

“There is no end
to mourning here...”

**GIVING AN ACCOUNT OF THE
PRECARIOUS SELF IN GREECE
OF THE CRISES**



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**APRIL 30TH, 3 PM
VARI HALL 1152A**

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How does one give an account of one's own precarity? What sorts of formulations are available, cultural and political contingents, which can speak the unspeakable and name the unnamable? And what does this precarity look like on the ground? What is the phenomenology of such an existence?

The unrest of global youth over the past two years has been accused of having no direction, no leadership, no objectives, no plan, no structure. But is that really so? Or is it that the new global youth has actually found a way of both giving an account of itself and of demanding accountability by means that are resolutely new and untried?

If destruction and de-struction are the only identifiable positions today what can they tell us about the position of the youth as the epicenter of precarity? I am looking at different ways in which young people in Greece are attempting to own and disown precarity: in music, in alternate forms of exchange, in reanimations of gifting, in claiming commons, in reorganizing public spaces.

I consider discourses of mourning and loss as they are being erected in Athens, Greece, during this time, among the young who participate in these new formulations of being, as they are attempting to carve out a sense and an articulation of self out of the cinders of global capital, as the wake and the refuse of phatic accountabilities performed from the vacated spaces of real responsibilities.

Hosted by:
The Department of Anthropology
The Chair in Modern Greek Studies
The Hellenic Studies Program



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