. Linköping Studies in Arts and Sciences. Dept. of Thematic Studies, Technology and Social Change. Linköping University.

Market research pervades society. It is an endeavour that connects marketing practice with methods similar to social science. Further, market research results appear as knowledge produced to inform recipients towards making productive business decisions and as a commodity sold to commissioning clients. I suggest that such commissioned knowledge production must be approached taking into account both the making and the marketing of such material. The position of market research between concerns to know through research and to market goods and services, including its own, has been approached differently in academic scholarship. Examples range from criticism against surveillance and manipulation, to calls to defining the benefits of market research techniques for organising markets and societies. Researchers have tried to explain this knowledge making for market research as a construction of objects of knowledge or as a performative phenomenon. This thesis takes an ethnographic and cultural approach to market research work and the researchers that undertake it. Based on fieldwork with Swedish firm Norna (pseudonym) and handbooks from industry organisation ESOMAR, the thesis inquires into the epistemic practices and epistemology of market research, how market researchers consider their work influenced by the relations that they maintain and how ideas and practices in market research inform understanding of commissioned knowledge production. The thesis consists of four articles dealing with the ideas, actors and processes that engage market researchers. The first article assesses market research industry handbooks and discusses the contribution of performativity approaches in light of this local epistemology. The second article studies how market researchers shape their respondents as part of producing consumer knowledge. The third article assesses how the work processes of market research knowledge production rely on the production and distribution of ignorance to successfully keep respondents and clients at the right certainty interval. The fourth article examines client relations and how market researchers produce materials to satisfy clients as well as shape clients' preferences and understanding. The findings of the thesis point to how market research features its own local epistemics and reflexivity on the part of researchers, but also the tensions and ambiguities involved. Market researchers handle commercial pressures and epistemic quandaries in parallel and overlapping relational practice through the production and deployment of both knowledge and ignorance. Dealing with clients and respondents transcends the distinction between the commercial and the informative. The text informs a further understanding of market research, its techniques by means of engaging with how its researchers view this activity. Further it challenges the social study of knowledge production by showing how in this case it includes concerns that are not simplistically commercial or epistemic.

Paulo, Margarida 2018. *Everyday struggles with HIV/AIDS in Mafalala, Maputo (Mozambique)*. School of Global Studies, University of Gothenburg.

The HIV/AIDS epidemic is a huge problem in Mozambique. The aim of this thesis is to inquire into how some of the most vulnerable people in Mozambique, the urban poor, experience and understand the epidemic and the government's efforts to address it. The study is based on extensive anthropological fieldwork, including participant observation and a number of interviews in the urban area Mafalala, Maputo, and it seeks to understand

and discuss how the HIV/AIDS epidemic in urban Mozambique relates to people's own voices, experiences, and understandings. By using a people-centered approach, where the needs and care of the people in the local context is in focus rather than specific illnesses, the study explores people's socio-cultural practices, ideas, and living conditions related to HIV/AIDS. With this approach, the healthcare delivery can only be improved and made more effective by being sensitive to both individual and social needs. The theoretical framework is based on anthropological perspectives on global health and applied medical anthropology, emphasizing concepts such as social suffering, stigma, structural violence, gender values, and people-centered health delivery. The thesis shows that the HIV/AIDS epidemic in Mafalala is closely related to a situation of deep poverty, an everyday struggle for the most basic necessities, a patronizing and insensitive health sector, stigma, cultural perceptions, and gender values. Moreover, the study demonstrates that understandings, treatments, and local prevention efforts concerning HIV/AIDS are related to religious, spiritual, and ethnomedical practices, and it argues for an integrative approach where socio-cultural and medical approaches should be applied together in combatting what one informant has called "the illness of the century."