



1.

## Mo(u)vement

Movement - as diverse knowledges, practices and problematizations - has once again become a focal point of public discussion and scholarly intervention. As such, 'ancient' ontologies that focused more on movement than on stasis and of which sight has been lost through the colonial encounter, are now reappearing as particularly meaningful, and transformative of the discipline. A longstanding concern of anthropologists, movement has most prominently been discussed through the rubric of mobility, and its attendant terminologies of flows and scapes, flexibilities and foreclosures, disjunctures and "frictions." The notion of movement resonates in studies of political, ecological, religious and economic life as well as of kinship, gender and embodiment. In so doing it highlights the promiscuous nature of the analytical space opened by the processes of life forms, things and ideas enmeshing through relationships in space and time.

Movement as renewal, growth and paths along which life can keep on going implies the potentialities of falling down, destruction or dying, which are also paths of becoming, sometimes as something else. Movement's naturalized associations with the possibilities of agency and freedom configurations alert us to how mobility, as a technique and discourse of power, may disrupt, uproot or dislocate. In the era of massive displacements caused by war, climate change, trafficking and economic desperation, we are called upon to make sense of movement through its gaps, dams, borders, and camps. Such a sense of breakdown does not merely characterize space—it also affects perceptions of time. Amidst rising uncertainties and disappearances of experienced living possibilities, we must make sense of contexts marked by blockage and impasse. On the other hand, emphasis on movement also points to the ways in which human lifeworlds and affective ecologies, as well as their pasts and futures, are continually imagined and remade in labile relation to an ever shifting, sometimes inchoate sense of the present. In that sense, our Conference/Inter-Congress theme highlights the process of becoming, inviting us to attend to the historicity of practices, thus remaining open to older ('ancient') as well

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