Stefan Beck's Contribution to the Medical Anthropology of Cyprus: Selected Publications

Compiled by Gisela Welz

The following bibliography lists only those publications by Stefan Beck that are based on original fieldwork that he had conducted in the Republic of Cyprus since the late 1990s. A complete list of his publications on the Anthropology of Biomedicine as well as other fields can be viewed on the website of Humboldt University Berlin: https://www.euroethno.hu-berlin.de/de/institut/personen/beck/publikationen

Wherever possible, the original English-language abstract has been quoted, to give some information on the publication's contents. English translations of titles in other languages as well as additional summaries were provided by Gisela Welz.

Beck, S. (1999) 'Blut, Schweiß und Gene – Anmerkungen zur Belebung der Künstlichkeit und zur Industrialisierung der Biologie' [Blood, sweat, and genes. Notes on vital artificiality and the industrialisation of biology], *kuckuck - Notizen zu Alltagskultur und Volkskunde*, Vol 14. No. 1, pp. 11-16.

In 1998, Stefan Beck engaged in an in-depth ethnographic study of a genetic screening for cystic fibrosis (CF), conducted by the Cyprus Institute of Neurology and Genetics in the village of Athienou. Against the backdrop of the history of science and the anthropology of knowledge, the first publication related to this research project discussed different diagnostic techniques to detect the illness in terms of their social impact, starting with historic sources on popular knowledge in Germany and other Northern European countries where CF was prevalent. There, midwives determined whether newborn babies suffered from cystic fibrosis by tasting their sweat. The high chloride content of babies' sweat, in fact, provided the basis for developing the first generation of chemical tests to be administered to newborns. Only with the advent of genetic testing, predictive diagnoses became possible, and the option of prevention became more pressing. In this short paper, Stefan Beck pondered how the production of certainty – i.e. to know for sure about the carrier status of prospective parents, or whether an unborn baby will suffer from the illness – generates new types of uncertainty and decision-making dilemmas.

Beck, S. (2000a) 'Die Denaturierung des Labors. Anmerkungen zur Erforschung der Arbeitskultur in den Naturwissenschaften' [Taking nature out of the lab. Notes on doing research in scientists' professional culture], in Götz, I. and Wittel, A. (eds) Arbeitskulturen im Umbruch. Zur *Ethnographie von Arbeit und Organisation*. München: Münchner Beiträge zur Volkskunde. 2000, pp. 175-196.

Starting with ethnographic observations of daily routines in a genetics laboratory at the Cyprus Institute of Neurology and Genetics (CING), this article explores genetic research as a type of knowledge production, arguing that geneticists' professional practices constitute a specific culture of expertise. From the perspective of cultural anthropology, laboratories indeed are 'cultural' spaces where experts are engaged in constructing reality. In contradistinction to earlier approaches of social constructivism and symbolic interactionism, Stefan Beck developed in this paper a 'realist constructivism' which takes into consideration economic and political factors as well as technologies and material settings. The paper also discussed the establishment of CING, in the context of postcolonial Greek-Cypriot society, and emphasized the importance of transnational networks of biomedicine and genetics for its inception.

Beck, S. (2000b) 'Rekombinante Praxen, Wissensarbeit als Gegenstand der Europäischen Ethnologie' [Recombinant practices. Knowledge work as a research topic in European Ethnology], *Zeitschrift für Volkskunde*, pp. 218-246.

'From a praxeological perspective, the article explores knowledge cultures typical for late modernity. Drawing on fieldwork studying a genetic screening in Cyprus, and hospital practices in Germany, the interplay of different kinds of professional knowledges employed by medical experts – geneticists, physicists, genetic counselers – is analysed. Special attention is given to the different epistemic settings of knowledge production and processes of knowledge transfer in professional settings as well as to the appropriation of knowledge by actors in everyday contexts. The article proposes to study different modes of knowledge production, storage, transfer and appropriation as defining practices for modern knowledge societies. In order to do so, the modification of fieldwork practices and theoretical assumptions of cultural analysis is needed. The argument is developed in part by critically examining earlier work in the German Volkskunde tradition.' (Original abstract)

Beck, S. (2001) 'Reflexible Körper. Anmerkungen zur Transformation von Gesundheitsverständnissen und Verwandtschaftsverhältnissen durch humangenetisches Wissen' [Re-flexible bodies. Remarks on health attitudes and kinship relations being transformed by human genetics knowledge], in Brednich, R.W. *et al.* (eds.) *Natur - Kultur. Volkskundliche Perspektiven auf Mensch und Umwelt*. Münster, pp. 31-45.

Based on a paper presented at a conference in Münster, Germany, in 1999, Stefan Beck framed his fieldwork in Cyprus within a larger debate on how advances in human genetics will impact on lay people's attitudes about what counts as being healthy, and how they are expected to also change culturally embedded notions of kinship. He discussed findings based on interviews with adults who took part in the comprehensive genetic screening of the population of Athienou in 1997-1998. After a series of inexplicable deaths of children, it was unexpectedly discovered that the village was home to a number of families suffering from the genetic disease which is extremely rare in the Eastern Mediterranean. Stefan Beck deployed this case study also to discuss the status of biomedical and specifically genetic knowledge in Cultural Anthropology.

Beck, S. (2004a) 'Fryst altruism, varm solidaritet och kall etik. Om en biobank på Cypern' [Frozen altruism, heated solidarity, and iced ethics. About a biobank in Cyprus], in Lundin, S. (ed.) ***En ny kropp. Essäer om medicinska visioner och personliga val.*** **Lund: Nordic Academic Press, pp. 43-76.**

'In 1998, the Cypriot Bone Marrow Donors Database took up its operation as a charity under the name of Karaiskakeio Foundation. [...] In its first two years of operation, Karaiskakeio Foundation registered the impressive number of 15,000 potential donors. However, these figures hugely increased in March 2000, when in the time span of only three weeks, almost 60,000 volunteers registered. This unprecedented donor drive was started by a press release issued by Karaiskakeio Foundation that it was searching for potential bone marrow donors for two boys suffering from leukaemia, one a Turkish Cypriot living in the north, the other a Greek Cypriot residing in the south. The article takes ethnographic observations, interviews and the analysis of media discourse surrounding this one as well as a later bicommunal drive for bone marrow donation in Cyprus as a point of departure, to inquire into how political activists, representatives of patient organizations, biomedical experts and ordinary citizens infuse biomedical practices – bone marrow donation – with meanings that reach from manifestations of altruism to political statements for a common, cosmopolitan humanism. In doing so, participants also supersede a nationalist bio-politics instituted by the Turkish- and Greek-Cypriot governments in power at the time.' (summary from an unpublished English-language draft)

Beck, S. (2004b) 'Alltage, Modernitäten, Solidaritäten. Soziale Formen und kulturelle Aneignung der Biowissenschaften – Plädoyer für eine vergleichende Perspektive' [Everyday lives, modernities, solidarities. Social forms and cultural appropriations of biosciences - an appeal for a comparative perspective], ***Zeitschrift für Volkskunde*****, pp. 1-30.**

'The article analyses emergent social forms and divergent cultural modes in which knowledge and options, produced by the life sciences, are integrated into everyday routines and vernacular thinking. Drawing on the example of a Cypriot bone marrow database, a 'biomedical platform' is observed in operation. The article argues that it not only brings into existence new biological objects but also disseminates new forms of instituted altruism and de-/re-politicized solidarity. Applying the concept of multiple modernities, developed in Post-Colonial Studies and Cultural Anthropology, and drawing on Science and Technology Studies the article calls for comparative inquiries of the complex dynamics and interdependencies of vernacular culture and recent advances in the production of genomic knowledge.' (Original abstract) This article is based on Stefan Beck's inaugural lecture at Humboldt University on the occasion of his appointment to an Associate Professorship in 2003.

Beck, S. (2005a) 'Putting Genetics to Use', *The Cyprus Review* Vol. 17, No. 1, pp. 59-78.

'On the basis of empirical research using a screening program for a genetic disorder (cystic fibrosis) in a Cypriot village as a case-in-point, the paper evaluates the influence of genetic information for concepts of heredity and kinship practices. Far from being simple receivers of biomedical knowledge, participants of the screening program blended traditional, analogous concepts of blood relations between kin with scientific, digital concepts of passing-on genetic information from generation to generation, creating a new mode of hereditary thinking, bodily concepts, and practices of relating oneself with others. On the backdrop of the unique experiences with the established screening program for thalassaemia on the island, most participants felt a pervasive moral obligation for all-compassing 'genetic transparency'. While this might constitute a bio-ethicists' nightmare, it is argued that Cypriot modernity produced a unique 'genetic citizenship' which might afford critical resources for coping with the prospects of an ongoing genetisation.' (Original abstract) This article is based on a paper presented at a conference at the University of Nicosia / Intercollege in 2001.

Beck, S. (2005b) 'Dicke Bohnen. Zur Ko-Evolution eines gefährlichen Genusses' [Broad beans. On the coevolution of a dangerous pleasure], in Muri, Gabriella et al. (eds.) *Die Alltagsküche. Bausteine für alltägliche und festliche Essen*. Zürich: Schweizerische Gesellschaft für Volkskunde, pp. 65-68.

For a collection of essays on food culture, Stefan Beck contributed this short piece about favism, an acute haemolysis that can be triggered by ingesting fava beans. Favism is related to a genetic defect in an enzyme which causes red blood cells to break down prematurely. In severe cases, especially in young boys, it can lead to sudden death by kidney failure and circulation breakdown. In Cyprus in the early 1960s, more than

50 severe cases occurred annually, because fava beans were an important staple in the Cypriot diet especially among the poor rural population, and because almost 10% of the population are carriers of the mutation.

Beck, S. (2006a) 'Enacting Genes – Anmerkungen zu Familienplanung und genetischen Screenings in Zypern', [Notes on planned parenthood and genetic screenings in Cyprus] in Graumann, S. and Grüber, K. (eds.) *Biomedizin im Kontext* (= Mensch, Ethik und Wissenschaft, Vol. 3). Münster 2006, pp. 221-237.

This article evolved in the context of a large-scale research endeavour that Stefan Beck conducted between 2003 and 2007, with the objective of comparing Germany and the Republic of Cyprus in regards to political regulation and societal responses to challenges posed by new biotechnologies, in particular, genetic testing and IVF technologies. The genetic disease of cystic fibrosis constituted a focus of research in Germany and Cyprus alike. When Stefan Beck was appointed Full Professor at Humboldt University Berlin in 2007, other projects and obligations started to claim his time, and he abandoned the full-scale comparative research design. In this paper, historical and ethnographic data from the Cyprus case study is engaged with only, analysing contemporary attitudes and social practices in regards to genetic prevention programmes against the backdrop of society's historical experience of the colonial period. The paper also inquires into the social construction of ethnic group identity and how it both tries to enlist and is contested by the findings of population genetics

Beck, S. (2006b) 'Wissenschaft und die Transformation des Alltags – sozialanthropologische Anmerkungen zur Variation biopolitischer Regimes' [Science and transformations of everyday life – social anthropological remarks on the variability of bio-political regimes], in Liebig, B. et al. (eds.) *Mikrokosmos Wissenschaft. Transformationen und Perspektiven*. Zürich: Universitätsverlag, pp. 205-226.

This paper scrutinized the development of the Thalassaemia Prevention Programme in the Republic of Cyprus. Since the 1970s, its implementation significantly reduced the number of births of children suffering from thalassaemia. This was achieved by the Church requiring couples to be tested for carrier status before getting married. While the decision of whether to get married and to have children was left to the couple on learning of their potential risk to have thalassaemic children, the fact that the screening was mandatory raised a storm of indignation among international bio-ethicists. In this article, Stefan Beck proceeded to explain that from the perspective of the Greek Cypriot population, conducting the test, conversely, represents a deeply ethical act that demonstrates one's responsibility towards one's family as well as to society as a whole. Importantly, this paper argued that anthropological findings may be conducive to understanding culturally-specific barriers to the implementation of universalistic global bio-ethics.

Beck, S. (2007a) 'Medicalizing Culture(s) or Culturalizing Medicine(s)?' in Burri, R. V. and Dumit. J. (eds.) ***Medicine as Culture. Instrumental Practices, Technoscientific Knowledge, and New Modes of Life*** **(= Routledge Studies in Science, Technology and Society, Vol. 6). London: Routledge, p. 17-33.**

This paper took as its starting point a celebration arranged by the Cyprus Bone Marrow Donor Registry (CBMDR) where all donors and recipients of bone marrow grafts came together as a group, but the individual donor-recipient-relationship was not disclosed. Stefan Beck contrasts this policy with the US-American practice of letting recipients know who donated bone marrow to them and saved their lives. By explaining why CMBDR chose a different route, he shows that human beings 'do not simply turn into objects of biomedical regimes' but instead, new subjectivities are produced that 'draw on specifically Cypriot conceptions of community, solidarity and altruism that make the Cypriot Bone Marrow Donor Registry one of the most successful bio-banks worldwide' (Beck 2007a, p. 21). The chapter critically engaged with the notion of medicalization as it is prevalent in medical anthropology and sociology, and inquired into the advantages and risks of deploying 'culture' as an explanation when observing differences in social actors' appropriations of biomedical knowledge and technologies.

Beck, S. (2007b) 'Die liebevolle Behandlung postkolonialer Subjekte. Medizin(er) und epidemiologische Intervention in Zypern' [The loving care of postcolonial subjects. Doctors, medicine and epidemiological interventions in Cyprus], in Warneken, B. J. (ed.) ***Volksfreunde. Historische Varianten sozialen Engagements.*** **Tübingen: tvv-Verlag, pp. 319-338. [re-printed in translation in this volume]**

Cyprus has one of the highest incidences in the world of the mutations that cause thalassemia. A very successful prevention programme was developed since the 1970s which deployed genetic screening of couples of reproductive age to reduce the number of thalassemic children born. Against the backdrop of a personal account given by Dr. Minas Hadjiminas who is credited with starting the programme, Stefan Beck inquired into postcolonial society as a context for epidemiological interventions. The article explores both socio-cultural and medical reasons for the success of the prevention programme. It argues that the civic epistemology of postcolonial Cyprus allowed for the medical profession to establish a paternalistic regime 'for the common good' that was also motivated by a strong 'love for the people of Cyprus' on the part of the medical practitioners.

Beck, S. and Lengwiler, M. (2008) 'Historizität, Materialität und Hybridität von Wissenspraktiken: Die Entwicklung europäischer Präventionsregimes im 20. Jahrhundert' [Historicity, materiality, and hybridity of knowledge practices: The emergence of European regimes of prevention in the 20th century], ***Geschichte und Gesellschaft*****, Vol. 34, pp. 489-523**

'The article analyses the emergence of European regimes of prevention by focussing on the history of knowledge practices as a distinctly modern form of social and political rationalities in Western Europe. While the targets, means, logics and institutional forms of preventative interventions differed significantly in European national contexts, the authors also trace the elements of a convergent trajectory in the development of prevention regimes. Based on a case study on Cyprus, the article also highlights how European colonies such as Cyprus provided a crucial 'laboratory' for the development of innovative approaches in prevention, revealing a 'histoire croisee' of prevention practices.'(Original abstract) The sub-chapter on Cyprus is based on archival work on the efforts of the British colonial administration to eradicate malaria on the island that Stefan Beck originally conducted in 1998. In this article, he considered the British administration's policies in the health sector in terms of a paternalistic bio-political regime that produced the inhabitants of the island of Cyprus as colonial subjects, and even today, continues to shape the prevalent civic epistemologies on the island.

Beck, S. (2009). Προσωπικές συνδέσεις: δημιουργώντας αλληλένδετες μορφές ζωής στη δωρεά μυελού των οστών. **in** Κωνσταντίνος Ν. Φελλάς **(Hg.)** *Κοινωνία και Υγεία.* **Athens**: Εκδόσεις Κριτική, **pp. 249-276 [Inabstractable Connections. Creating enchained forms of life in bone marrow donation]**

'Onur, a young Turkish Cypriot, saved the life of a little Greek Cypriot girl, Andrea, by donating bone marrow cells that were transplanted to Andrea when she was suffering from leukaemia. The extraordinary relation between Onur and Andrea [...] is based on histo-compatibility: by sheer coincidence their tissue types are highly compatible. The incidents that led to the identification of Onur as a "match" [...] and their political ramifications' are exceptional, as is this new type of 'biosocial intimacy' between these two individuals who are separated by the Green Line which divides the island of Cyprus. 'The chapter explores the implementation of global regulatory frameworks for organ / tissue donation in Cyprus as a practical and pragmatic reflection of Cypriot cosmologies and understandings of sociality and solidarity, of belonging and possessing. Tissue donation in Cyprus reflects particularly well the effects of the coloniality of power and the vitality of local ethical motivations for new forms of a globalized sociality. In the last section of this chapter, the views of donors and recipients of bone marrow grafts are discussed. How do they perceive the relations that are instigated by transplantation? How can this peculiar relationship be conceptualized socially, culturally and emotionally, what are the social models that people draw on, in order to make sense of the close bond with a person whom they do not know and most likely will never meet? It is suggested that these donor-receiver-relations represent a new type of biosocial relationship that is characterized by "anonymous intimacy".' (Excerpt from the original abstract)

Beck, S. and Niewöhner, J. (2009) 'Localising Genetic Testing and Screening in Cyprus and Germany. Contingencies, continuities, ordering effects and bio-cultural intimacy', in Atkinson, P., Glasner, P. and Lock, M. (eds.) *The Handbook of Genetics and Society: Mapping the New Genomic Era*. London: Routledge, pp. 76-93.

'Genetic testing and screening and their implementation in the context of increasingly complex genomic knowledges marks a vast field of practice and research. To attempt a systematic and comprehensive overview across the different technologies and their contexts is far beyond the scope of this chapter. Instead, as social anthropologists we focus on three areas of problematisation: (1) Local biologies and medicines in their historicity: Tests and screens are situated in specific temporal-spatial contexts. These entail not only specific (regional, national, supra-national, e.g. EU) regulatory regimes and medicinal cultures (i.e. belief-systems) but also specific local biologies. The complexity of their interaction increases with the intensification of migration. (2) Performing tests and screens: The practices of testing and screening need to be conceived of as relating specific technologies and knowledges to a range of actors and their respective familial, professional and socio-cultural contexts. These socio-material networks operate before a backdrop of legal, political and moral discourse with a strong historico-cultural dimension. (3) Translations and biosocial assemblages: the outcomes of tests and screens cannot be adequately understood in terms of information production and transfer. Rather, we suggest that these processes should be conceived of as entangled in complex translations, which can be analysed along at least three axes: individual to collective; purified to hybridised; local to transnational. To discuss these aspects, the chapter draws on examples from the US, Cyprus and Germany including cystic fibrosis and thalassemia.' (Original abstract)

Amelang, K. and Beck, S. (2010) 'Comparison in the wild and more disciplined usages of an epistemic practice', in Scheffer, T. and Niewöhner, J. (eds.) *Thick Comparison. Reviving the Ethnographic Aspiration* (= International Studies in Sociology and Social Anthropology, Vol. 114) Leiden, Boston: Brill, pp. 155-179

'Our analysis of the usages of comparative practice derives from a retrospective consideration of our participation in the EU-funded research project "Challenges of Biomedicine – Socio-Cultural Contexts, European Governance, and Bioethics". Our empirical basis consists of interviews and focus group discussions which we produced in the context of this research project, which analysed how lay people in six European countries perceived and discussed recent developments in biomedicine, namely genetic testing and organ transplantation. The project took a comparative perspective on three levels: between the different national contexts, between the two biomedical technologies, and between lay people generally and affected persons more specifically who had more direct experiences with one of the two technologies, for example as patients. We concentrate on three research locations, namely on Lund, Sweden, Nicosia, Cyprus and Berlin, Germany.' (Amelang and Beck 2010, pp. 156ff.)

Amelang, A., Anastasiadou-Christophidou, V., Constantinou, C., Johansson, A, Lundin, S. and Beck, S. (2011) 'Learning to eat strawberries in a disciplined way. Normalization practices following organ transplantation' *Ethnologia Europaea*, 41/2, 2011, pp. 54-70

'The article concentrates on the accounts of transplant patients and their relatives in a comparative perspective. Starting from narratives of normalization of respondents in Sweden, Germany and Cyprus, we examine more closely what we call normalization practices as they are embedded in different social situations and contexts of living with chronic disease. The narratives are analysed as a crucial part of highly selective and individually constructed meaning-making practices, which – most of all – serve to establish continuity with the past and the expected or desired future. The article inquires what counts as normal in the eyes of our respondents, what strategies they apply to normalize their conditions for living, and – on a more general level – which social and cultural mechanisms of in- and exclusion they have to face in doing so, our case-based analysis will explore these narratives by analytically differentiating between three "levels" of practices normalizing illness experience: (1) a personal level, (2) a level of the intimate and (3) anonymous sociality.' (From the original abstract)

Beck, S. (2011a) 'La politisation et la moralisation d'une pratique médical: le don de moelle osseuse comme referendum' [Politicization and moralisation of a medical practive: Bone marrow donation as a referendum], in Vailly, J., Kehr, J. and Niewöhner, J. (eds) *De la vie biologique à la vie sociale*. Paris: La Decouverte, pp. 51-77.

'In March 2000 – in a time span of only three weeks – more than 57,000 volunteers from both the Turkish and the Greek communities in Cyprus registered as potential bone marrow donors following a call in the press to help two boys suffering from leukemia, a Turkish-Cypriot, Kemal Saraçoglu, and a Greek-Cypriot, Andreas Vassiliou. While the vast majority of registrants were Greek Cypriots living in Cyprus, there was a significant number of Turkish Cypriots as well who used the UN-controlled Ledra Hotel, where a make-shift sample office was established, for registering and giving blood samples for further analysis. Most reports interpreted the huge success of the donor drive in 2000 against the backdrop of the stalling political negotiations between representatives of the two communities on the island. According to these interpretations, the volunteers expressed their solidarity and commonality not just with their own ethnic group but also with members of the other community on the island, demonstrating that humanitarian considerations can overcome the political divide.' (Quoted from the English-language draft of the original presentation in Paris)

Beck, S. (2011b) 'Anthoullas Gefühl für Gene. Leben, Heiraten und Kinderkriegen im Zeitalter genetischer Transparenz - in Zypern, zum Beispiel' [Anthoulla's Intuition about Genes. Living, Getting Married, and Having Children in the Age of Genetic Transparency – in Cyprus, for instance], in Moos, T., Niewöhner, J. and Tanner, K. (eds.) *Genetisches Wissen. Formationen und Übersetzungen zwischen Wissenschaft und Gesellschaft*. Konstanz: Röhrig Universitätsverlag, pp. 115-140.

Against the backdrop of the many years of research that Stefan Beck conducted in Cyprus on genetic testing and prenatal diagnostics, this paper inquires into the impact of genetic information on social actors' everyday lives and relationships. How do they negotiate the moral implications of results of genetic testing, and how do they cope with the challenge of translating abstract information – such as their own or their spouses' carrier status for a genetic disorder – into making life decisions, such as getting married or having a child? The case studies discussed in the paper are of Greek-Cypriot men and women who in the course of their lives have undergone genetic tests for both thalassaemia and cystic fibrosis. Taking recourse to the anthropology of knowledge as well as to practice theory, Stefan Beck asserted that lay people are capable of transforming scientific knowledge into a tangible resource for (re-)considering and potentially modifying the course of their lives. Rather than leaving such topics to social psychology, he argued that a 'praxeological' anthropology, informed among others by pragmatist philosophers, such as John Dewey and William James, is well-placed to inquire into how scientific knowledge is made meaningful for and by lay people.

Beck, S. (2011c) 'Staging bone marrow donation as a ballot. Reconfiguring the social and the political using biomedicine in Cyprus', special issue 'Medical Migrations', *Body & Society,* pp. 93-119

'The article analyses practices, perceptions, and political dramatizations of bone marrow donation in Cyprus. Based on empirical data from an ethnographic study on practices of organ and bone marrow transplantation in postcolonial Cyprus, forms of oppositional biopolitics are analyzed that are not bound by the modern, statist regime of governing populations but capitalize on new developments in biomedicine, on new political movements, as well as on transformations in the political sphere. These reconfigurations are interpreted as instances of an emerging bio-subpolitics that transcends national borders and produces new complexities, inter-relations, associations and social forms that come into being alongside biomedicine. At the same time, these developments co-produce cosmopolitan citizens and new subjectivities, transcending nationally bound regimes of political deliberation and identification. These forms of bio-politics mobilize local historical experiences and take advantage of affordances provided by biomedical platforms operating on a global scale that make available an opportunity structure for a cosmopolitan bio-subpolitics.' (Original abstract)

Beck, S. (2011d) 'Knochenmarkspende als Volksabstimmung - oder: die Politisierung des Organischen und die Moralisierung der Medizin in Zypern' [Bone marrow donation as a popular referendum – or the Politicisation of the Organics and the Moralisation of Medicine in Cyprus], in Niewöhner, J., Kehr, J., Vailly, J. (eds.) *Leben in Gesellschaft. Biomedizin - Politik - Sozialwissenschaften*. Münster: transcript-Verlag, pp. 54-82.

This paper asks what the political and cultural reasons were for the remarkable success of a number of campaigns for bone marrow donation in Cyprus. How is the globalized altruism of Cypriots produced locally, which social forms provide an underpinning for this high rate of registration as potential donors? To what extent is a society-based altruism scalable to reach out into the global domain? This paper analyses a series of interviews that Stefan Beck had conducted with Greek Cypriot bone marrow donors in 2005. At issue were the imagined relationships that are thought to emerge between donors and recipients of bone marrow cells. In Cyprus, these remain anonymous but are considered to be bound to each other by sharing living substance, i.e. bone marrow stem cells.

Beck, S. (2012) 'Biomedical Mobilities – Transnational Lab-Benches and Other Space-Effects', in Knecht, M., Klotz, M., Beck, S. (eds.) R*eproductive Technologies as Global Form. Ethnographies of Knowledge, Practices, and Transnational Encounters*. Frankfurt and New York: Campus Verlag, pp. 357-374.

'The article sets out to explore a challenge posed by recent developments in late modernity that for some time has been constituting a predicament for the social sciences and especially for socio-cultural anthropology: The intertwined questions of how to conceptualize and of how to make methodologically accessible the new spatio-temporal arrangements, the new modes of ordering or structuration of institutional as well as vernacular practices that are commonly labeled as being transnational or global. The article analyses instances of biomedical mobilities in the domain of in-vitro fertilization and reproductive medicine as a prominent example of these developments. I use the term biomedical mobilities to analyse three examples of these emerging patterns in the domain of biomedicine; the term mobilities underlines the heterogeneity of elements set in motion: people, knowledge, ideas as well as things are mobilized to travel beyond borders. As will be argued in the following, biomedical platforms as they are in operation in reproductive medicine afford an opportunity structure for new types of mobilities and new transnational practices, that are in conflict with established regimes of governing over a territory and a population demarcated by well defined national borders: biomedical platforms afford not only the mobilization of cells, patients, medical equipment and knowledge, but also of moral convictions, of imaginations, of desires and of feelings of solidarity that travel beyond borders. This mobilization of material-discursive "things", new relations between discursive practices and material phenomena, entanglements of human and non-human forms of agency, threaten to escape attempts of "national encompassment", giving rise to a dialectic of globalization and attempts to re-localization.' (Original abstract) Thalassaemia International Foundation (TIF), an transnational NGO based in Nicosia, Cyprus, was one of the case studies in this article which was written in the context of the Berlin-based multidisciplinary Collaborative Research Centre 'Representations of Social Order – Intertemporal and Intercultural Comparisons', German Research Council. Stefan Beck was Principal Investigator of a long-term comparative study on the implementation of IVF-technologies in Germany, Turkey, and Great Britain (2004-2013).