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World anthropologies
and privatization of knowledge:
engaging anthropology in public

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**ABSTRACT
BOOK**

values of internal versus external legitimacy, democratic consensus versus representation, delegation versus appointment, and internal versus external accountability. Participants in the study, both government officials and farmers, generated substantial learning on these topics, increasing capacity for cooperative development. Involved government technical officers, not yet their superiors, at the district and provincial levels increasingly expressed appreciation for a stronger development partner in the form of an empowered farmer organization and their advocacy slowly shifted from top-down, formalized association towards a grassroots farmer network.

Local energies of development. A study on self-organization and wealth-building among Torghuts in Southwest Mongolia

Tomasz Rakowski (Warsaw, Poland)

In this paper I focus on the bottom-up process of change in contemporary Mongolia, and the local practices of initiating and arranging development. I refer to my fieldwork among Torghuts from southwest Mongolia that I conducted in Bulgan sum (district) on the southern slopes of the Altai, but later on also in the capital city of Ulaanbaatar. In particular I focus on the post-transitional economic activities of the group, revealing its tendency to manage collective goods, create informal networks of business relations, and foster familial kinship while doing business. In this context I analyze the activity of the 'Torgon Nutag Club', established by a group of local businessmen living now mostly in Ulaanbaatar, in an inter-urban settlement called 'Torghut Town', which is one of the main intellectual centers of the Torghuts and the place where they invent most of their ideas of development. What is particularly important here is that Torghuts produce in this way not only some spontaneous and original social organizations, but also idioms of spiritually-beneficial action, thus stimulating common fate, fortune-prosperity, life energy and potency.

Panel ID: 559 Breastfeeding as a cultural practice between private decisions and public discourse (IUAES Commission on Theoretical Anthropology)

Panel convenors: Suzana Ignjatović, Zeljka Buturović (Institute of Social Sciences, Belgrade, Serbia)

In recent decades, breastfeeding has been increasingly promoted by governments, public health organizations, civil sector, and the media. Public discourse on breastfeeding has likewise changed. Breastfeeding has become more visible in the public space – on the streets, in the workplace, throughout social networks, and especially in the media which reports stories about prolonged breastfeeding and publishes photos/selfies of celebrity mothers breastfeeding their children. These changes may be the manifestation of a new breastfeeding culture. In social theory, breastfeeding has raised many dilemmas, among them the old nature-culture divide. In feminism, there is a debate whether breastfeeding is a symbol of women's empowerment or alienation. Also, breastfeeding is inseparable from a dominant motherhood model in a given context. Joan Wolf's concepts of "total motherhood" and "risk culture" are relevant for understanding the current trends in breastfeeding practice: breastfeeding is a substance that is supposed to reduce child's health risks thus alleviating parental anxiety about the child's future (Wolf 2011). Breastfeeding norms and practices change in a culture over time and across societies. A comparative perspective is useful in understanding changing trends in breastfeeding normativity, especially potential differences between pre-modern and modern societies; between highly developed and under-developed societies. The medical model of breastfeeding research can be improved by introducing a new approach that focuses on breastfeeding public/private experience, including sexuality, satisfaction, emotional burden. The panel encourages diverse approaches: ethnographies, case studies, large-scale surveys and theoretical contributions.