55. "Barrio", "Kiez", "Mahalla": Chances, Challenges and Changes in Neighbourhood Relations (Workshop)

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The existence of various local terms that summarize the spatial and functional unit of neighbourhood across the globe, indicates that this specific form of social entity is of vital importance. Living near to each other in a certain area with distinctive characteristics often creates identification with the place, and leads to social networks and feelings of belonging. Common interests towards a sustainable management of the lived environment may–and must–be shared to safeguard the future of the community.

In this panel we want to explore the concept of neighbourhood and its lived experience. What are the chances and challenges of social relations among neighbours in the day-to-day? Who is interested in what kind of interaction, how are differences tackled, how is conviviality brought forward (Heil 2020; Hermer, Frykman, Ristilammi 2020)? How do neighbours imagine their community, how do they cooperate? What do neighbour-relations mean to the residents as compared to kinship- or friendship-relations? How are power structures among neighbours themselves or between the area and its government debated?

We welcome papers that look at the negotiation of neighbourhood–be it in the private sphere, be it on administrative level–from a critical and self-reflexive anthropological perspective. Examples of neighbourhood activism towards a sharing economy, climate issues or future mobility are as much welcome as papers on the historical growth of neighbourhoods or the urban planning of vicinity. We appreciate interdisciplinary approaches and submissions, which take into account collaborative, artistic, sensual or digital methods and experiments. Lastly, we look forward to contributions that shed light on the changes evoked by the pandemic situation: What impact did lock-downs and social distancing regulations have on the social unit of neighbourhood? In which ways did we all experience "the nearby" (Xiang 2021), manage separation and support each other when bound to our homes?

Settling in Dushanbe: Mobility of the elderly and conviviality practices in high-rise apartment blocks in Tajikistan's capital city
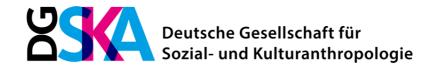
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Tajikistan's capital city Dushanbe has seen an inflow of rural and peri-urban populations in search of work and better living comfort for three decades and, more recently, a construction boom. The later goes along with partial replacement of older cottage style neighbourhoods (*mahalla*) by large apartment blocks and the compression of the city centre with new high-rise buildings that lack the spacious courtyards of Soviet built residences and possibilities to socialize around benches, playgrounds, and bread ovens (*tandyr*). This paper explores the lived experience and conviviality practices in Dushanbe's old and new neighbourhoods in the context of high population fluctuation and changes in the lived environment. It focuses on the daily life and home making activities of elderly people, who recently resettled to/within the capital city. My presentation will address following questions: What type of relations are they forging ahead, with whom and how? Which roles do they assume within their residential community? What challenges do the elderly face and what chances do they see when living in dense urban environments? Do modes and practices of conviviality in Dushanbe's old and new residential quarters differ? The paper is based on recent ethnographic fieldwork in Tajikistan (2022/2023) and will present individual case studies and visual material.

Involuntary neighbourhoods. Overburdening, self-assertion and leadership competition in an urban village and slum of Abidjan

Irit Ittner, Institute of Geography, Bonn University

Before facing the arrival of more than 60,000 new and destitute residents from diverse West African origins within just seven years, the village council had managed every-day issues for about 3,000 individuals. After an initial phase of rejection and violence, villagers tried to arrange themselves with their new neighbours, who were driven to the place by forceful evictions and the housing crisis. The village council assumed responsibility for the slum residents living in and around their village. Over the years, council members tried to develop a sense of co-existence and good neighbourhood. They soon got contested by their new neighbours and their leaders, who were more efficient in organising urban infrastructure. Leaders and community-based organisations demanded more involvement in local political decision-making. They challenged the legitimacy of village leadership, which they claimed to be undemocratic. The paper outlines changes, challenges and chances of living together under a rapid, spontaneous

urbanisation scenario. Findings are based on ethnographic data from 2018-2022. The paper describes living conditions and individual neighbourhood relations, as well as involuntary neighbourhoods in terms of different communities, who share a settlement.

Doing neighbourhood. A praxeological take on neighbourhood relations

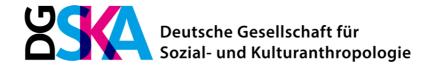### Mechthild von Vacano, Albert-Ludwigs-Universität Freiburg

The urban milieu of the Indonesian *kampung* is characterized by a communal ethos which places neighbourship, right beside kinship, at the center of social life. Neighbours are the people with whom one shares the ups and downs of everyday live, its hardship and its windfalls. This ethos is inscribed in a range of communal practices that re/produce the administrative neighbourhood as a social unit. Though, the lived experience of neighbourhood encompasses so much more. It emerges from a multi-scalar interplay of social practices ranging from communal work assignments to ritualized feasts among clusters of next-door neighbors, to small gestures of attentiveness in everyday encounters.

Neighbourhood, to put it differently, is produced and maintained in a constant mode of "doing." For it does not derive mechanically from physical propinquity or administrative assignation, but affords continuous efforts to grow into webs of socially and emotionally meaningful relationships. The praxeological framework of "doing neighborhood", suggested here, allows us to move beyond preconceptions of "the" neighbourhood as a social unit and give the social relation of neighbourship the scholarly attention it long deserves.

Tattooing (in-between) neighbourhood relations in Naples, Italy: About the limits and chances of being a rattooist in/of the *Quartiere* while creating 'urban skins'

Severin Penger, Freie Universität Berlin

Between the city of Naples (Italy) as a whole, and its *quartieri* or *rioni* there is a strong, but ambiguous relation of identity and belonging, which is also reflected in the sociocultural practice of tattooing an 'urban skin' (Diaconu, 2011). Drawing from my fieldwork before and during the pandemic, I want to show how neighbourhood relations can both materialize literally on peoples' skins and how those can limit *and* enable the work and development of tattooists. Limits of social, artistical, or economic upward mobility make some tattooists seek to distinguish from 'the tattooist of the quarter' by orienting towards a different clientele, e.g., through social media, a specific tattoo-style, or spatial relocation. Others value the

quarter's reliable resource of clients, certain liberties, or personal relations, which otherwise can turn into social constraint or even violence, related to local power structures. During the pandemic a focus on tourism became a dead end and local relations were reinforced. Again, limits *and* chances of being a tattooist in/of the quarter came to the fore, such as the need to express valued relations on one's skin.