

Emigrating Animals and Migratory Humans: Belonging, Prosperity and Security in More-Than-Human World

Dates: 10–11 September 2019

Venue: Na Florenci 3 (Lower Hall), Prague 1, Czech Republic

Workshop organised by Luděk Brož, Giovanna Capponi, Paul Keil, Jiří Krejčík & Virginie Vaté
Kindly supported by Strategy 21 – Global Conflicts and Local Interactions
& Institute of Ethnology and Institute of Sociology, Czech Academy of Sciences (CAS) and CEFRES (CNRS-MEAE)

DAY 1

9.45 Getting to know each other over a cup of tea or coffee

10.00–10.30

Welcome address and introduction (Luděk Brož, Giovanna Capponi, Jiří Krejčík & Virginie Vaté)

Session 1. Chair: Daniel Sosna, Institute of Ethnology CAS

10.30–11.00

Aníbal G. Arregui

University of Barcelona

Porcine Proto-Ecologies: Activating an Infra-Species Cosmopolitics

The increasing movement of wild-boars between the Collserola forests and the periphery of Barcelona is problematizing not only dual categories of pigs as species (e.g. wild vs. domestic), but also the boundaries of what is commonly understood as a ‚city‘ (e.g. urban vs. rural). The transit of wild boars between different ecological niches—which transforms these niches themselves—is traceable from at least three scales of anthropogenic influence: On a global, climatologic scale, wild boars proliferate due to global warming (Vetter et al. 2015). On a geographically localized level, wild boars are ‚invited‘ into the city by food availability in trash, pet feeding spots, water reservoirs, etc. At the scale of interactions between individuals, it becomes evident that, while some citizens ‚care‘ for the wild boars (e.g. petting or feeding them), other reject them for being ‚wild‘, ‚dangerous‘ and ‚dirty‘ animals. In this presentation I will trace wild-boar moves into Barcelona as a proto-ecology that might reconfigure the city at and from its boundaries. To grasp the implications of these pig transitions, I argue, is necessary to consider human-wild boars encounters from a scale, certainly inferior than „the species“, that introduces higher fragmentation into both cosmopolitics (the govern of differences in nature) and cosmopolitanism (the govern of differences the city).

11.00–11.30

Fencing, Zoning, Bordering – The Spatial Governance of ‚Risky‘ Animal Mobilities

Larissa Fleischmann, Martin-Luther-Universität Halle-Wittenberg

In this paper, I look at those mobilities of wild animals that are classified a threat to biosecurity in contemporary Europe. As transmitters of diseases potentially spreading over to their domesticated counterparts, they appear as a risk to animal health – especially to the health of those animals who are economically exploitable for industrial meat production. I am interested in how different state actors

attempt to order, regulate and govern these 'risky' movements. Their techniques of governing wild animals often materialize in a division and (re)territorialization of space. On the one hand, they establish physical barriers in the form of *Veterinary Fences*. On the other hand, they neatly demarcate "zones" with different risk levels through so-called *Zoning* approaches. The former can re-actualize national borders within Europe while the latter constitutes a mandatory part of EU regulations seeking to (re)establish biosecurity. These spatial forms of governance are telling in regards to wider patterns of disciplining, ruling and othering in (post)colonial Europe. Taking into account how the mobilities of more-than-human lives are governed, can therefore nurture ongoing discussions in critical migration and border studies. Building on these empirical insights, I argue for a reconceptualization of territorial borders – as a specific expression of power in space – in more-than-human worlds.

11.30–12.00

Juan Martin Dabezies

Universidad de la República, Uruguay / University of Roehampton, University of Kent

Impacts of the Biosecurity and Conservation Biology Discourse around the Control of Wild Boar Expansion in South America: the Case of Uruguay

The wild boar is an exotic species of South America. It has been introduced for various purposes in different countries and in others it has migrated from the countries where it has been introduced. In this presentation I analyse this process of introduction in countries of the South American cone, and I focus on the case of Uruguay, which has been one of the focus of introduction of the wild boar. In this country, the wild boar was introduced at the beginning of the 20th Century for hunting purposes. Its rapid expansion led to it being declared a national plague in the 1980s. The wild boar quickly became the favourite prey for big game Uruguayan hunters. At the beginning of the 21st century, it was considered an environmental threat, as an invasive alien species. For a few years, it has begun to be fought within the framework of the biosecurity discourses linked to productive discourses. The recent expansion of ASF in Europe has increased this line of control, influencing the attention that is being given to the issue. Conservation biology at the academic and state level also supports this line of combat of wild boar as an invasive alien species. The hunters, who socially have a very negative image, align with these discourses of biosecurity and the control of exotic species to claim a practice that is socially being criticized. In this article I analyse these discursive alliances and highlight their contradictions in a country whose economy depends on the production of raw materials based on exotic species: horses, cows, sheep, Eucalyptus, soybeans, among others.

12.00–13.30 Lunch

Session 2. Chair: Jiří Krejčík, Institute of Sociology CAS

13.30–14.00

Lisa Jenny Krieg

Universität Bonn

Naturalizing Landscapes, Naturalizing Animal Migrants: Giant Tortoise Rewilding in the Indian Ocean

Once, giant tortoises were abundant on the islands of the Western Indian Ocean (e.g. Mauritius, Réunion, Seychelles), but they went extinct not long after the arrival of humans. Their ecological functions of grazing and seed dispersal, biologists argue, are crucial to island ecosystems. Thus, Aldabra giant tortoises (*Aldabrachelys gigantea*), originally from the Aldabra Atoll in the Seychelles, have been (re)introduced on many islands and islets to fill this void, as part of rewilding projects. The status of the tortoises however is an issue of controversy: are they quasi-native, an ecological analogue to a similar species lost, performing functions that can return an ecosystem to its supposed natural state? Or are they an exotic species, prone to damage endemic species, a potential threat to be closely surveyed? And finally: how wild are they, and how easily can they be controlled? The process of rewilding is regulated differently on different islands, leading to varying rights, limitations, and expectations towards tortoises. When ideas about nativity, control, and visions of „natural“ nature clash, controversies emerge that shed light on the relation of humans to nonhuman mobility, and to the value of life in the Anthropocene.

14.00–14.30

Karin Ahlberg

Stockholm University

Controlling Non-Human Marine Migrants: Border Regimes Invasive Species and Thalassopolitics in the Mediterranean Sea

The opening of the Suez Canal in 1869 shortened the sea route from Europe to India, enhanced humans and goods mobility, and accelerated colonization of East Africa. A less studied effect of the Suez Canal is so called Lessepsian Migration, a term denoting a northward mobility pattern of marine species through the Suez Canal. This migration route was opened with the canal construction, which meant the breaking of biogeographic barriers that for millions of years had isolated the biotas of the Red Sea and the Mediterranean. More than 300 species have settled in the Mediterranean. While the process has been going on for 150 years, the proliferation of new species seems to have intensified in the last decades. This is likely due to global warming: most Lessepsian species are tropical and have an advantage over traditional Mediterranean species as the sea grows warmer. Another reason might be the recent expansion of the Suez Canal. The marine invasion-topic has also reached the public sphere: lately, newspaper headlines have alerted readers how these migrants species have affected local ecologies, outrivaling native species, and damaging fisheries, tourism and power plants. To task of surveying and regulating the species labeled invasive is becoming an urgent issue among sea experts and policy making. But how do you regulate marine species, which seemingly don't care about borders or passports or rules? In this talk I explore border regimes, discourses on invasive species and thalassopolitics in the context of the Mediterranean Sea and Lessepsian migration. What are these marine migrants legally, politically and conceptually – terrorists or tourists, migrants or pirates, parasites or saviors? What are the regimes that render them threats, nuisance or just part of nature?

14.30–15.00

Erica von Essen

Swedish University of Agricultural Sciences

Moving for Animals: Considering the Future of Animal-Based Tourism

Interacting with animals is an increasingly popular form of animal-based recreation that allows tourists to reconnect with nature by touching, sensing, smelling and viewing animals (Markwell, 2015). Intercorporeal engagement with animals including swimming with dolphins, taking #slothselfies, walking with lions and petting orphan tiger cubs at Thai Temple sanctuaries involves the movement of an emerging demographic of 'post-tourists' (Munt 1994, Uriely 1997). What ethics do these tourists bring with them when interacting with animals in agri-, eco- and hunting tourism, and to what extent are their practices vulnerable to various 'when in Rome', 'bucket list', 'tourism bubble' and maximizing investment disinhibiting effects?

Animal-based tourism also involves the movement of animals. First, animal-based tourism is predicated on fixed locations of animals in the global leisure landscape, such that tourists will travel to see both place and native biota. Second, tourism involves a delicate negotiation of proximity and distance in its relations to and presentation of animals, meaning that as we desire to get ever closer to animals, the exoticism and apartness upon which their appeal trades may be denigrated if such encounters become too routine. Hence this talk asks: will animal-based tourism be a victim of its own success in the future? Third and finally, animals move across symbolic boundaries in tourism contexts as they cycle through roles as commodities, game-players, props, markers of place, means of transport and entertainers depending on modes of engagement. These categories come with their own set of ethical and welfare implications.

15.00–15.30 Coffee break

Session 3. Chair: Giovanna Capponi, CEFRES

15.30–16.00

Jiří Krejčík

Institute of Sociology CAS

Hierarchy as a Harmony? Contradictions of the Indian Environmental Thinking

From the Western perspective, the Indian environmental tradition is often perceived as non-anthropocentric, drawing on the indigenous wisdom and promoting the pre-modern ways of living.

However, this perception might be quite misleading. As the dominant strand of the Indian environmental thinking draws on the Hindu Brahminical tradition and the texts of Vedas and ancient epics, it also adopts their conservative worldview on the humans' position in the nature. In this conception, the universe exists not as a community, but as a hierarchy, in which gods stand above human beings that in turn stand above animals and plants.

This traditionalist approach bears consequences not only for the relations between the humans and non-humans, but also for the relations within the human society, as it understands the existing social hierarchies and disparities as natural. The Brahminical environmental models not only see the traditional caste system as an ideal eco-sensitive model of society leading to sustainable development or as an equivalent of the natural principles in the social sphere. Apart from the exploitation of humans, the hierarchical approach to the world may even help to justify certain forms of exploitation of non-human animals and natural resources which has been generally considered a genuine feature of the Western modernity.

The paper will focus on the controversial aspects of the traditional Indian environmental models drawing on the Brahminical tradition, of which the Gandhian school of thought is the most prominent example, but also on the current post-Gandhian models, such as the eco-feminist thinking, which develop the post-modern critique of Western consumerism on the basis of uncritical adoption of the Gandhian anti-modernist essentialism.

16.00–16.30

Khalil Avi

Max Planck Institute for Social Anthropology

Don't Shoot the Messenger

Halting biodiversity loss is demanded by Extinction Rebellion (XR) alongside other movements. Invasive species are classified as one of the biggest threats to biodiversity. The dominant way of dealing with invasive species is to eradicate them. A growing number of researchers and practitioners have pointed out the futility of this war. But, the real failure is its role in the disruption of ecological regeneration. It is crushing one of life's ways of adapting to climate change and habitat loss. Broadly speaking industrial attempts at eradicating invasive species do more to pollute than regenerate. They are rooted in paternalistic rather than ecological concerns. This war lubricates what climate striker Greta Thunberg calls 'carrying on like before'. In response to this and based on my own research, I propose a generative rather than combative knowledge coalition on culling invasive species, by and for the benefit of the wider social and ecological community. I also propose the researching of a declaration of the right of free mobility for nonhuman refugees of climate and habitat change. In sum, this is not about yes/no culling, or giving up and seeing what happens, but developing a deeper understanding of life so we are able to foster what life offers and perhaps even lead it. Not react to mistakes by shooting the messenger.

16.30–17.30

Discussion (chair: Virginie Vaté, CNRS, CEFRES)

18.30 Pub dinner

Session 4. Chair: Michal Šípoš, Institute of Ethnology CAS, Max Planck Institute for Social Anthropology
9.30–10.00

Petra Andits

Tel Aviv University

Emerging Sexual Nationalism in Eastern Europe in the Context of the Refugee Crisis

This project is centrally concerned with the construction of Muslim Otherness through discourses of sexuality in Eastern Europe, in the context of the current refugee crisis. My aim is to understand how particular images of Muslim refugees, the nation and Europe are being used to legitimize anti-migrant discourses and the ways in which these images are being internalized, naturalized, and reproduced in Hungary, Poland and Latvia. More specifically, this research asks to what extent and how Western discourses of sexual nationalism are translated, transformed, or neglected in the Eastern European context. Five research questions, dealing with the process of the development and dissemination of the discourses, guide our analysis. These questions will be examined at two levels. First, I use Critical Discourse Analysis (CDA) of representative texts delivered not only by national government's spokespersons but also by other politicians and media opinion-makers. Second, I will use both CDA and ethnographic methods to examine the same question at the level of social movements. The proposed research is transdisciplinary, drawing broadly from cultural studies, social anthropology, and political sociology in its theoretical, methodological, and analytical approaches.

10.00–10.30

Maité Maskens

Université Libre de Bruxelles

Working with the Metaphor of the Migrant-Parasite: the Moral Economy of State Agents in Charge of Implementing the Fight against Marriage of Convenience in Brussels

In this proposal, I propose to examine how the metaphor of the migrant-parasite informs the daily work of state agents in Belgium – sorting particular migrants in a sub-category of humanity – and orient their actions towards unfavourable judgements and a restrictive application of migration policies. Through the exposure of this particular case where state agents manage migrants and intimacy in Brussels, I wish to bring to the fore the way State agents work at the reproduction of sameness, identity and the national moral standard, a dystopian political perspective leading to closure and asphyxiation. The bursts of regulation that have marked the history of Belgium's migration policies, and more particularly those relating to marriage migration, expose the extent to which this political priority is based on the assumption of large-scale fraud leading to invasion by non-human entities. In those threatening scenarios, that become professional resource, the movement and ways of reproducing of human migrants are considered close to the configuration proper to the kingdom of animal, vegetal or bacterial beings, the parasites. On this ground, Belgian state agents acts as gatekeepers and enact contemporary laws of inhospitality. Such morbid non-politics – lacking imagination and creativity– lead to forms of emetic violence: the rejection of numerous binational couples perceived as non-conform to the hegemonic lifestyle standards of the host country.

10.30–11.00

Caroline Osella

University of Sussex

Belonging is Everything: Thoughts from Indian Migrants in the UAE

A border is often conceptualised as a hard boundary, with fences attempting to materialise dualisms of inside and outside. Breaches to the border, be they celebrated or deplored, become a major means of challenge to the 'belonging' and 'non-belonging' binary.

In the GCC nations, economic and demographic realities mean that the state did, must, and will continue to, accept large flows of migrants - to the extent that migrants outnumber citizens across these states, in ratios which start at 6:1 and reach up to 9:1.

In these high-migration states, liberal migration policy is paired with strong visa and employment regulations in attempts to regulate flows and activities. Yet this plays out in a context of populations who refuse to see

belonging only through the modern paradigm of citizen: non-citizen and who claim and recognise various kinds of belonging - economic, religious, cultural, historical and so on.

In this paper I will speak about different kinds of non-binarised belonging, and present a case study of a migrant labour and visa problem which confirms what border ethnographies often suggest: that state attempts to regulate exchange, sociality, interchange and mobility are resisted and are a form of hubris in the face of the overwhelming desire for connectedness.

Along the way, I will offer thoughts about who in GCC uses the idiom of 'disease-carrying insect' for migrant workers and show that this has more to do with social class than it does with ethnicities.

11.00–11.30 Coffee break

Session 5. Chair: Aníbal G. Arregui, University of Barcelona

11.30–12.00

Jamie Lorimer

University of Oxford

Governing Animals' Mobilities: Resurgence and Proliferation in Novel European Ecologies

Animal geography has been reinvigorated in the last 20 years. Extensive work has explored the ways in which humans order animal lives. Other research traces multispecies relations in which animals come to shape human practices. There has been less interest amongst both social and natural scientists in the lived geographies of animals themselves, especially of animals living in conditions strongly shaped by human activities. This paper explores how concepts drawn from human geography might help us better understand animals' geographies, where animals are understood as affective and sometimes social beings with diverse space-time rhythms. It introduces the concept of animals' mobilities and examines its utility for understanding current debates in wildlife management over how best to govern the mobilities of 'keystone' or 'transformer' species – like wolves, boar or beavers. These are species with disproportionate ecological agency, capable of enacting landscape scale changes with diverse human and environmental impacts. Drawing on the work of the anthropologist Anna Tsing, the paper explores how animal 'proliferation' and ecological 'resurgence' are contested amongst advocates for 'rewilding' and 'biosecurity' in wildlife management. This argument is illustrated with examples of human relations with a range of terrestrial mammals in Europe.

12.00–12.30

Maan Barua

University of Cambridge

Nonhuman Mobiles and Feral Ecologies

This paper explores the implications feral ecologies have for rethinking the heterogeneity of metropolitan life. Drawing on ethnographic fieldwork on London's Rose-ringed Parakeets, a non-native species, the paper develops the concept of the feral through four interrelated themes of inquiry. Firstly, focusing on nonhuman mobilities, the paper first shows how feral ecologies emerge and unsettle notions of urban nature. Secondly, turning to the ecologies of parakeets in the city, it interrogates how ferality alters understandings of the built environment, infrastructure and design. Thirdly, the paper examines ferality in the context of the urban every day, showing how parakeets get constituted as (un)welcome others and the implications this has for notions of hospitality. Finally, the politics of ferality is interrogated through biopolitical and vernacular practices forging the governance of urban nature. These themes of inquiry are brought together to highlight what the feral does in terms of specifying urbanicity.

12.30–13.00

Julia Poerting

University of Bonn

Rewilding Politics – Debating the Modes of Coexistence between Sedentary Wolves and People in Northern Germany

Wolves have become cohabitants of Lower Saxony's rural landscapes. The fall of the inner-German border in 1989 and the recognition of the animal's strict conservation status have contributed to the wolf's

reintroduction after a hundred years of near-extinction in Germany. The animals seem to pose no threat to humans, but feed on livestock and have a great impact on the composition of game in Germany's closely managed forests. Large parts of the rural population and especially herders fear that they have to adjust their everyday life to the habits and mobilities of the wolves who, from their perspective, do not belong to the landscapes.

My research focuses on the area of the "Lüneburger Heide" (Lüneburg Heath), where a large nature reserve and a number of human-uninhabited military training areas provide favorable living conditions for the animals. Especially prior to elections, the emotional and polarized debates surrounding the return of the predator seem to take up more and more space in the political arena. On a rhetorical level, a right-wing political party, the Alternative für Deutschland (AfD), continues to use exactly the same rhetoric for their demands to regulate the number of wolves as they do for human refugees. On a content-related level, political parties seem to use the "wolf debate" to mobilize simmering conflicts within rural landscapes, such as rural-urban conflicts. In both cases, political parties project questions of belonging, value and political marginalization onto the current modes of handling wolves. Based on preliminary research including one month of ethnographic fieldwork as well as ongoing media analysis, my presentation will discuss how local movements and political parties utilize the return of the wolf rhetorically and how they mobilize other societal issues within the emotional debate. Are wolves rewilding politics in Northern Germany?

13.00–14.00 Lunch

Session 6. Chair: Erica von Essen, Swedish University of Agricultural Studies

14.00–14.30

Bettina Stoetzer

Massachusetts Institute of Technology

FERAL FEVER: Pig-Virus Mobilities in the Border Zones of Global Capital

The so-called African Swine Fever Virus (ASFV), formerly considered to be largely eradicated in Europe, recently made a return to the continent. Since 2007 ASFV has spread throughout Europe and Asia, with serious consequences for both wild life and the domestic pork industry. In the first months of 2019, EU politicians warned that an outbreak across national borders could pose a challenge to common agricultural policies and trigger a potential "EU rift" at a time of rising national sentiments across Europe, thus impacting geopolitics for years to come. This paper traces the feral lives and mobilities of ASF and the ways in which debates about its recent appearance in Europe resonate with debates about human migration and the surveillance of national and EU borders. Hitching a ride on wild life, global pork commodity chains and infrastructures, ASFV has followed the heels of colonial trajectories to East Africa, and finally travelled back to Europe – and went feral in the process. Tracking ASFV's travels reveals the multispecies patchy relations that have formed around the formal and informal trade of pigs, dead and alive, and the infrastructures of production, distribution and waste disposal connected to them. But even more so, the story of ASFV opens up the view onto the complex ecologies that emerge in the cracks and gaps of industrial meat production, agriculture, urbanization and climate change. At a time when desires for purity and segregation too often shape dominant political and cultural responses to displacement, ecological degradation, and exclusion, these ecologies incite a series of policies and desires to fortify national borders.

14.30–15.00

Frédéric Keck

CNRS, Laboratoire d'Anthropologie Sociale

Migratory Chickens, Immigrant Birds: the Wild/Domestic Borderland in the Context of Avian Influenza in Hong Kong

Since 1997, when the H5N1 virus emerged among poultry in Hong Kong and successfully transmitted to humans, relations between the former British colony and the People's Republic of China have been expressed through concerns about avian influenza. Domestic chickens are inspected at the border to check that they don't carry the influenza virus. Migratory birds are considered as the reservoir of the virus, which means that they carry it without symptoms, and illustrate the often-quoted sentence that "viruses know no borders".

The border between Hong Kong and mainland China is one of the most often crossed by human and non-human animals, since Hong Kong is dependent from the Chinese economy, but also one of the most inspected, since avian influenza is only one instance of a series of public and environmental health issues which entertained mistrust toward Chinese products.

I will show that the wild/domestic distinction between birds allows Hong Kong officials to make a distinction between refugees, endowed with value in the colonial past, and immigrants, considered with suspicion in the post-colonial present. However, this doesn't mean that birds are only passive bearers of symbols that humans project upon them. Using the concept of sentinel, I will show that birds send early warning signals of a pandemic threat in modalities that vary depending on their position in borders between species and between territories.

Hong Kong will thus appear as a borderland where biosecurity concerns express deep feelings about the distinctions between human populations. While biosecurity norms attempt to control the threats of the circulation of living populations between borders, these living beings constitute borders as active sites of exchange and communication.

15.00–15.30

Luděk Brož

Institute of Ethnology CAS and CEFRES

From Metaphors to Homologies? Conceptualizing Mobility, Belonging and Security in More-than-human World

In January 2019 Karla Maříková, a Czech MP for SPD (Svoboda a Přímá Demokracie) likened on her Facebook profile Muslim migrants to invasive species that should be banned from Europe. Czech police then opened investigation suspecting that she might have committed an offence of hate speech. It seems that some metaphors, quite rightly, are not acceptable. The question nevertheless is what the new sentiments of multispecies coexistence teach us about metaphorical exchange between conceptualizations of what used to be domains of human culture and non-human nature respectively. Do we really face un/acceptable metaphors if the dichotomy between the two ontological domains is itself questioned by contemporary social sciences and humanities? What if conceptual tools that used to describe mobility, belonging or well-being for humans and other-than-human species are not related as metaphors but as homologues?

15.30–16.00 Coffee break

16.00–18.00

Discussion (chair: Luděk Brož, Institute of Ethnology CAS and CEFRES)

19.00 Dinner