

Gruppe 4:**Cosmopolitical Matters: Practice, Value and Ontological Conflict****Beyond Duality in Exchange - Food, values and the flows of generosity in Northern Norway***Tommy Ose, UiT Arctic University of Norway*

Current, local practices of distributing food from Troms, Northern Norway are explored through concepts like the first gift, giving-in-turn and the flow of generosity. Seen in a cultural, historical context, the ethnography allows for contesting a dualistic, transactional perspective of gift exchange grounded in a market-dominated economic discourse.

Expanding beyond the typical trope of the acts of two isolated parties, and a fixed moment in time towards a larger collective sociality, local moral economies and cultural practices related to food are explored. This leads to discussions on how state/market discourses intersect and are contested by resistant informal practices of resource management in the north, and the values and world-views underpinning them.

Ju|'hoansi dress as protection*Velina Ninkova, OsloMet*

This paper is concerned with the properties and use of various Ju|'hoansi dress materials and patterns. The Omaheke Ju|'hoansi of eastern Namibia have completely lost access to land over the course of the 20th century and currently their lives unfold in close proximity to others. These others pose multiple threats to them – from physical exploitation, to witchcraft, and exposure to various malevolent 'winds'. In addition to this, the Ju|'hoansi engage in predatory and/or prey relations with a number of animals and beings which they encounter either in their settlements or in the bush. Various dress materials and patterns have been devised and used to mitigate these dangers and reaffirm the Ju|'hoansi's position in the world. I will discuss these material cultural artefacts and practices from a relational animist perspective.

"That-which-must-not-be-named": Hunting, Secrecy, and the Ontology of Meat*Richard Fraser, UiT Arctic University of Norway*

This paper describes the practice of eating and sharing wild game amongst the Orochen in northeast China, a community of hunters who are no longer allowed to hunt due to state conservation policies. Situating this in the context of classic anthropological debates about sharing and egalitarianism, I show how for Orochen meat is also the material intermediary between the human and nonhuman worlds, offered to the fire before meals and to animal spirit-masters during hunting. I suggest this demands reflection of what we might call the ontology of meat: how it is experienced as an extra-ordinary and relational subsistence with the 'lived' capacity to act – and activate – other things, such as spirits, animal-masters, and human beings.

This contrasts with the Chinese state which sees wild meat – and the animal from which it comes – as a material substance only, something to be measured, protected, and controlled. I suggest that in this context to eat and share meat can be seen as an act of everyday resistance – “a weapon of the weak” - and a way of rendering into action the Orochen ontology of relational existence, of flows between humans, spirits, and animals, and generative ideas of nonhuman personhood. .

Hvorfor er folk så sint: allemannsrett, beiterett og skismogenese

Gaute Svensson, UiT Norges arktiske universitet

Allemannsretten har ifølge organisasjoner som Norsk Friluftsliv en sterk posisjon i befolkningen. Likevel påpekes det at retten er under press. En peker spesielt på det uklare pliktfundamentet og at det er et økende behov for en revidering av allemannsrettens juridiske grunnlag som er å finne i friluftsloven av 1957. Endringer i naturbruk, økt mobilitet og turisme er blant de faktorene som har skapt interessemotsetninger i norsk utmark i perioden etter at loven ble vedtatt. I samme periode har det vært store endringer i utmarksnæringer og landbruket. Statistikken viser at både antallet sauebruk og antallet sauer har gått jevnt nedover.

I Nordreisa kommune i Nord-Troms, i et område som heter Kjellerskogen, har en konflikt mellom hundekjørere og sauebønder fått mye oppmerksomhet i lokal, regional og nasjonal presse. En rettsak har stått sentralt i konflikten der noen av sauebøndene har saksøkt kommunen. Konflikten kulminerte i 2022 med at Høyesterett ga sauebøndene medhold, i den forstand at Høyesterettsdommen sier at kommunen kan saksøkes for å unnlate å regulere et område der ulike brukshensyn går på tvers. I 2023 ble forskriften vedtatt. Den forbyr hundekjøring i barmarks- og beitesesongen i dette området. Dette er spesielt fordi det finnes få eksempler på kommuner som har valgt å bruke forskriftsregulering, og ingen som har blitt pålagt å forskriftsregulere et område med forbud mot aktiviteter som Friluftsloven gir rom for. I dette paperet rettes fokus mot hvordan vi kan forstå konflikter som dette. Det teoretiske grunnlaget for denne analysen er inspirert av sosialantropologen Gregory Bateson (1935, 1972) og hans teorier om skismogenese.

Predators and prey – matters of care and concern

Bente Sundsvold, UiT Arctic University of Tromsø

In the paper I will discuss options for negotiating differences in worlding practices between seabird practitioners and expert knowledge in seabird management. The cases are based on experiences from the collaborative workshops in the research project FUGLAN VEIT. One of the matters of concern for coastal people is the white-tailed eagle, a protected top-predator that less than 60 years ago was on the verge of extinction. Today, the population is vital, but still totally banned, and has become a threat to breeding colonies of red-listed seabirds, like the eider ducks and the kittiwake. The interspecies stories of these human-bird relations entail interesting differences concerning ontology, economics and management values. There is a mutual mistrust between local knowledge holders on the one hand and authorities and scientists on the other. In his article “is another cosmopolitics possible?” (2016), Blaser discusses how an intermediate position may “mend” some the ontological gap between Innu and authorities in Newfoundland and Labrador, by recognizing differences that yawn between them. He argues for seeing the conflict as

ontological rather than based on cultural differences. How would his suggestions open new perspectives on the conflicting interspecies assemblies of these seabirds, local caretakers concern and large-scale nature management politics?

From the Clinic to the Lab to the Field **Intersectionality of Chinese Medicines in Zhejiang, China**

Carolina Nemethy, UiT Arctic University of Norway

On a global scale, traditional Chinese medicine has been targeted for its use of animal products, involvement of the wildlife trade, potential origins of covid-19, and suspicions over quality. In China, however, the medicine is deeply embedded in Chinese history, daily life and landscapes, and is being transformed with a wide range of modern technologies. Following the medicines and attending to the rhythms and omnipresence of Chinese medicine in China, this paper opens up to a phenomenological, anthropological analysis of events representing the institutionalization of TCM through seven scenarios during a three-month visiting scholarship at Zhejiang Chinese Medical University in 2023. Revisiting Phillipe Descola's (2013) forms of identification, we turn to naturalism and analogism to refer to the modern and traditional elements, respectively. This paper proposes that coexistence of the analogical and naturalist may itself be understood as analogism in the context of modernization. Furthermore, the ethnography presents technology as an extension of the self that does not necessarily separate tradition from modernization. Chinese traditional herbal medicine has been modernizing for over a century, and has been transforming throughout its history. At the same time, there are contentions around what constitutes the traditional and what may be modernized, conceiving tradition and modernization as opposing yet constructive forces. The intersectionality of these forces aids in understanding this configuration of analogism in the institution of modernized, traditional Chinese medicine.