Knowing the Sustainable Fishery

Andersson, Malin

2018

Document Version:
Förlagets slutgiltiga version

Link to publication

Citation for published version (APA):

General rights
Copyright and moral rights for the publications made accessible in the public portal are retained by the authors and/or other copyright owners and it is a condition of accessing publications that users recognise and abide by the legal requirements associated with these rights.

• Users may download and print one copy of any publication from the public portal for the purpose of private study or research.
• You may not further distribute the material or use it for any profit-making activity or commercial gain
• You may freely distribute the URL identifying the publication in the public portal

Take down policy
If you believe that this document breaches copyright please contact us providing details, and we will remove access to the work immediately and investigate your claim.
Welcome to the 34th Nordic Ethnology and Folklore Conference

June 12-15, 2018 Uppsala, Sweden
PRESENTATION OF THE THEME

What matters – Accounting for culture in a post factual world

Concepts such as empirical, data, verifications and validity has for some time played a modest role in the disciplinary discussions. In a world of “alternative facts” and “fake news” we are obliged to reflect on our production of knowledge. How do we build credibility and how are our claims underpinned?

What is the nature of our empirical material and what position does it hold in our texts? How do we present, scrutinise, and describe? How do we integrate, yet keep it separate, in the goals and messages of our texts?

As Ethnologists and folklorists, we strive to create understanding for the role of culture and for a diversity of interpretations and perspectives on the world. We take pride in an ability to account for how methods, theory, perspectives and research questions interfere with and affect our results.

In Uppsala 2018 you are invited to reflect upon the empirical sides of our craft: the matter, the case, the object. What is it and how do we work to make it sufficient, and sustainable? How do we present it in its own right, describe it, scrutinise it, return to it, underpin with it? How does our material interact with and strengthens our goals, be it our specific message or our scholarly status?

We are rightly proud of our fieldwork and ethnographic writing. Yet fieldwork and ethnography can turn into slogans used to describe very different types of material and ways of collecting. Conversations, stories, observations, sounds, old texts, objects, facts, emotions, introspections — how are we to understand these matters, as effecting our disciplines?

The Uppsala conference thus has a theme that does not ask for smart adaptations, nor does it exclude any contributions. You are invited to present “What matters” in sessions that could have the widest variety of themes. We shall however be united in our interest in what the empirical matter does for ethnology and folklore. How does it make our discipline and our texts understandable, credible, relevant and important, for the world around us and for the future?
## Local Organising Committee

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
<th>Affiliation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professor</td>
<td>Ella Johansson</td>
<td>Uppsala University, Sweden</td>
</tr>
<tr>
<td>Professor</td>
<td>Owe Ronström</td>
<td>Uppsala University/Campus Gotland, Sweden</td>
</tr>
<tr>
<td>Professor</td>
<td>Birgitta Meurling</td>
<td>Uppsala University, Sweden</td>
</tr>
<tr>
<td>Senior Lecturer</td>
<td>Oscar Pripp</td>
<td>Uppsala University, Sweden</td>
</tr>
<tr>
<td>Senior Lecturer</td>
<td>Camilla Asplund Ingemark</td>
<td>Uppsala University/Campus Gotland, Sweden</td>
</tr>
<tr>
<td>Senior Lecturer</td>
<td>Carina Johansson</td>
<td>Uppsala University, Sweden</td>
</tr>
<tr>
<td>Senior Lecturer</td>
<td>Ingeborg Svensson</td>
<td>Uppsala University, Sweden</td>
</tr>
<tr>
<td></td>
<td>Daniel Bodén, Ph.D.</td>
<td>Uppsala University, Sweden</td>
</tr>
<tr>
<td></td>
<td>Gurbet Peker</td>
<td>Uppsala University, Sweden</td>
</tr>
<tr>
<td></td>
<td>Paul Agnidakis, Ph.D.</td>
<td>Uppsala University, Sweden</td>
</tr>
<tr>
<td></td>
<td>Annie Woube, Ph.D.</td>
<td>Uppsala University, Sweden</td>
</tr>
<tr>
<td></td>
<td>Karin Eriksson Aras, Ph.D.</td>
<td>Uppsala University, Sweden</td>
</tr>
</tbody>
</table>
**GENERAL INFORMATION**

**CONFERENCE VENUE**
The conference takes place at the Uppsala University Main Building, Biskopsgatan 3, Uppsala

**CONFERENCE SECRETARIAT OPENING HOURS**
The registration starts at 13.00 on June 12 and the secretariat stays open throughout the conference.

**NAME BADGE**
Your name badge is your admission to the scientific sessions as well as to coffee and lunches. It should be worn at all times at the conference venue.

**INTERNET ACCESS**
Free wireless Internet access is available at the venue. Please ask the conference secretariat for login and password. Eduroam is also accessible in the conference venue.

**GUIDELINES FOR TECHNICAL EQUIPMENT**
All session rooms are equipped with projectors with VGA, HDMI and DisplayPort connections. If your computer uses other connections (such as Mini DisplayPort or USB Type-C) you need to bring your own suitable adapters.

There are no available computers or presentation clickers in the rooms. We kindly ask you to bring your own laptop and clicker.

**COFFEE AND LUNCHES**
Coffee will be served in the lower foyer in the Main University Building. Lunches will be served at Göteborgs nation “Galejan”, address: S:t Larsgatan 7, approximately five minutes’ walk from the venue. The name badge serves as your ticket.
If you have any dietary requests that you have informed the organisers about in your registration, please inform the catering staff.
SOCIAL EVENTS

Welcome Reception – Tuesday June 12
The Welcome Reception will take place in Kanslersrummen, in the upper foyer in the University Main Building at 17.30. Sherry and snack will be served.

Conference dinner – Thursday June 14
The conference dinner will take place at Norrlands nation at 18:30
Address: Västra Ägatan 14
If you have registered for the dinner, it will be shown on your name badge. If you haven’t registered but wish to attend, please contact the conference secretariat for available tickets.

OPTIONAL EXCURSIONS ON FRIDAY, JUNE 15
08:30–15:00
The guided tour in the footsteps of Linnaeus, starts and ends at Uppsala Cathedral.
Preregistration required. If you haven’t registered but wish to attend, please contact the conference secretariat for available tickets.

MONEY EXCHANGE, CURRENCY
Swedish Krona (SEK) is the official currency in Sweden. There are several exchange offices and cash dispensers in Uppsala. Major international credit cards are accepted.

SHOPPING IN UPPSALA
Most stores in Uppsala are open 10.00-19.00 on weekdays and 10.00-17.00 on Saturdays. Some stores are open on Sundays as well. Grocery stores usually have longer opening hours.

TIPPING
Service is included in the restaurant bills. A small tip, however, is sometimes given to show appreciation of a good meal or a special service.
TRANSPORT TO/FROM STOCKHOLM ARLANDA INTERNATIONAL AIRPORT

**Taxi:** You can pre-book a taxi at (+46) 18 100 000, Uppsala Taxi or at www.uppsalataxi.se or (+46) 18 123 456, Taxi Kurir (www.taxikurir.se). The price to Stockholm Arlanda International Airport is about SEK 500-600.

**Bus:** Bus 801 runs between Uppsala Central Station and Stockholm Arlanda Airport. The journey takes about 40 minutes and costs about 100 SEK. You can buy your ticket by credit card through a ticket machine in terminal 2, 4 and 5 at Arlanda airport and at Uppsala Central Station. You can also pay by credit card on the bus.

**Train:** SL commuter trains leave Uppsala Central Station for Arlanda Airport 1-2 times/hour from 5 am until midnight. The journey takes 17 minutes and costs about 100 SEK. The ticket must be purchased in advance at Uppsala Central Station.

**EMERGENCY CALLS**
You should call 112 if you need an ambulance, police or the fire brigade.

**INTERNATIONAL CALLS**
Dial 00 + country code + area code + phone number. For example to Spain 0034, to Norway 0047.

**ELECTRICITY**
In Sweden the electrical voltage used is 220/230V.

**PHARMACY**
There are several pharmacies in Uppsala. Look for ‘Apotek’.

**MEDICAL SERVICES**
Uppsala University Hospital, Akademiska sjukhuset, is located in central Uppsala. Telephone: +46 18 611 00 00. The emergency room is called ‘Akuten’ in Swedish.
SMOKING
Smoking is not allowed in the conference venues, or in any other public indoor establishment, such as restaurants, bars, etc.

TOURIST INFORMATION IN UPPSALA
www.destinationuppsala.se
info@destinationuppsala.se

ABOUT UPPSALA
Uppsala – the University city
Uppsala is Sweden’s fourth largest city with a population of 200 000 inhabitants. Unique cultural treasures and an exciting history are to be found in the city of knowledge and inspiration. Uppsala has retained its small-town charm while offering a big city’s selection of shops, restaurants and other entertainment.

Uppsala has many historical attractions. Among the most famous are:

• Uppsala cathedral, the largest cathedral in Scandinavia
• One of Sweden’s eldest botanical gardens
• A unique anatomical theatre built in the 1600’s
• The Linnaeus Garden
• Uppsala Castle from the mid-1500’s

Uppsala is not only known for its traditions. Today Uppsala is a dynamic industrial and commercial city where knowledge, ideas and entrepreneurship are at the centre. The city’s geographical location, with only 30 minutes to Stockholm-Arlanda International Airport and 40 minutes to Stockholm, has made Uppsala an attractive place for meetings.

CONFERENCE SUPPORT
Academic Conferences – Karolinska Institutet, Swedish University of Agricultural Sciences and Uppsala University in cooperation

Office contact details during office hours (8:00–16:00 local time)
Tel: +46 (0)18 67 10 03
E-mail: ethnoconf2018@akademikonferens.se
Tuesday 12 June 2018

13:00 - 17:00  Registration, Ground floor

14:00 - 16:00  Anthropology of Political Protest, Lecture Hall VIII
Chairs: Daria Radchenko et al.

1  Arkhipova et al (joint paper of panel organizers)
The naked anthropologist: challenges and mistakes of protest research

2  Irina Kozlova
Spatial Structure of Street Protest in Contemporary Russia

3  Anastasiya Astapova & Vasil Navumau
Veyshnoria: A Fake Country in the Midst of Real Information Warfare

4  Ilya Chalov
Cross-loyalty and Local Oppositional Activism in a Russian Small City

5  Alexandra Orlova
Art performances in Russia against war with Ukraine

14:00 - 16:00  Dark Matters, Lecture Hall IV

Chair: Mattias Frihammar

1  Mattias Frihammar
Introduction

2  Robert Willim
The Darkness Beyond The Digital – Internet of Things and Disquiet Connectivity

3  Julia Fleischhack
Learning to deal with the ‘dark sides’ of the digital world – Digital literacy education in a post factual world

4  Elena Yugai
 darkness and Sweetness: the commemorative poetry in modern Russia and traditional rural lamentations

5  Mattias Frihammar
The lupine’s dark shadow – Invasive species, environmental threats and the othering of flowers

6  Discussion
14:00 - 16:00 Gender Matters, Sem 3
Chair: Birgitta Meurling

1 Kristina Öman
”Bara larv och kärleksdravel” – Om killar, tjejer och ungdom i Starlet

2 Tatyana Lipai
Museum of Migration as a reflection of the past, present and future

3 Fanny Ambjörnsson
Cleaning and the ethics of care 2.0 (Presenteras på svenska)

4 Birgitta Meurling
Frejdiga fruntimmer. Ett damsällskap under hundra år – genus, klass och generation

5 Åsa Ljungström
Uppåt på samhällsstegen – känslor, klass och kön i husmors dagbok

6 Diskussion

14:00 - 16:00 New Wine in Old Bottles?, Sem 4
Chair: Camilla Asplund Ingemark

1 Hrefna Sigriður Bjartmarsdóttir
New Wine in Old Bottles? Imaginative Worlds in History Revisited. Contemporary People’s belief in deceased relatives as their guardian spirits/ fylgjur.

2 Tora Wall
Lekfulla möten och allvarsamma speglingar

3 Catarina Harjunen
Queera perspektiv på erotikta möten mellan människa och naturväsen i finlandssvenska folksägner

14:00 - 16:00 Open panel, Hall I
Chair: Göran Nygren

1 Asya Karaseva, Co-author: Maria Momzikova
Arguments of Protests against Time Zone Change in Russia (Case Studies of Magadan and Vladivostok)

2 Barbro Blehr
Presenting and Promoting National Defence: A Comparative Study of Official Websites

3 Florence Fröhlig
Transnational reconciliation processes along the Rhine in the shadow of the Fessenheim nuclear power plant
4 Christopher Martin
“Are we already here?”: Driving on ‘Auto-Pilot’

14:00 - 16:00 Reflecting and Overcoming Shifting and Intersecting Methodological Dilemmas in Ethnographical Research, Lecture hall IX
Chairs: Maryam Adjam, Fataneh Farahani, René León Rosales,

1 René León Rosales
Freezing the movement? Reflections on the methodological dilemmas in researching on social movements

2 Sheila Young
“Stick that in your ****ing PhD!”: the dilemma of how to respond to aggressive behaviour during fieldwork.

3 Magnus Stenius

4 Jenni Rinne
Doing ethnographic interview about maternal guilt

5 Lis-Mari Hjortfors
Laestadianism and Sami identity in the Lule Sami area in Sweden and Norway.

6 Jenny Lönnroth
Methodological dilemmas and working strategies when researching unprivileged groups in a racist context

7 Fataneh Farahani
Conducting research in a state of flux

14:00 - 16:00 Skilda världar? Högerpopulismens orsaker, platser och samhällsklasser, Lecture Hall XI
Chair: Maria Vallström

1 Maria Vallström
Inledning

2 Mats Lindqvist
Klasskampens mikrofysik. Om klasskampens uttryck i vardaglig praxis

3 Daniel Bodén
Kommentar och diskussion
4 Mikael Vallström
Klassamhällets tystade röster och perifera platser. En rapport från Katalysprojektet.

5 Kommentar och diskussion (enl. ovan)

6 Elisabeth Wollin Elhouar
Skilda världar? Högerpopulismens orsaker, platser och samhällsklasser. Presentation av en ansökan till VR.

7 Kommentar och frågor (enl. ovan)

5 Paneldiskussion med publiken.

14:00 - 16:00 The Social, Political and Cultural Meaning of Sound and Music 1, Lecture hall X
Chairs: Oscar Pripp

1 Oscar Pripp
Introduction

2 Jonas Ålander
On the Meaning of Music: Organizers Perspectives of Constructing Culturally Diverse Music Venues in Sweden

3 Lene Halskov Hansen
Young people’s creation of a folk music movement in the 1970’s and in the 1990’s – a comparative study in ideas, practices and organization

4 Helen Rossil
Singing the Religious Community in Danish Revivalism

5 Discussion

6 Andrea Dankic
Making Swedish hip-hop. Musical practice, social categories and creativity

7 Oscar Pripp & Maria Westwall
Cultural Production and Social Inclusion. The Meaning of Musicking in Ethnic Associations in Sweden

8 Owe Ronström
Densities. A key to (late) modern cultural production

9 Discussion

16:00 - 16:30 Welcome speech, Aula

16:30 - 17:30 Keynote: Lotten Gustafsson Reinius: “The State of Things: On the Interplay of Memory, Narrative and Objects.”, Aula

17:30 - 18:30 Welcome reception, University building
Wednesday 13 June 2018

09:15 - 10:45 Archive Matters 1, Lecture Hall IX
Chairs: Charlotte Hyltén-Cavallius, Susanne Nylund Skog, Fredrik Skott, Marie Steinrud

1 Lene Winther Andersen
Folklore matters: Exploring scientific visions behind the Increasing Collections in the Danish Folklore Archives

2 Maria Momzikova
Reconstructing the Way of Editing Nganasan Folklore Texts by Soviet Ethnographer Boris Dolgikh

3 Ave Gorsic
What’s the matter with the source? The value of archival “left-overs”

4 Charlotte Hagström
Forskaren, cykeln och arkivet: Att arbeta med egna och andras frågerlistor.

5 Charlotte Hyltén-Cavallius & Lotta Fernstål
Folklorists, Archives and Minorities

09:15 - 10:45 Havet som grav, Sem 3
Chairs: Simon Ekström, Hanna Jansson

1 Inledning

2 Tove Ingebjorg Fjell
Formulering av dødsannonser – endringer fra 1960 - 2015

3 Hanna Jansson
Pojken på stranden – tolkningar av en ikonisk bild och av en flykting-katastrof

4 Simon Ekström
Havet som grav – museet som grav: om maritima museer som deathscapes

5 Jørgen Burchardt
Folketro og modernitet. Case: Tro på sjælevandring ved dødsulykker

5 Anders Gustavsson
Omkomna på havet. Från skräck till heder och minne i folklig tradition

6 Avslutning och diskussion
09:15 - 10:45 Knowing Nature, Lecture Hall IV
Chairs: Lars Kaijser, Elin Lundquist

1 Elin Lundquist & Lars Kaijser
   Introduction

2 Malin Andersson
   Knowing the Sustainable Fishery

3 Blanka Henriksson & Ann-Helen Sund
   “Probably the largest fatberg ever discovered in London” – Knowledge Making Processes in the Anthropocene

4 Kajsa Kuoljok
   GPS-rájan - New technology meets traditional Sámi knowledge

5 Martin Sítek
   Symbolism of nature in carnival masks in Czech folk culture.

6 Krista Vajanto
   Dye Plants in Finnish Folklore

7 Lars Kaijser
   Domesticating in the contact zone. Disseminating knowledge of environment issues in a staged rainforest.

8 Elin Lundquist
   Discussion

09:15 - 10:45 Käk, konsumtion, konflikt och kulturarv, Hall I
Chairs: Kerstin Gunnemark, Eva Knuts

1 Kerstin Gunnemark och Eva Knuts
   Inledning

2 Eva Knuts
   Det är inne att vara ute – ”Trenden med utekök är större än någonsin”

3 Yrsa Lindqvist
   Kökets förnyelse – inredningsideal och realitet

4 Inger Johanne Lyngö
   ”Kjøkkenveien til historien” – 1950-talls kjøkkenet på Oslo Bymuseum Blindsoner og åpne dører

5 Håkan Jönsson
   Att vispa moderniteter – en mikroetnografi över kökets artefakter

6 Kerstin Gunnemark
   Köket som rum – minnen och omgestaltning, Kitchen as space – memories and transformation
13 Diskussion

**09:15 - 10:45 Open panel, Lecture Hall VIII**

1 *Silja Ósk Þórðardóttir*
   In Search of Lost Time - mechanics of minimalistic lifestyle

2 *Ian Brodie*
   Is ‘News’ a Genre in Folklore? Reflections on Fake News

3 *Svetlana Nikolaeva*
   On the Formula and Metrical Analysis of Russian Religious Epics (duhovniy stih)

4 *Rui Liu*
   Unpacking the fake in the medical context

**09:15 - 10:45 Participatory Research in a Post-Factual World + Institutions and Ethnography: Methodological, Theoretical and Empirical Matters, Lecture Hall XI**

*Chairs: Kim Silow Kallenberg, Maria Björklund & Tytti Steel, Eerika Koskinen-Koivisto*

1 *Kalle Ström*
   Institutionsetnologi med värnplikten som exempel

2 *Maria Björklund*
   Institutionsetnografi – dilemma, fördelar och nytta

3 *Kim Silow Kallenberg*
   Institutionsetnografi - smutsig etnografi?

4 *Christian Ritter*
   Gathering Digital Data Onsite: A Note on Fieldwork in a Software Company

5 *Tytti Steel & Eerika Koskinen-Koivisto*
   Embedded and committed – benefits and meaningfulness in participatory ethnology

**09:15 - 10:45 The Social, Political and Cultural Meaning of Sound and Music 2, Lecture Hall X**

*Chairs: Oscar Pripp*

1 *Owe Ronström*
   Introduction

2 *Eva Fock*
   Lyden af Norden – et nordatlantisk musikstafet

3 *Mats Nilsson*
   Moving music – dance as a mode of using music
4 Elin Franzén
   Radiolyssnarens akusmatiska rum

5 Karin Eriksson Aras
   “Towards an ethnology of sound”

6 Owe Ronström
   Discussion

10:45 - 11:15 Coffee, 1st Floor


12:15 - 13:45 Lunch, Göteborgs nation, S:t Larsgatan 7

13:45 - 15:15 Archive Matters 2, Lecture Hall IX
   Chairs: Charlotte Hyltén-Cavallius, Susanne Nylund Skog, Fredrik Skott, Marie Steinrud

1   Marie Steinrud
    Follow Lundh! Between text and context in a photographers archive

2   Jonas Engman
    Visualizing celebrations – ritual interaction in early welfare-state urbanity.

3   Inés Matres
    A long way? Introducing digitized historical newspapers in everyday school work.

4   Susanne Österlund-Pöttsch
    Marketing a goldmine? Creating an archival topic-bank for university students.

5   Susanne Nylund Skog
    Placing People on maps and in archives

13:45 - 15:15 Education as an Ethnological Field, Sem 3
   Chair: Maria Zackariasson, Malin Ideland, Beatriz Lindqvist

1   Beatriz Lindqvist
    “Green is more than a color” – embodiment and materiality of preschool children outdoor learning

2   Göran Nygren
    Etnologisk forskning om högpresterande elever?

3   Maria Zackariasson
    “You are going to hate me!” Ethnological perspectives on the role of emotions in undergraduate supervision
13:45 - 15:15  How Matter(s) Comes to Matter in Cultural History, Lecture Hall IV
Chairs: Anne Folke Henningsen, Tine Damsholt, Brita Brenna, Line Esborg

1  Tine Damsholt & Anne Folke Henningsen
   Introduction

2  Dorothea Breier
   Putting qualitative studies in perspective – why context matters.

3  Åmund Norum Resløkken
   Objects of tradition and stories of culture

4  Sandra Hillén
   Matters in museums – an intersectional approach to children’s cultural history

5  Brita Brenna
   How do we know this? Recent writings on exhibition as research

13:45 - 15:15  Men in a Post-Factual World 1, Lecture Hall VIII
Chairs: Katarzyna Herd, Gabriella Nilsson

1  Gabriella Nilsson & Kasia Herd
   Introduction

2  David Gunnarsson
   Tell it like it is. Truth, masculinity, affect and nation

3  Karin Sandell
   A real Finnish man

4  Line Grønstad
   The masculinity of male marital name change

5  Katarzyna Herd
   Perceptions of masculinity in football crowds

13:45 - 15:15  Narrating a Climate Changed Future, Lecture Hall XI
Chairs: Camilla Asplund Ingemark, Lone Ree Milkær

1  Lena Marander-Eklund
   ”Jag glömmer aldrig åskvädret 1960 tror jag det var” – ovädersberättelser

2  Gösta Arvastson
   Kulturanalyser i superstormarnas tid

3  Helena Hörnfeldt
   The End of the World. Apocalyptic Narratives in Children’s Fears
4 Camilla Asplund-Ingemark
Islands Submerged into the Sea: Aspects of the Cultural Imaginary of Climate Change

5 Sigrun Thorgrimsdottir
Living with the past, for the future. Stories from radical homemakers in old houses

6 Marit Ruge Bjærke
Biodiversity loss - a story of climate change?

7 Lone Ree Milkær
Glocalized narratives of Transition

13:45 - 15:15 Queer History Matters, Sem 4
Chair: Tone Hellesund

1 Karin Lützen
The history of Lesbisk Bevægelse/The Lesbian Movement in Denmark

2 Iris Ellenberger
Intersections of sexual orientation and gender among women in the feminist and gay liberation movements in Iceland in the 1980s. The emergence of a lesbian subjectivity in Iceland.

3 Tuula Juvonen
Lesbian life and communities in Tampere from the 1970s to 1990s. Spatiality, materiality and affectivity.

4 Tone Hellesund
Sex and intimacy in the lesbian radical-feminist movement in Norway in the 1870s and 1980s

13:45 - 15:15 Senmoderna mobiliteter, platsidentifikation och kulturavvsproduktion, Hall I
Chairs: Paul Agnidakis, Carina Johansson

1 Paul Agnidakis
Mobila liv i pendlarsamhället

2 Kjell Hansen
Påtvingad mobilitet och nya berättelser om platslig tillhörighet

3 Svaminatha Ramanathan
Islands of faith: Dargahs and secularization of everyday work and leisure in Mumbai

4 Carina Johansson
Second home owners and heritage production
13:45 - 15:15  The Social, Political and Cultural Meaning of Sound and Music 3, Lecture Hall X
Chairs: Oscar Pripp

1  Karin Eriksson Aras
   Short introduction

2  Vladislava Vladimirova
   Love for the Rich, Porn for the People: Popular Music in the Balkans as a Token of Belonging and Social Distinction

3  Dan Lundberg
   Music Archives, Identity and Democracy. The role of archives in new perspectives

4  Sverker Hyltén-Cavallius
   Musik och den politiska saken: former för politik i sextiotalets alternativa musik.

5  Linnea Helmersson
   Swedish folk dance and folk music as a contested and politicized scene

6  Oscar Pripp
   Discussion

15:15 - 15:45  Coffee, First floor

15:45 - 17:15  Archive Matters 3, Lecture Hall IX
Chairs: Charlotte Hyltén-Cavallius, Susanne Nylund Skog, Fredrik Skott, Marie Steinrud

1  Charlotte Hagström
   Forskaren, cykeln och arkivet. Att arbeta med egna och andras fråge- listor

2  Simon Ekström
   Uppburna, övergivna och omfamnade monument: från excerpt till cosplay Staging the Archive: from Excerpt to Cosplay.

3  Maria Bäckman
   Gunnar Lundh och statARBilderna

4  Jonas Hedberg
   Dagens banala bild kan imorgon vara unik

5  Diskussion

15:45 - 17:15  Living with fashion, dress and textile, Sem 3
Chair: Marie Riegels Melchior, Mikkel Venborg Pedersen
1 Marie Riegels Melchior  
Introduction

2 Mikkel Venborg Pedersen  
“Gentlemen around 1900”

3 Tomas Truchlík  
Collective memory vs. facts – using the example of the reconstruction of men’s traditional costume from a north-western Slovak wire village.

4 Jenni Suomela  
I. K. Inha’s textile collection

5 Päivi Salonen  
How to deal with low cost clothes of today? A New Materialist suggestion

6 Marie Riegels Melchior  
Are Fashion History Sustainable? Some Concerns about Engaging the Past in Present Fashion Practices in the Age of the Anthropocene

7 Panel discussion

15:45 - 17:15 Men in a Post-Factual World 2, Lecture Hall VIII  
Chairs: Gabriella Nilsson & Kasia Herd

1 Kristofer Hansson  

2 Jakob Löfgren  
Boys will be boys – the construction and safeguarding of boyhood

3 Gabriella Nilsson  
The HIV-man, the Alexandra-man, and the Plastic Surgeon. Named emotions in news narratives of rape.

4 Masculinity revisited – joint discussion

15:45 - 17:15 Open panel, Sem 4  
Chair: Camilla Asplund Ingemark

1 Marianne Robertsson  
Cyklandets känslolandskap – reflektioner över ett frågelistmaterial

2 Karin Högström  
Hands slaget - intränad självklarhet

3 Karin Salomonsson  
”Orkar inte dela med mig idag!” Om lånekultur och delandets imperativ i en kollaborativ ekonomi
15:45 - 17:15  Rethinking Heritage and Why It Still Matters so Much 1, Lecture Hall X
   Chair: Lizette Gradén, Tom O’Dell

1  Katarina Saltzman
   Heritage making in the green

2  Torgeir Rinke Bangstad
   Heritage ecologies: material memory and the more-than-human construction of heritage

3  AnnCristin Winroth
   Stories at museums, collected, stored and performed – what is really the new thing about them?

4  Eva Reme
   Bedehus, misjon og kulturarv

5  Lizette Gradén & Tom O’Dell
   Heritage in Action: Curatorial Agency and Commodified Expressions of the Past

6  Discussion

15:45 - 17:15  The Humanities as Field of Culture, Lecture Hall IV
   Chairs: Helena Pettersson, Eddy Nehls, Katarzyna Wolanik Boström

1  Introduction

2  Eddy Nehls
   Complex or complicated, conversation or debate? It matters how one thinks.

3  Anne Leonora Blaakilde
   Does qualitative methodology matter in a world of facts and data? Auto-ethnographic reflections from the center of a Danish, regional administration.

4  Magdalena Petersson McIntyre
   Gender consultancy and the marketization of feminism

5  Helena Pettersson
   Place, Context, Learning, and Knowledge: Traditions, data, and national and global encounters.

6  Katarzyna Wolanik Boström
   What matters in internationalization of the Humanities? Reflections and practices of Romance languages scholars.

7  Discussion and Q & A
09:15 - 10:45 Ethnographic Knowledge in Political Decision-Making, Hall I
Chairs: Pia Olsson, Tiina-Riitta Lappi, Karoliina Ojanen

1 Mircea Paduraru
Ethnology and Eschatology. The Fear of End and the Discourse of the Contemporary Romanian Ethnology

2 Eda Kalmre
Who owns our history and place names? Folklorist amidst the administrative reform in Estonia

3 Sara Kohne
On the experience of urban retail landscape in transition

4 Tiina-Riitta Lappi & Pia Olsson
Applying ethnographic knowledge in practice-oriented contexts

09:15 - 10:45 Lägerliv och flyktingskap i Norden, Lecture Hall IX
Chairs: Markus Idvall, Fredrik Nilsson

1 Markus Idvall & Fredrik Nilsson
Inledning

2 Maryam Adjam
Flyktingläger som minnesspår

3 Jenny Lönnroth
Imagined futures: how parents activism toward refugees shape and transform the meaning of home and belonging in Sweden

4 Britta Zetterström Geschwind
Baltiska gången i Historiska museet – materiella spår av en flykt

5 Markus Idvall
Brunnshotellet, gymnastiksalen och fabriken: Miljöer för flyktingmottagande och performativt gränsarbete i andra världskrigets Helsingborg

6 Fredrik Nilsson
Reningsritualer och gränsarbete

7 Avslutning och diskussion
09:15 - 10:45 Integrativ etnologi, forskning och samverkan 1, Lecture Hall XI
Chairs: Inger Lövkrona, Lena Martinsson, Birgitta Meurling, Britta Lundgren

1 Pia Karlsson Minganti
Framing religious criticism in a Swedish secular cultural and legal order: The case of a Secular Governmental Agency versus a Muslim Youth Organization

2 Maria Vallström & Ingela Broström
FoU i praktiken - samverkan museum och forskare

3 Britta Lundgren
Impact, genomslag och värdeskapande - på vilka sätt kan etnologiska samverkansprojekt få betydelse för samhällets beredskap och hantering av zoonotiska sjukdomar?

4 Inger Lövkrona & Gabriella Nilsson
Unga och sexuellt våld. Kunskapsgenererande interaktion mellan humanistisk forskning om sexuellt våld och professionellas praxis.

5 Avslutande diskussion

09:15 - 10:45 Rethinking Heritage and Why It Still Matters so Much 2, Lecture Hall X
Chair: Lizette Gradén, Tom O’Dell

1 Valdimar Tr. Hafstein & Áslaug Einarsdóttir
The Flight of the Condor: A Letter, a Song, and a Couple of Lessons on Intangible Cultural Heritage

2 Stsiapan Stureika
Heritage Attack: Appropriation of New Heritage in Eastern Europe (end XX - beginning of XXI ct.)

3 Sigrid Kaasik-Kroegerus & Viktorija Ėginskas
The Solidarity Centre in Gdansk: Why heritage still matters

4 Discussion

09:15 - 10:45 Till saken i etnologiska studier av sport och fysisk aktivitet, Sem 3
Chairs: Karin S Lindelöf, Annie Woube

1 Inledning

2 Kroppen, bevegelsen och kompleks, alvorlig funksjonshemming

3 The changing room as a site for transformation

4 Kroppen som metodologisk och analytisk ingång i studier av tjejlopp

5 Diskussion
09:15 - 10:45 What matters in the research process? On collecting of empirical material, Lecture Hall IV

Chairs: Anneli Palmsköld & Karin Gustavsson

1 Anneli Palmsköld & Karin Gustavsson
   Introduction

2 Marina Rasklinda
   Everyday life of a small ethnic group: types of data

3 Mare Kalda
   On documenting Estonian treasure tales: from folklore collections to ego documents and fiction writing

4 Cecilia Fredriksson
   What I didn’t see. On ethnographic illustrations, interpretation and text.

5 Anneli Palmsköld and Karin Gustavsson
   Summary


Chairs: Carina Johansson, Jens Petter Kollhøj, Consuelo Griggio

1 Jens Petter Kollhøj
   Hvordan kan et begrep om «bærekraftig utvikling» være relevant for fotografier i Nasjonalbibliotekets samling?

2 Devrim Umut Aslan
   WHY LOCAL SHOPPING STREETS MATTER?
   A visual ethnographic study of shopping activities

3 Consuelo Griggio
   “I guess I usually don’t talk about sustainability”. Tour guides and the discovering of narratives of sustainability in ethnographic videos.

4 Carina Johansson & Tommy Söderlund
   Kustliv med fotograf i som etnografisk metod

5 Diskussion

10:45 - 11:15 Coffee, 1st Floor


12:15 - 13:45 Lunch, Göteborgs nation, S:t Larsgatan 7
   Chairs: Ida Tolgensbakk, Line Esborg, Inger Christine Årstad

1  Line Esborg
   "Whats in a meme” Tapping into young peoples feed

2  Inger Christine Årstad
   Trump loves Norway because we grow his hair

3  Ida Tolgensbakk
   An international green supremacist visiting Scandinavia

4  Discussion

13:45 - 15:15  Gjenstandsskrøner: Å gjøre fakta med ting, Sem 3
   Chair: Anne-Sofie Hjemdahl, Bjørn Sverre Hol Haugen, Kristina Skåden

1  Inledning

2  Kristina Skåden
   Mapping the Fields: The Geography of Knowledge Production

3  Anne-Sofie Hjemdahl
   Culture that matters

4  Bjørn Sverre Hol Haugen
   The truths about folk dress

5  Diskussion

13:45 - 15:15  Health Matters, Lecture Hall IV
   Chairs: Kristofer Hansson, Rachel Irwin, Maria Johansson

1  Kristofer Hansson
   ‘Critical places’ as a method to ethnographically study health, body and accessibility

2  Johan Hallqvist
   Digital Health Technologies in Sweden: (new) patient-healthcare professional relationships and (new) discourses on patients and healthcare professionals

3  Anders Gustavsson
   Folk Culture at the Interface between Emerging Public Health Care and Older Forms of Healing in the Nineteenth Century Anders

4  Georg Drakos
   The competence to listen
5 Maria Johansson
"Vad har tanten på armen?" - Det synliga, dolda och osynliggjorda i sjukdomsberättelser om diabetes typ 1

6 Haris Agic
Medical Humanities – potent complement or permanent opposition?

7 Rachel Irwin
From medical humanities to global health humanities: a Swedish case study.

13:45 - 15:15 **Beyond tradition: Scholars, prophets, mystics, and activists making knowledge, Sem 4**
Chair: Nathan Light

1 Nathan Light
The historical imagination: of floods and glaciers, Atlantis and Alaska, museums and epic heroes

2 Lina Leparskiéné
Between Propaganda and Science: Exploring Cult of Our Lady of Trakai in Lithuania

3 Anna Kirveennummi,(Co-Authors: Nicolas A. Balcom Raleigh, Sari Puustinen)
Mobility Diaries and Knowledge Production Processes – The Uses of Pasts and Futures Revisited

13:45 - 15:15 **Reflexivity and Beyond: Community Based Research and the Insider Position as Means to Enhance the Relevance of Ethnographic Research, Lecture Hall IX**
Chairs: Evelina Liliequist, Christine Bylund

1 Evelina Liliequist
Insider, outsider eller nånstans mittemellan? Skiftande forskningspositioner och föreställda gemenskaper i ett fält som forskaren själv är del av.

2 Johanna Pohtinen
Doing research in a small community: Feelings of belonging and non-belonging in the kink community

3 Christine Bylund
Dirty ethnography: Possibilities and limitations of navigating research, desire and dis/ability in the Swedish welfare state with the use of auto-ethnographic writing
4 Carolina Renman  
Autoethnography in Action: Studying Live Action Role-Playing Games with an Insider Perspective

5 Erika Lundell  
The embodied choreography of the in-outside position

6 Eva Jourová  
Respondent and Their Memory as an Important Source of Information in Moravian Viniculture

7 Discussion and Q&A

13:45 - 15:15 Rethinking Heritage and Why It Still Matters so Much 3, Lecture Hall X

Chair: Lizette Gradén, Tom O’Dell

1 Jenny Ingridsdotter  
Why Swedishness Matters in Argentina: Exploring Heritage Through the Concept of Colonality

2 Sarah Holst Kjaer  
Norwegian-American migration heritage as instrument for regional tourism development in Southern Norway. Between tourism policy and local identity

3 Vilhelmina Jonsdottir  
New townscape, creating pastness and reframing identity

4 Discussion

13:45 - 15:15 Stad och land, Lecture Hall VIII

Chairs: Lars-Eric Jönsson, Håkan Jönsson

1 Håkan Jönsson, Lars-Eric Jönsson  
Inledning

2 Susanna Rolfsdotter  
Lägenhet och sommarstuga – mellan stad och land

3 Owe Ronström  
I periferins centrum: avlägsenhet

4 Anna Olovsdotter Lööv  
Local Pride: The politics of belonging of Pride festivals beyond the metropolis in Sweden

5 Carina Sjöholm  
Grön livsstil som upplevelseprodukt: förankring, försäljning och förvaltning bland landsbygdens livsstilsföretagare
6 Anna Sofia Lundgren
   Rural moral i initiativ för norrländsk landsbygd

7 Avslutande diskussion

15:15 - 15:45 Coffee, 1st Floor

15:45 - 16:45 Diskussion kring framtida nordiska samarbeten Lecture Hall X

   (Discussion of future cooperation between the Nordic countries
   – Svenska litteratursällskapet i Finland/Society of Swedish
   Literature in Finland),

18:30 - 23:59 Conference dinner, Norrlands nation, Västra Ägatan 14
CONTENTS

ANTHROPOLOGY OF POLITICAL PROTEST
1 - The naked anthropologist: challenges and mistakes of protest research 40
2 - Spatial Structure of Street Protest in Contemporary Russia 40
3 - Veyshnoria: A Fake Country in the Midst of Real Information Warfare 41
4 - Cross-loyalty and Local Oppositional Activism in a Russian Small City 42
5 - Art performances in Russia against war with Ukraine 42

DARK MATTERS
6 - The Darkness Beyond The Digital – Internet of Things and Disquiet Connectivity 45
7 - Learning to deal with the ‘dark sides’ of the digital world – Digital literacy education in a post factual world 45
8 - Darkness and Sweetness: the commemorative poetry in modern Russia and traditional rural lamentations 46
9 - The lupine’s dark shadow – Invasive species, environmental threats and the othering of flowers 47

GENDER MATTERS
10 - ”Bara larv och kärleksdravel” – Om killar, tjejer och ungdom i Starlet 49
11 - Museum of Migration as a reflection of the past, present and future 49
12 - Cleaning and the ethics of care 2.0 50
13 - Frejdiga fruntimmer. Ett damsällskap under hundra år – genus, klass och generation 51
14 - Sysslor, känslor och 11-kaffe i Skillingaryd 1890 – 1914 Närläsning av husmors dagbok ur fenomenologiskt perspektiv 52

NEW WINE IN OLD BOTTLES?
15 - New Wine in Old Bottles? Imaginative Worlds in History Revisited. Contemporary People’s belief in deceased relatives as their guardian spirits/ fylgjur. 54
16 - Lekfulla möten och allvarsamma speglingar 54
17 - Queera perspektiv på erotiska möten mellan människa och naturväsen i finlandssvenska folksägner 55

OPEN PANEL 56
18 - Arguments of Protests against Time Zone Change in Russia (Case Studies of Magadan and Vladivostok) 56
20 - Transnational reconciliation processes along the Rhine in the shadow of the Fessenheim nuclear power plant 57
21 - “Are we already here?”: Driving on ‘Auto-Pilot’ 58

REFLECTING AND OVERCOMING SHIFTING AND INTERSECTING METHODOLOGICAL DILEMMAS IN ETHNOGRAPHICAL RESEARCH 59
22 - Freezing the movement? Reflections on the methodological dilemmas in researching on social movements 60
23 - “Stick that in your ****ing PhD!”: the dilemma of how to respond to aggressive behaviour during fieldwork. 60
24 - The Swedish Military Culture and the Semi-Structured Violence: Field-Studies In a Field-Working Dilemma. Grasping and Reaching Out for Empirical Data and Hard Fact Knowledge in the Making of a Specialist-Officer. 61
25 - Doing ethnographic interview about maternal guilt 62
26 - Laestadianism and Sami identity in the Lule Sami area in Sweden and Norway. 62
27 - Methodological dilemmas and working strategies when researching unprivileged groups in a racist context 63

SKILDA VÄRLDAR? HÖGERPOPULISMENS ORSAKER, PLATSER OCH SAMHÄLLSKLASSER 65
28 - Skilda världar? Klass, plats och högerpopulism - ett forskningsprogram i vardande 66
THE SOCIAL, POLITICAL AND CULTURAL MEANING OF SOUND AND MUSIC 1

29 - On the Meaning of Music: Organizers Perspectives of Constructing Culturally Diverse Music Venues in Sweden 67
30 - Young people’s creation of a folk music movement in the 1970’s and in the 1990’s – a comparative study in ideas, practices and organization 68
31 - Singing the Religious Community in Danish Revivalism 69
32 - Att göra svensk hiphop. En studie om musikpraktik, sociala kategorier och kreativitet 70
33 - Cultural Production and Social Inclusion. The Meaning of Musicking in Ethnic Associations in Sweden 71
34 - Densities. A key to (late) modern cultural production 72

ARCHIVE MATTERS 1

35 - Folklore matters: Exploring scientific visions behind the Increasing Collections in the Danish Folklore Archives 73
36 - Reconstructing the Way of Editing Nganasan Folklore Texts by Soviet Ethnographer Boris Dolgikh 74
37 - What’s the matter with the source? The value of archival “left-overs” 75
38 - Forskaren, cykeln och arkivet. Att arbeta med egna och andras frågelistor 76
39 - Folklorists, Archives and Minorities 76

HAVET SOM GRAV

40 - Formulering av dødsannonser – endringer fra 1960 - 2015 78
41 - Pojken på stranden – tolkningar av en ikonisk bild och av en flyktingkatastrof 79
42 - Havet som grav – museet som grav: om maritima museer som deathscapes 80
43 - Omkomna på havet. Från skräck till heder och minne i folklig tradition 81

KNOWING NATURE

44 - Knowing the Sustainable Fishery 82
45 - “Probably the largest fatberg ever discovered in London” – Knowledge Making Processes in the Anthropocene 83
46 - GPS-rájan - New technology meets traditional Sámi knowledge
47 - Symbolism of nature in carnival masks in Czech folk culture.
48 - Dye Plants in Finnish Folklore
49 - Domesticating in the contact zone. Disseminating knowledge of environment issues in a staged rainforest.

KÄK, KONSUMTION, KONFLIKT OCH KULTURARV
50 - Det är inne att vara ute – ”Trenden med utekök är större än någonsin”
51 - Kökets förnyelse – inredningsideal och realitet
52 - ”Kjøkkenveien til historien” – 1950-talls kjøkkenet på Oslo Bymuseum Blindsoner og åpne dører
53 - Att vispa moderniteter – en mikroetnografi över kökets artefakter
54 - Köket som rum - minnen och omgestaltning, Kitchen as space - memories and transformation

OPEN PANEL
55 - In Search of Lost Time - mechanics of minimalistic lifestyle
56 - Is ‘News’ a Genre in Folklore? Reflections on Fake News
57 - On the Formula and Metrical Analysis of Russian Religious Epics (duhovniy stih)
58 - Unpacking the fake in the medical context

PARTICIPATORY RESEARCH IN A POST-FACTUAL WORLD + INSTITUTIONS AND ETHNOGRAPHY: METHODOLOGICAL, THEORETICAL AND EMPIRICAL MATTERS
59 - Institutionsetnologi med värnplikten som exempel
60 - Institutionsetnografi – dilemma, fördelar och nytta
61 - Institutionsetnografi- smutsig etnografi?
62 - Gathering Digital Data Onsite: A Note on Fieldwork in a Software Company
63 - Embedded and committed – benefits and meaningfulness in participatory ethnology
### THE SOCIAL, POLITICAL AND CULTURAL MEANING OF SOUND AND MUSIC 2

| 64 | Lyden af Norden – et nordatlantisk musikstafet | 102 |
| 65 | Moving music – dance as a mode of using music | 103 |
| 66 | Radiolyssnarens akusmatiska rum | 104 |

### ARCHIVE MATTERS 2

| 67 | Uppburna, övergivna och omfamnade monument: från excerpt till cosplay Staging the Archive: from Excerpt to Cosplay. | 105 |
| 68 | Marketing a goldmine? Creating an archival topic-bank for university students. | 106 |
| 69 | Placing People on maps and in archives | 107 |

### EDUCATION AS AN ETHNOLOGICAL FIELD

| 70 | “Green is more than a color” – embodiment and materiality of pre-school children outdoor learning | 108 |
| 71 | Etnologisk forskning om högpresterande elever? | 109 |
| 72 | Getting a grip on multiple perceptions related to special support | 110 |
| 73 | “You are going to hate me!” Ethnological perspectives on the role of emotions in undergraduate supervision | 111 |

### HOW MATTER(S) COMES TO MATTER IN CULTURAL HISTORY

| 74 | Putting qualitative studies in perspective – why context matters. | 112 |
| 75 | Objects of tradition and stories of culture | 113 |
| 76 | Matters in museums – an intersectional approach to children’s cultural history | 114 |
| 77 | How do we know this? Recent writings on exhibition as research | 115 |

### MEN IN A POST-FACTUAL WORLD 1

| 78 | Tell it like it is. Truth, masculinity, affect and nation | 116 |
| 79 | A real Finnish man | 117 |
| 80 | The masculinity of male marital name change | 118 |
| 81 | Perceptions of masculinity in football crowds | 119 |
NARRATING A CLIMATE CHANGED FUTURE 1

82 - "Jag glömmer aldrig åskväret 1960 tror jag det var" – ovädersberättelser

83 - Kulturanalyser i superstormarnas tid

84 - The End of the World. Apocalyptic Narratives in Children’s Fears

85 - Islands Submerged into the Sea: Aspects of the Cultural Imaginary of Climate Change

86 - Living with the past, for the future. Stories from radical homemakers in old houses

87 - Biodiversity loss - a story of climate change?

88 - Glocalized narratives of Transition

QUEER HISTORY MATTERS

89 - The invention of a new lesbian identity: Lesbian feminists in Copenhagen 1974-1985

90 - Lesbian Activism in Tampere from the 1970s to 1990s

91 - Lesbians on the edge of Europe: Íslensk-lesbíska and the emergence of lesbian subjectivity in Iceland

92 - Sex and intimacy in the lesbian radical-feminist movement in Norway in the 1870s and 1980s

SENMODERNA MOBILITETER, PLATSIDENTIFIKATION OCH KULTURARVSPRODUKTION

93 - Mobila liv i pendlarsamhället

94 - Påtvingad mobilitet och nya berättelser om platslig tillhörighet

95 - Islands of Faith: Dargahs and Secularisation of Everyday Work and Leisure in Mumbai

96 - Second home owners and heritage production

THE SOCIAL, POLITICAL AND CULTURAL MEANING OF SOUND AND MUSIC 3

97 - Love for the Rich, Porn for the People: Popular Music in the Balkans as a Token of Belonging and Social Distinction

98 - Music Archives, Identity and Democracy. The role of archives in new perspectives
99 - Musik och den politiska saken: former för politik i sextiotalets alternativa musik.

100 - Swedish folk dance and folk music as a contested and politized scene

ARCHIVE MATTERS 3

101 - Follow Lundh! Between text and context in a photographers archive

102 - Fragments out of time: constructing visual narratives in Gunnar Lundh’s photo archive

103 - Visualizing celebrations – ritual interaction in early welfare-state urbanity.

104 - Gunnar Lundh och statarbilderna

LIVING WITH FASHION, DRESS AND TEXTILE

105 - Collective memory vs. facts – using the example of the reconstruction of men's traditional costume from a north-western Slovak wire village.

106 - I. K. Inha's textile collection

107 - How to deal with low cost clothes of today? A New Materialist suggestion

MEN IN A POST-FACTUAL WORLD 2


109 - Boys will be boys – the construction and safeguarding of boyhood

110 - The HIV-man, the Alexandra-man, and the Plastic Surgeon. Named emotions in news narratives of rape.

OPEN PANEL

111 - Cyklandets känslolandskap – reflektioner över ett frågelistmaterial

112 - Handslaget - intränad självklarhet

113 - Folketro og modernitet. Case: Tro på sjælevandring ved dødsulykker

114 - "Orkar inte dela med mig idag!" Om lånekultur och delandets imperativ i en kollaborativ ekonomi

RETHINKING HERITAGE AND WHY IT STILL MATTERS SO MUCH 1

115 - Heritage making in the green
116 - Heritage ecologies: material memory and the more-than-human construction of heritage 153

117 - Stories at museums, collected, stored and performed – what is really the new thing about them? 154

118 - Bedehus, misjon og kulturarv 155

119 - Heritage in Action Curatorial Agency and Commodified Expressions of the Past 156

THE HUMANITIES AS FIELD OF CULTURE 157

120 - Complex or complicated, conversation or debate? It matters how one thinks. 158

121 - Does qualitative methodology matter in a world of facts and data? Auto-ethnographic reflections from the center of a Danish, regional administration. 158

122 - Gender consultancy and the marketization of feminism 159

123 - Place, Context, Learning, and Knowledge: Traditions, data, and national and global encounters. 160

124 - What matters in internationalization of the Humanities? Reflections and practices of Romance languages scholars. 161

BEYOND TRADITION + ETHNOGRAPHIC KNOWLEDGE IN POLITICAL DECISION-MAKING 162

125 - The historical imagination: of floods and glaciers, Atlantis and Alaska, museums and epic heroes 163

126 - Ethnology and Eschatology. The Fear of End and the Discourse of the Contemporary Romanian Ethnology 164

127 - Who owns our history and place names? Folklorist amidst the administrative reform in Estonia 165

128 - On the experience of urban retail landscape in transition 166

129 - Applying ethnographic knowledge in practice-oriented contexts 166

INTEGRATIV ETONOLOGI, FORSKNING OCH SAMVERKAN 168

130 - Framing religious criticism in a Swedish secular cultural and legal order: The case of a Secular Governmental Agency versus a Muslim Youth Organization 169
131 - FoU i praktiken - samverkan museum och forskare 169

132 - Impact, genomslag och värdeskapande - på vilka sätt kan etnologiska samverkansprojekt få betydelse för samhällets beredskap och hantering av zoonotiska sjukdomar? 170

133 - Unga och sexuellt våld. Kunskapsgenererande interaktion mellan humanistisk forskning om sexuellt våld och professionellas praxis. 171

LÄGERLIV OCH FLYKTINGSKAP I NORDEN 172

134 - Flyktingläger som minnesspår 173

135 - Imagined futures: how parents activism toward refugees shape and transform the meaning of home and belonging in Sweden 173

136 - Baltiska gången i Historiska museet – materiella spår av en flykt 174

137 - Brunns.hotellet, gymnastiksalen och fabriken: Miljöer för flyktingmottagande och performativt gränsarbete i andra världskrigets Helsingborg 174

138 - Reningsritualer och gränsarbete 175

RETHINKING HERITAGE AND WHY IT STILL MATTERS SO MUCH 2 177

139 - The Flight of the Condor: A Letter, a Song, and a Couple of Lessons on Intangible Cultural Heritage 178

140 - Heritage Attack: Appropriation of New Heritage in Eastern Europe (end XX - beginning of XXI ct.) 178

141 - The Solidarity Centre in Gdansk: Why heritage still matters 179

TILL SAKEN I ETNOLOGISKA STUDIER AV SPORT OCH FYSISK AKTIVITET 181

142 - Kroppen, bevegelsen og kompleks, alvorlig funksjonshemming 182

143 - The changing room as a site for transformation 183

144 - Kroppen som metodologisk och analytisk ingång i studier av tjejlopp 183

VISUAL NARRATIVES OF SUSTAINABILITY IN TODAY’S GLOBAL WORLD 185

145 - Hvordan kan et begrep om «bærekraftig utvikling» være relevant for fotografier i Nasjonalbibliotekets samling? 186
146 - WHY LOCAL SHOPPING STREETS MATTER? A visual ethnographic study of shopping activities 186

147 - “I guess I usually don’t talk about sustainability”. Tour guides and the discovering of narratives of sustainability in ethnographic videos. 187

148 - Kustliv med fotograf med fotografisk metod 188

WHAT MATTERS IN THE RESEARCH PROCESS? ON COLLECTING OF EMPIRICAL MATERIAL 190

149 - Everyday life of a small ethnic group: types of data 191

150 - On documenting Estonian treasure tales: from folklore collections to ego documents and fiction writing 192

151 - What I didn’t see. On ethnographic illustrations, interpretation and text. 192

152 - Where is the border? Discerning the specific in the general 193

DIGITAL ‘OBJECTS’ ON THE MOVE: IMPORTED WEBLORE AND ITS USE, TRANSFORMATION AND DOMESTICATION IN SCANDINAVIAN SOCIAL SPACES 195

153 - "Whats in a meme" Tapping into young peoples feed 196

154 - Trump loves Norway because we grow his hair 196

155 - An international green supremacist visiting Scandinavia 197

GJENSTANDSSKRØNER: Å GJØRE FAKTA MED TING 198

156 - Mapping the Fields: The Geography of Knowledge Production 199

157 - Culture that matters 199

158 - The truths about folk dress (in museums) 200

HEALTH MATTERS 202

159 - ‘Critical places’ as a method to ethnographically study health, body and accessibility 203

160 - Digital Health Technologies in Sweden: (new) patient-healthcare professional relationships and (new) discourses on patients and healthcare professionals 203

161 - Folk Culture at the Interface between Emerging Public Health Care and Older Forms of Healing in the Nineteenth Century Anders 204
162 - The competence to listen
163 - "Vad har tanten på armen?" - Det synliga, dolda och osynliggjorda i sjukdomsberättelser om diabetes typ 1
164 - Medical Humanities – potent complement or permanent opposition?
165 - From medical humanities to global health humanities: a Swedish case study.

**REFLEXIVITY AND BEYOND: COMMUNITY BASED RESEARCH AND THE INSIDER POSITION AS MEANS TO ENHANCE THE RELEVANCE OF ETHNOGRAPHIC RESEARCH**

166 - Insider, outsider eller nånstans mittemellan? Skiftande forskningspositioner och föreställda gemenskaper i ett fält som forskaren själv är del av.
167 - Doing research in a small community: Feelings of belonging and non-belonging in the kink community
168 - Dirty ethnography: Possibilities and limitations of navigating research, desire and dis/ability in the Swedish welfare state with the use of auto-ethnographic writing
169 - Autoethnography in Action: Studying Live Action Role-Playing Games with an Insider Perspective
170 - The embodied choreography of the in-outside position
171 - Respondent and Their Memory as an Important Source of Information in Moravian Viniculture

**RETHINKING HERITAGE AND WHY IT STILL MATTERS SO MUCH 3**

172 - Why Swedishness Matters in Argentina: Exploring Heritage Through the Concept of Colonality
173 - Norwegian-American migration heritage as instrument for regional tourism development in Southern Norway. Between tourism policy and local identity
174 - New townscape, creating pastness and reframing identity

**STAD OCH LAND**

175 - Lägenhet och sommarstuga - mellan stad och land
176 - I periferins centrum: avlägsenhet

177 - Local Pride: The politics of belonging of Pride festivals beyond the metropolis in Sweden

178 - Grön livsstil som upplevelseprodukt: förankring, försäljning och förvaltning bland landsbygdens livsstilsföretagare

179 - Rural moral i initiativ för norrländsk landsbygd

ÖPPEN DISKUSSION OM NORDISKT NÄTVERKANDE/Open discussion on Nordic networking
Anthropology of Political Protest

Daria Radchenko¹, Alexandra Arkhipova², Anna Kirzyuk¹, Leta Yugay¹

¹ Russian Academy of National Economy and Public Administration, Moscow, Russia
² Moscow School of Social and Economic Sciences, Moscow, Russia

Abstract: Public protest activities - rallies, pickets, marches - are a specific field of study for anthropology. Both collection of data and analysis encounter a range of problems - from positioning oneself in the field and maintaining one’s own political identity to interpreting both off-line and on-line protest activities and performative practices. The panel will include papers on the fieldwork methodology of protest studies in general, challenges and possibilities of observation at different activities in Russia - from memorial march in honour of a killed oppositionary to anti-corruption events, and on innovative forms of rallying on Facebook. The panel also welcomes papers on a variety of problems of protest research in anthropology.
1 - The naked anthropologist: challenges and mistakes of protest research

1. Anthropology of political protest: methods and approaches

Alexandra Arkhipova¹

Daria Radchenko¹, Alexey Titkov¹, Elena Yugay¹, Dmitry Doronin¹, Maria Gavrilova², Anna Kirzyuk¹, Irina Kozlova³

¹ Moscow School of Social and Economic Sciences, Moscow, Russia
² RANEPA, Moscow, Russia
³ RANEPA (visiting researcher), Moscow, Russia

Abstract: Public activities are a key source for understanding the ideals, values and norms shared by key “stakeholders” – in the case of political activities, of major groups who support or oppose governmental policies. Since 2014, our interdisciplinary research group has conducted participant observations of the rallies, collected interviews and photos of verbal (slogans) and non-verbal signs of protest or support, and organized these materials into a database “Voices of protest” which now exceeds 7 000 entries.

The presentation will be focused on the problems and mistakes which are typical for the qualitative and quantitative research of political activity and its language both in field work and during analytical work in the database. We will show the logics of key systematic biases, challenges of interpreting verbal and visual texts and hypersemioticization, problems of following and presenting in database the dynamic and transforming situation of political actions. We will also consider the ethical and practical challenges of the researcher’s own political engagement and sympathies which have their own effect both on reaching rapport with interviewees and on the results of research.

2 - Spatial Structure of Street Protest in Contemporary Russia

1. Anthropology of political protest: methods and approaches

Irina Kozlova¹

¹ The Russian Presidential Academy of National Economy and Public Administration, Moscow, Russia

Abstract: In the past decade street political activity in major Russian cities has increased significantly. Materials of fieldnotes and depth interviews, conducted and collected during street protest meetings in Moscow and Saint Petersburg in 2016-2018, are a base of my presentation. During the fieldwork I tried to find answers to these several
questions: why did protestors go out into the streets? to whom do they want to communicate using homemade banners and placards? why did they decide to organize protest meetings exactly in these places? I asked all these questions in more than 400 field interviews, conducted during different protest meetings.

In this presentation I analyze interconnections between goals of protests, statements, recipients of these messages, places of street meetings and topography. Various street protest meetings were included in research: with different themes (political, social, ecological) and forms (rallies, public gatherings, street processions, pickets etc.). These meetings took place on different streets and squares. Some of these places acquired specific reputation, connected with type of political protest. For example in Saint Petersburg democratic opposition used to organize political protest on Troitskaya Square while communists preferred to gather on Lenin Square. The Field of Mars, Nevsky Prospect and Malaya Sadovaya Street are used by protestors of different political affiliations regardless of the agenda and political position of participants. The analysis of field materials displays that choice of place for street protest depends on type of audience (authorities, political opponents, ordinary people) with whom protestors want to communicate.

3 - Veyshnoria: A Fake Country in the Midst of Real Information Warfare

1. Anthropology of political protest: methods and approaches

Anastasiya Astapova¹

Vasil Navumau²

¹ University of Tartu, Uppsala University
² Uppsala University

Abstract: As a humorous response to the threat of the Russian occupation of Belarus during the joint military exercise of September 2017, civic activists created the fictional virtual Republic of Veyshnoria. This meme soon obtained all the attributes of a micronation, including symbols, numerous virtual citizens, political and economic structure, and even parliametary elections; it is serving to critique the autocratic government of Belarus and create a platform for alternative nation-building. It is a political experiment in what independent Belarus has not experienced in reality - a postcolonial wave of ethnic nationalism and modelling democracy. Via humor, internet, and fake news, hyperreal Veyshnoria is becoming increasingly instrumental in the realm of information and ideological warfare.
4 - Cross-loyalty and Local Oppositional Activism in a Russian Small City

Ilya Chalov

1 Tver State University, Tver, Russia

Abstract: The upgoing presidential elections in Russia caused a certain activation of so-called non-systemic opposition. Three of notable potential candidates declared the necessity of the regime change. One of them Alexei Navalny was rejected by the Central Election Commission and started the campaign of the electoral boycott. Although the oppositional politicians avoided open manifestations of hostility to each other, their interests and strategies are contradictory.

In big cities competing oppositional politicians can set up separated pools of activists. But in small cities the situation is different: the number of experienced and reliable activists, able to run regional campaigns, is very limited. City Tver (population is about 420,000) is a good example: activists with mutual background and ideas, forming an ingroup, must work for three different campaigns. How they perceive and interact with each other? What reasons they have and how are these reasons connected with local agenda? I try to answer these questions using a concept of cross-loyalty.

By cross-loyalty I understand the situation when informal relationships inside a local ingroup are retained despite tactical differences and provoke the members to sympathize and even to support competing politicians and different campaigns. To understand the nature of the cross-loyalty we should explore and compare personal and group attitudes, values and interests. Depth interviews reveal that political views are to a considerable extent determined by personal experience and background. In case of oppositional activists in a small city we can see that the ingroup itself becomes the most significant agent of political resocialization.

5 - Art performances in Russia against war with Ukraine

Alexandra Orlova

1 NGO Youth Organization STAN http://stan.org.ua/en/
Abstract: My visits to Ukraine in 2017 and meetings with young people from all over the country inspired me to collect information about Russian anti-war activities, because they are unknown to many people of Ukraine. This may be interesting for other researchers.

The scope of my research includes not only such activities as pickets and marches, but also art performances. In today’s Russia, officially proclaimed not participating in military operations in Ukraine, the statement about war or anti-war performance can be terminated by state representatives and entail punishment of actors ranging from fine to arrest.

So I started by monitoring the media in search of information. Then I personally interview people who engage in anti-war activities. I also ask them to name people whom I can also interview. I’m also mapping the activities.

The analyse of actors reasons shows that it is a way to solve ethical conflict inside of a part of modern russian society: the gap between european values and Kremlin’s international politic. As gesture within the community such activities are mostly approved. Public discussions demonstrate not always supportive reactions.
Dark Matters

Mattias Frihammar¹

¹ Stockholm University, ERG Ethnology, Stockholm, Sweden

Abstract: We invite researchers to reflect on how ethology and ethologists deal with dark matters in an open-ended, and hopefully thought-provoking manner.

Darkness is a complex concept. There are myriad ways in which it can be perceived; it is used to describe experiences of something sad, threatening or even evil, but also to label a sense of comfort.

Darkness is linked to understandings of imperialism and racism (often trigged by the novel Heart of Darkness by Joseph Conrad), and has bearings on identity politics. On darknet people live out their darkest desires.

On the other hand, darkness provides space for hiding; the potential for acceptance, forgiveness, or reconciliation for the haunted; it gives shade and nuance in the heat and contours of brightness. In art and fiction, darkness is often the primary mover.

In an experience economy context, darkness is a resource. Dark tourism sites uses it as a pull factor, at amusements parks people can go on dark rides. In the genre of horror fiction, the use of darkness as a thrill has a long history.

Among the topics for consideration are: celebrations of darkness, dark legacies, darknet, dealing with threat, commemoration of tragedy; darkness in popular culture, dark rituals, dark tourism, darkness at museum, ways of hiding.

Is there a common denominator of histories, heritages, cultures, events and knowledges linked to darkness? That is what we will investigate in this panel.
6 - The Darkness Beyond The Digital – Internet of Things and Disquiet Connectivity

4. Dark Matters

Robert Willim

Dept of Arts and Cultural Sciences, Lund University

Abstract: New possibilities to connect things to the Internet is promoted forcefully by various stakeholders. While new networked products are shipped and implemented, the knowledge about consequences of digital connectivity is low among users of technology. This means that digital technology permeates everyday life in often bewildering ways. This paper will take the bewildering, and potentially dark, world of networked digital everyday things in domestic settings as its point of departure. What are the Internet-connected devices, equipped with microphones, sensors and cameras that people habitually dwell with? Who or what might be watching or listening through these things? What about all the data that is generated, while people use products and services?

In recommendations for users how to deal with potential threats coming through digital technologies, users are told not to connect more things than necessary. At the same time, technologies are designed to be connected in order to be useful. Users are recommended not to click on links or open messages if they are suspicious. At the same time, the clicking on links and opening of messages is engrained in the routinised everyday behaviour of lives together with Internet-connected things. How do people deal with these paradoxes of connectivity? How are imaginaries about what is going on beyond the interfaces of digital things influencing everyday behaviour? This paper will take its point of departure in the project Connected Homes and Distant Infrastructures, financed by The Swedish Research Council, to discuss The Internet of Things and potentially disquiet connectivity.

7 - Learning to deal with the ‘dark sides’ of the digital world – Digital literacy education in a post factual world

4. Dark Matters

Julia Fleischhack

1 Institut für Kulturanthropologie/Europäische Ethnologie, Georg-August-Universität Göttingen, Germany
Abstract: There has been an increased political interest in the status and promotion of digital literacy education in Germany and Europe in the last decade, along with calls for broader reforms of ‘media’ literacy programs in schools and the educational sector. The most obvious place to start understanding the broader social context in which these calls for reform for digital literacy in Germany took hold is probably the widespread concern about the state of information consumption and the social climate online. Alarming stories about ‘fake news’ and ‘digital propaganda’ have become a regular feature of media stories. Many media and political reports not only from Germany, but also the US linked this development to failed approaches in media literacy programs. In Germany, the widespread rise of online hate in German-speaking social media platforms added concern. My contribution brings into focus the visions, forms and understandings of (digital) empowerment media educators and experts promote in young people’s digital literacy education. How does ‘digital literacy’ in a post factual world look like? Drawing on ethnographic research in digital literacy initiatives and workshops, I analyse how their members appropriate a sovereign and safe Internet use. By looking at these ‘formal learning contexts’, I am interested in how these experts are mapping out the opportunities for empowerment and the chances of harm – related to the children’s own social and cultural online worlds, – in their work.

8 - Darkness and Sweetness: the commemorative poetry in modern Russia and traditional rural lamentations

4. Dark Matters

Elena Yugai

1 The Moscow school of social and economic sciences, Moscow, Russia

Abstract: There are different forms of tragedies commemoration, including spontaneous memorials and online flesh mobs. Naïve poetry is one of the constant elements of both online and offline commemoration in Russia. Media info with its formulas is the basis of such texts, but the register is typical for naïve sentimental poetry. The diminutives, lofty vocabulary and a lot of emoticons form a specific mode. From the point of view of high aesthetics there is comic mismatch between the tragic topic and the sweetness of language facilities. The tragedy is shown pitiful, but not frightening.

There are typological parallels with funeral lamentations, the traditional rural folklore, existing from X century till nowadays (in some regions). All the objects, mentioned there, exist in forms with diminutives or other linguistic features with meaning “little-sweet”. The deceased and death are usually named with metaphorical substitutions, and if the death is mentioned directly it is called “the little-sweet death” or “the beautiful death”.

46
The paper shows how minimalizing of danger, as well as metaphorical substitutions, work as the language defense. Sweetness is a cover for darkness.

The material includes the texts, collected in 2010-2017 during fieldwork in villages and in 2015-2017 during work in research project ‘Monitoring Contemporary Folklore: Database and Corpus-Based Analysis’, supported by the Russian Foundation for Basic Research (No 16-06-00286).

9 - The lupine’s dark shadow – Invasive species, environmental threats and the othering of flowers

4. Dark Matters

Mattias Frihammar

1 Stockholms University, ERG, Stockholm, Sweden

**Abstract:** Invasive species are plants or animals introduced to areas outside their original range, often through human care. The last decades, the concept have attracted much attention from authorities, natural sciences, media and individuals. The discourse revolve around notions of threat, belonging, control, national/local heritage, and human responsibility toward nature in a changing world.

The lupine (also known as lupinus or lupine) is categorised as an invasive species in Sweden. It came to Sweden from North America in the first half of the 19th century as a garden plant, but have made a conceptual trajectory. What was then a beautiful and possibly useful flower is now seen as an alien element in the Swedish flora, and authorities and local groups work to limit the spread of it.

This paper focuses the municipality of Dalarna (Dalecarlia), where the authorities have been extra active in a war on lupines. On their website, in pamphlets and at official meetings, the municipal describes lupines as dangerous intruders, which out-conquer other plants, threat the natural heritage, and spoil the traditional cultural environment. A challenge for the authorities has been the fact that people in general find lupines beautiful and appealing. This analysis departs from practices and discourses in the municipality’s efforts to re-interpret the lupine as unwanted. Applying the concept of assemblage, the (new) status of the lupine as a dangerous and ugly feature in the landscape stand forward as an (possible) effect of relations between species, other objects, emotions and different spirits of time.
Gender Matters

Birgitta Meurling¹

¹ Uppsala universitet, Institutionen för kulturanthropologi och etnologi


Gender matters in time, in space and is socially structured. The question is how and in what ways. In this session we welcome papers on the topic of gender in all it’s possible intersections. In line with the conference title a special focus is upon how gender matters and how matter is gendered.
10 - “Bara larv och kärleksdravel” – Om killar, tjejer och ungdom i Starlet

9. Gender matters

Kristina Öman¹

¹ Göteborgs universitet, Institutionen för kulturvetenskaper, Göteborg, Sverige


11 - Museum of Migration as a reflection of the past, present and future

9. Gender matters

Tatyana Lipai¹

¹ Minsk, Belarus

Abstract: Economic migration and immigration to the permanent residence of “ordinary people” rarely appear in the form of a story for exhibitions in historical museums, with the exception of specialized museums on migration, although it is precisely such migrations that made urbanization possible. Illustrating social changes on the basis of changing strategies of behavior in society, it is impossible to ignore cultural differences brought to cities by labor migrants.

Labor migration, as a rule, is poorly represented in Russian historical museums, and it is not yet about understanding its real historical role. The phenomenon of labor migra-
tion, as it seems, should be linked not only with the places of exodus of labor migrants, but also with the places of their temporary stay.

Methods of research: generalization of official documents, literature; analysis of statistical data; biographical interview with women-scientists — representatives of migration streams, illustrating cases of discrimination, connected with the life of women in the republics, with the preservation and loss of their own ethnos’ spiritual life objects and phenomena, other ethnic cultural traditions acquisition.

Objectives of the Museum of Migration

To reach the widest possible groups of the population, especially young people and professionals, who can influence the more positive perception of migration in Moscow and in Russian society as a whole

To approach the visitor to the multifaceted perception of migration, showing the most important aspects of migration and migration processes as a reflection of changes in the life of the history of Moscow and Russia.

12 - Cleaning and the ethics of care 2.0

9. Gender matters

Fanny Ambjörnsson¹

¹ Gender Studies, Stockholm University

Abstract: In her essay, ”House and home” Iris Marion Young (2005) calls for a feminist re-appraisal of home, highlighting the ambivalence the private sphere has rendered (not the least) in feminist tradition. Drawing on Heidegger’s thoughts on living as constituted by building and preservation (where the former has been coded masculine and the latter feminine), Young wants to investigate the critical values of home through practices of preservation. Her project seeks to upgrade the work that has been marked as reproductive, emphasizing the creativity in sorting, arranging, preserving and taking care of things around us. More specifically, she emphasizes the human value in practices aiming at ”guard the things of the past and keep them in store” (s 141). In this paper, I follow Young’s call, looking closer at people’s experiences of everyday cleaning. Through ethnographic data primarily based on interviews and observations I will investigate the possible (historically imbedded) meanings tied to practices of tidying up. However, and unlike Young, I will specifically focus on the least creative aspects of
cleaning – the ones usually considered to be repetitive, instrumental, insignificant and utterly boring. Drawing on theories of queer temporality and vulnerability, my argument is that these practices need to be at the center in feminist attempts to formulate an alternative, updated ethics of care.

13 - Frejdiga fruntimmer. Ett damsällskap under hundra år – genus, klass och generation

9. Gender matters

Birgitta Meurling¹

¹ Institutionen för kulturantropologi och etnologi, Uppsala universitet, Uppsala, Sverige

Abstract: År 2019 firar Damsällskapet Concordia sitt hundraårsjubileum och ger med anledning därav ut en jubileumsbok. Som medlem och medförfattare har jag dels gått igenom sällskapets arkivmaterial (protokoll, program, foton, dikter, skådespel m.m.), dels gjort intervjuer med idag aktiva medlemmar i sällskapet. Detta arbete har gett inblickar i föreningens historia, verksamhet samt i hur dess medlemmar förhåller sig till kontinuitet och förändring. Sällskapet speglar nämligen på olika sätt samhällsförändringen under de senaste hundra åren, inte minst när det gäller kvinnofrågor, social rekrytering och yrkesverksamhet. Frågor som diskuteras med utgångspunkt i källmaterialet är kvinnors föreningsliv och den spänning som finns mellan kontinuitet och förändring, konservatism och emancipation. Vilka slags nätverk skapas inom ett sällskap som detta? Hur har medlemmarna rekryterats? Vilken typ av verksamhet har bedrivits och bedrivs idag? Och hur kommer det sig att ett damsällskap skapat 1919 fortfarande är livaktigt?

Föredraget har en genushistorisk vinkling, men tangerar också ett intersectionellt perspektiv och frågor om maktrelationer. Förutom sällskapets arkivmaterial samt intervjuer kommer jag i viss mån att använda mig av andra källor såsom brev och dagböcker som ett jämförelsematerial.
14 - Sysslor, känslor och 11-kaffe i Skillingsaryd 1890 – 1914 Närläsning av husmors dagbok ur fenomenologiskt perspektiv

9. Gender matters

Åsa Ljungström

1 Forum for Gender Research, Mid Sweden University, Uppsala, sweden


Jag planerar en fenomenologisk analys av dagbokens bild av familjeliv från barnens tioårsålder till föräldrarnas äldrande och död. Kulturanalytiskt noterar jag hemarbetets struktur under vardag och högtid i årens mönster. Nyheter står fram bredvid rutinerna. De personliga ödena faller in i ett allmänt mönster av familjehistorier om modernisering, inflyttning till tätor, möjlighet till utbildning och klassresa, kvinnors frigörelse – aspekter av klass, kön och ålder. I en första omgång söker jag uttryck för känslor i texten, för kroppliga erfarenheter (body, sensoriality), spontana utbrott (affect), känsloreflektioner (emotion).

New Wine in Old Bottles?

Camilla Asplund Ingemark

Abstract: In recent years, we have seen a burgeoning interest in older folkloristic, ethnological, historical and literary material, as the application of contemporary methods and theories have opened up new vistas in the study of older oral traditions and world views. With the advent of retrospective methods, folkloric material from the 19th and 20th centuries has been brought to bear on Old Icelandic sagas, for example, as a resource employed in the exegesis of Old Icelandic literature. Similarly, recent developments in digital humanities have revolutionised the ways in which archival material is made available, displayed and analysed, for instance using GIS technology in a fresh twist on the old cartographic method. Finnish and Swedish folklorists have also revisited the historic-geographical method of the Finnish school, melding it with the insights gained from contemporary theory, producing new hybrids of knowledge.

In some ways, these trends might be said to signal the return of present-day ethnologists and folklorists to the kinds of empirical material favoured by our predecessors, while viewing them from new points of view. Thus, this session is open to anyone who wishes to address topics related to imaginative worlds in history from any angle, be it empirical, methodological, theoretical or analytic.
23. New Wine in Old Bottles? Imaginative Worlds in History Revisited

Hrefna Sigriður Bjartmarsdóttir

1 Independent scholar

Abstract: Belief in fylgjur as guardian spirits is mentioned in the Old Norse Mythology and the Icelandic family sagas, written in the 12th-13th century. In these sources this can be seen how the belief in these divine beings are considered to have vital influences regarding the well-being and the destiny of the living. In Sturlunga Saga, written in the 13th century, are examples of deceased people who have these similar roles as fylgjur. My talk is based on my MA research in Folkloristics at the University of Iceland that deals with people’s belief in the deceased as fylgjur in contemporary folklore of Icelanders. I will consider peoples ideas of the significance the role the deceased have as guardian spirits, providing well-being, health and comfort in their lives. According to the results, deceased people seem to have a vital role in contemporary folk belief. People believe in an afterlife that’s similar to the life of the living and the possibility to reach a contact with the dead, through dreams, sensing their nearness, at seances and even through the internet. A total of 15 people were interviewed, both men and women, at the age 32-79 years, most of them selected from a significant sample of a National survey on folk belief and religious ideas of Icelanders in the year range of 2007-2007. Other contemporary sources are e.g. interviews and questionnaires, preserved in the archives of the National Museum of Iceland and at the Institute of Árni Magnússon in Iceland and some online material.

16 - Lekfulla möten och allvarsamma speglingar

Tora Wall

1 Åbo Akademi, Åbo/Stockholm, Sverige/Finland

Abstract: I detta paper utgår jag från material i mitt pågående avhandlingsprojekt Folklore och turism: om bruk av väsen som turistattraktioner, där jag studerar hur väsen i äldre och nyare föreställningsvärld brukas och vilka föreställningar om det

Ett kulturanalytiskt perspektiv ger möjlighet för att nå fram till dessa. Här använder jag kontrastering som metod för att analysera hur lekfulla möten med väsen ger verktyg för att handskas verklighetens allvar och svåra känslor i vardagen.

17 - Queera perspektiv på erotiska möten mellan människa och naturväsen i finlandssvenska folksägner

23. New Wine in Old Bottles? Imaginative Worlds in History Revisited

Catarina Harjunen

1 Åbo Akademi, Nordisk folkloristik

18 - Arguments of Protests against Time Zone Change in Russia (Case Studies of Magadan and Vladivostok)

Asya Karaseva¹, Maria Momzikova²

¹ European University at St. Petersburg
² University of Tartu, European University at St. Petersburg

Abstract: Russia is the most stretched in space country and has eleven time zones. Time difference between the western and eastern outermost cities (Kaliningrad and Petropavlovsk-Kamchatskii) is ten hours. Eastern regions are far from the capital both in space and in time: when working day in Vladivostok is almost finished, Moscow only starts working. This inconvenient time difference influences on the state management: authorities of different regions have strong time restrictions in communication with each other, especially with Moscow.

In 2009, Russian president Dmitrii Medvedev decided to change the time zone map and make some regions closer to the Moscow time. In 2010, time zones MSK+1 (UTC+4) and MSK+9 (UTC+12) were abolished. In 2011, Russia stopped using the daylight saving time and chose the time previously used in summer. In 2014, the whole country switched to the winter time (one hour back) and returned to eleven time zones.

These rapid changes caused protest activities. All over the country people started to struggle for the time they got used to. There were protests both on the Internet (protest public accounts in social networks, online petitions, raged comments to articles in local magazines) and offline (rallies, letters to authorities). Our paper will focus only on two cases in the Russian Far East: Magadan and Vladivostok. Using the materials of our interviews, participated observation, official documents, letters to the authorities and online-publications we will consider how people reacted to the time zone changes and what arguments they used in the struggle for their time.

39. Other / Free

Barbro Blehr\(^1\)

\(^1\) Stockholm University

**Abstract:** In June 2017, I made a documentation of websites produced by the Ministries of Defence in Denmark, Finland, Norway and Sweden, respectively. The focus was on how these sites introduced military service to potential new recruits. The material included both practical information presented in a plain and straightforward manner, and vivid and elaborated representations of what it can be like to undergo military training, and of the various aspects that can make military service attractive for the individual.

In this paper, I will expand the documentation by revisiting the four sites, almost a year after. Next, I will discuss how these particular public/official channels of information put various resources to work, in order to present a complex mixture of ethics, imperatives, expectations, and feelings. I suppose that the representations are crafted in order to, among other things, uphold and underpin the legitimacy of the institution of national defence. In addition, though, I propose that they can teach us something important about the character of national communities, contracts, and identifications in the early 21st century. From a methodological point of view, the websites can also be reflected upon as a particular kind of materiality, presenting its own challenges for cultural analysis.

20 - Transnational reconciliation processes along the Rhine in the shadow of the Fessenheim nuclear power plant

39. Other / Free

Florence Fröhlig\(^1\)

\(^1\) Department of Human Geography, Stockholm University, Sweden

**Abstract:** The French, German and Swiss antinuclear protests, very intensive and successful in the 1970s to stop the construction of nuclear power plants along the Rhine Valley (Milder 2012 and Tomkins 2016) are currently engaged with the shut-down of the ageing nuclear power plant of Fessenheim.

This paper addresses cross-border anti-nuclear activities as opportunities to negotiate belonging and identity in the shadow of an agonizing past. Indeed, the incomplete
rehabilitation of the Alsatian forced conscripts in the German army when returning to France after the war, left long lasting after-effects in the region and made difficult the reconciliation processes engaged on a political level between Germany and France.

Here, I will examine how WWII legacies affected the cross-border anti-nuclear activities. Using oral history and interviews to provide insight into how the protagonists subjectively perceive their agency, I will examine in which extend the contestation against the construction of nuclear power plants in the region was a way to re-appropriate a local identity, still in struggle with the legacies of WWII. Was antinuclear protest a means of positioning protest above and beyond power of states, allowing activists to transcend national interest? Were the antinuclear protests a way to reconcile the inhabitants of this region and reinforce the local identity around a common goal? Did the cooperation between inhabitants of the three countries open a space to transcend the legacy of WWII by cooperating for a common future.

21 - “Are we already here?”: Driving on ‘Auto-Pilot’

39. Other / Free

Christopher Martin¹

¹ Lund University / Halmstad University, Sweden

Abstract: As the news, trade magazines, and a considerable amount of automotive advertising reminds us, for better or for worse, self-driving cars are coming. A few dystopic fears of hacked vehicles driving their helpless drivers off the road are more than matched by promoters with images of a bright future of commuter vehicles shooting down the highway while a busy businessperson works comfortably, and without concern, on their laptop. But perhaps lost in this swirl of captivating images and discussions about autonomous drive technology is the question of whether the day-to-day experience of driving automatically is strictly the provenance of the future. Many drivers are already able to relate to the experience of traveling along a comfortably familiar stretch of road only to suddenly realize they have been driving without any seeming awareness of how they got to where they now are, as though they have been operating a complex piece of machinery on ‘auto-pilot’.

Inspired by phenomenological theory, and empirically grounded in an ethnographic study of driving, this paper will seek to explore how drivers can come to learn and develop an ability to utilize the skills that enable many to feel as though they are at times already driving automatically. Furthermore, it will show some of the implications that the usage of this acquired skill has on how a drive can come to be experienced; for instance whether it be seen as fun or dull, or perhaps comfortable or frightening.
Reflecting and Overcoming Shifting and Intersecting Methodological Dilemmas in Ethnographical Research

Fataneh Farahani¹, René León Rosales², Maryam Adjam³

¹ Stockholm University, Stockholm, Sweden
² Mångkulturellt centrum, Stockholm, Sweden
³ Nordic Museum, Stockholm, Sweden

Abstract: In this session, we welcome researchers to reflect over different intersecting methodological challenges that they have faced during their ethnographic studies, particularly when addressing power related issue. We are interested in reflections regarding how researchers encounter problems as well as how those methodological dilemmas impact on the produced knowledge. The focus is on critical processual reflections of methodology, theory and dissemination. The methodological and ethical concerns that interest us include but are not limited to:

- Studying how positions are created and negotiated through method
- Studying shifting current social and political issues
- Studying intersectional power relations
- Studying archival material
- Studying vulnerable and/or privileged groups
- Studying as an insider and/or as an outsider
- Studying ways of representing vs ways of experiencing
- Methodological dilemmas in combining different types of research material (interview, field work, visual, archival, media and literary sources)
- Methodological dilemmas concerning comparative studies
- Methodological dilemmas concerning institutional and organisational studies
- Methodological dilemmas concerning narrative analyses
22 - Freezing the movement? Reflections on the methodological dilemmas in researching on social movements

26. Reflecting and overcoming shifting and intersecting methodological dilemmas in ethnographical research

René León Rosales¹

¹ Mångkultureellt centrum

Abstract: René León Rosales has during the last years been documenting and writing on the Swedish “Förortsrörelsen”, an urban social justice movement composed by networks and organizations initiated by young postmigrant activists from the most deprived urban areas in Sweden. León-Rosales has through ethnographic research followed key activists within this social movement, in particular activists within the organization Megafonen, one of the central organizations within the Förortsrörelsen. He has investigated different aspects of their activism, such as the collective learning processes making possible the emergence of a political subjectivity as activist within the movement. In this paper, León-Rosales will reflect on methodological dilemmas involved in doing ethnographic research following a social movement, dilemmas related to truth telling, the necessity of closeness and the difficulties of freezing movement into text. Emphasis will here be given to analyses showing the tension between the logics of academic knowledge production and the dynamics of activism within a social movement.

23 - “Stick that in your ****ing PhD!”: the dilemma of how to respond to aggressive behaviour during fieldwork.

26. Reflecting and overcoming shifting and intersecting methodological dilemmas in ethnographical research

Dr. Sheila Young¹

¹ Elphinstone Institute, University of Aberdeen

Abstract: No matter how prepared you are, how much thought and preparation you have put in before the event, ethnographic fieldwork can throw up some unexpected dilemmas for the researcher. This paper will look at one such dilemma – how to cope with aggressive behaviour – faced during my doctoral research into hen parties in the North of Scotland. I had expected drunkenness, and boisterous behaviour, but I had not prepared myself for the behaviour that I was subjected to and that I witnessed in
general. In this paper, I will describe the events leading up to this aggression, and the
dilemma I faced in how to respond, first to the hostility aimed at me, and then to the
physical fight that ensued between two of the guests. I will explain the resulting impact
this experience had on my research, how it increased my reflexivity, and challenged my
notions on gender and on the discipline of Folklore.

24 - The Swedish Military Culture and the Semi-Structured Violence:
Field-Studies In a Field-Working Dilemma. Grasping and Reaching Out for
Empirical Data and Hard Fact Knowledge in the Making of a Specialist-Officer.

26. Reflecting and overcoming shifting and intersecting methodological dilemmas in
ethnographical research

Magnus Stenius¹

¹ Stockholm University, Department of Ethnology, ERG, Stockholm, Sweden

Abstract: In utilizing the presence of the ethnologist in the military field as a theoretical
and analytical point of departure, this abstract investigates how and in what ways
the emergence of field studying in the fieldwork of army life can contribute to particip-
ant observation models and experimental ethnographic new theory when it comes to
shifting stance (“in between - position” - named - The combat dilemma) social inclu-
sion and collecting material. The military life and combat education in todays’ world of
insecurity, training towards being an operative soldier in the frontline, can give us new
empirical examples of how to gain access to cultural “lively” ethnographic material and
theoretical understanding when blending the blurry boundaries between the observer
and the observed. In the analysis of everyday army life, particularly two objectives
are highlighted: 1. a description of who the participants at the army base are, and 2. an
investigation of what factors influence the participant’s engagement in military educa-
tion. Members of the Swedish military forces were recruited by being embedded with
the military working group the ethnologist were assigned to accompany. A total of 19
training specialists-officers and 3 higher commanders were included in the analyses.
The results indicate that army life is filled with many dilemmas to pass - learning to
cope with hard facts, and that during this rit-passage of social inclusion and shifting,
the participants at the Swedish military base are dominated by soldiers with practical
knowledge but with low socioeconomic income and status.
Keyword: Army, Hard Facts, Fieldworking, Tools, Violence
25 - Doing ethnographic interview about maternal guilt

26. Reflecting and overcoming shifting and intersecting methodological dilemmas in ethnographical research

Jenni Rinne¹

¹ University of Helsinki,

Abstract: This paper draws from initial fieldwork done in a research project that investigates maternal guilt in Finland. The guilt is understood as communally constructed emotion while it is also experienced in actual lives. Thus the interest is on the construction of the content of the guilt as well as mother’s experiences of it.

Ethnographic interview that has been chosen to study the phenomena, is inspired in this project by sensorial ethnography (Pink 2009). This approach directs the attention to embodied sensorial features of the interview that are often visual in the body as movements or expressions. The choice was made because sensorially noticeable bodily movements and reactions can transmits “silent” knowledge such as values and ideas. While focusing on “silent” knowledge, important is also what is being said. Because of this the interviews are not only voice recorded but also visual accounts made with video camera in order to capture laughs, face expressions, tears, twerks and other movements and postures of the body.

The aim of the paper is to discuss weak and strong points of the methodological choices made, in order to study this phenomenon.

26 - Laestadianism and Sami identity in the Lule Sami area in Sweden and Norway.

26. Reflecting and overcoming shifting and intersecting methodological dilemmas in ethnographical research

Lis-Mari Hjortfors¹

¹ Vaartoe- centre for sámi research, Sámi Dutkán-Sámi Studies Umeå University

Abstract: The abstract is based on my PhD work “Laestadianism and Sami identity in the Lule Sami area in Sweden and Norway”. I will discuss and reflect over different methodological challenges that I have found during my ethnographic studies. I have
done a lot of interviews and observations. In my study I have talked with Sami people about religion, identity and sameness. In some way it’s difficult to talk with this group because they felt they are stigmatic in the society and they are vulnerable. They have been under colonization for a long time so they think they are not sami anymore. They have lost their identity and their sami culture and language. I also want to discuss my role to be an insider when you do research in your own society and some of the people are relatives.

This paper is based on Laestadianism today and the importance it has for the Sami people and identity in the Lule Sami area. Laestadianism was a Lutheran revivalist movement which had a huge importance for sami peoples life, religion and spirituality and identity in lulesami area.

The Laestadian revival was founded by Lars Levi Laestadius (1800-1861).

Christianization of the Sami had been going on with assimilation politics of colonization. It was a colonization of the Sami as an indigenous people. Laestadianism as a religious revival became a place to preserve the Sami identity, religion, language in the lulesami against further colonization.

27 - Methodological dilemmas and working strategies when researching unprivileged groups in a racist context

26. Reflecting and overcoming shifting and intersecting methodological dilemmas in ethnographical research

Jenny Ask

1 Institutionen för etnologi, religionshistoria och genusvetenskap, Stockholms universitet, Stockholm, Sverige

Abstract: In this paper we want to adress some general methodological questions connected to research practises and fieldwork among unprivileged groups in a racist context. The discussion takes as its starting point a recent ethnographic study of the Swedish Roma and their experiences from living in camps during the 20th century. Our aim is however to contribute to a more general discussion about methodological dilemmas when studying marginalized groups. The main part of this project was carried out during 2015-2017 and included researchers in ethnology, anthropology and archeology. We will focus on some critical methodological issues for this study to be carried out and show how unequal power relations between the researchers and the
researched group shaped the research process and outcome from the start. Questions that can be raised are: 1) critical awareness of present and historical power asymmetries and knowledge about the living conditions of the people studied, 2) how to gain access to the field and the urgent need to co-work, communicate and collaborate with representatives from the studied group during the whole research process; when designing the study, during fieldwork and interviews and when analysing narratives and presenting the material, 3) emerging conflicts and complex feelings; how racist structures and power inequalities came to influence our relations during fieldwork, what the researcher represents to the people studied, how (the lack of) shared experiences of racism and/or trauma affected the interviews and narratives, feelings of vulnerability and how to prepare.
Skilda världar? Högerpopulismens orsaker, platser och samhällsklasser

Maria Vallström

1 Södertörns högskola, Institutionen för historia och samtidsstudier, Huddinge, Sweden

Abstract: Landsbygden och ”icke-urbana” platser pekas idag ofta ut som fästen för högerpopulism och missnöje med den etablerade demokratin och politiken, både i Sverige och internationellt. Förklaringar som ökade spänningar mellan globaliseringens vinnare och förlorare, klassklyftor och sociala skillnader, tudelningen mellan stad och land, samt ökad migration eller misslyckad integration förekommer i samband med detta utpekande.

Allt detta sammanfogas till en berättelse eller förklaringsmodell som appliceras på vissa platser och händelser. Dessa platser och dess befolkning beskrivs då som utvecklingens förlorare och som motsatsen till utveckling (bakåtsträvande, tröga, inskränkta, etc.). Från det att landsbygden och icke-urbana platser setts som en icke-fråga betraktas den nu som problematisk och potentiellt farlig på grund av populismens framgångar och det utbredda missnöjet. I den här sessionen vill vi påbörja ett problematiserande av den här förklaringsmodellen. Är det i själva verket andra grupper och samhällskrafter som underblåser populismen? Hur ser egentligen kopplingarna mellan högerpopulism och plats, klass och etnicitet ut, och vilket förklaringsvärde har de? Skapandet av globaliseringens ”andra” avspeglar en situation där de som pekar ut och de utpekade lever i skilda världar. Det motstånd som finns är kraftfullt; de utpekande betraktas som hycklare, som ”politiskt korrekt” och som förvrängare av verkligheten. Istället hävdas ”alternativa fakta” som den nakna sanningen. Hur kan vi som etnologer bidra till en ökad förståelse av denna situation?

Sessionen är initierad av en forskargrupp med basen på Södertörns högskola (Mats Lindqvist, Elisabeth Wollin Elhouar, Daniel Bodén) och Hälsinglands utbildningsförbund (Mikael Vallström, Sara Helmersson, Lotta Svensson)
28 - Skilda världar? Klass, plats och högerpopulism - ett forskningsprogram i vardande

31. Skilda världar? Högerpopulismens orsaker, platser och samhällsklasser

Maria Vallström¹

Elisabeth Wollin Elhouar¹, Lotta Svensson², Mikael Vallström², Mats Lindqvist¹, Daniel Bodén¹, Sara Helmersson²

¹ Etnologi, inst. för historia och samtidsstudier, Södertörns Högskola, Flemingsberg, Sweden
² FoU Hälsingland, CFL Söderhamn, Hälsinglands utbildningsförbund, Söderhamn, Sweden

Abstract: På grund av politiska framgångar och nya konfliktnhierar har högerpopulism blivit en aktuell och central samhällsfråga. I samhällsdiskussionen ses högerpopulismen allmänt som ett hot mot samhällets grundläggande värderingar och etablerade demokratiska institutioner. Till hotbilden hör ett utpekande av platser och samhällsklasser – dels av mindre orter och landsbygder, dels av arbetarklassen eller underklassen – som problematiska ”fästen”. Högerpopulismen har också förändrat det offentliga samtaleets agenda och former genom att folkligt missnöje, invandring och nationalism har satts i fokus, och genom användandet av egna medier och ”alternativa sanningar”. Det har på det hela taget medfört en polarisering och konflikt mellan framför allt staden (det urbana) och landsbygden (det icke urbana) och mellan samhällets elit och folket, med å ena sidan ett avståndstagande från eliten (särskilt etablerade medier och kunskaper), å andra sidan avståndstaganden från rasism och extremism. Denna situation kännetecknas som en av högerpopulismen förstärkt kris för legitimiteten och förtrycket för demokratins institutioner och värden, som tenderar att leda till fördjupade konflikter, motsättningar och våld.

Vi vill presentera ett forskningsprojekt/program om klass, plats och högerpopulism som är under utarbetande, i form av ett rundabordssamtal med den forskargrupp som arbetar med detta.
The Social, Political and Cultural Meaning of Sound and Music

Oscar Pripp

1 Institutionen för kulturanthropologi och etnologi

Abstract: The presence, meaning and impact of sounds and music is an increasing phenomenon in a globalized world. This panel focuses on all kinds of relations between sounds and/or music and people's social formation, in everyday lives as well as in expressive forms. It highlights the role of music and sounds and the symbolic construction of communities and meaning, for exclusion and inclusion of people, strengthening or exceeding demarcation lines in cities and rural spaces.

The panel welcomes participants representing a wide range of interests and perspectives, from performance of music and dance to the impact of sounds, from contemporary ethnographical methods to historical archive and text studies.
29 - On the Meaning of Music: Organizers Perspectives of Constructing Culturally Diverse Music Venues in Sweden

Jonas Ålander

Örebro Universitet, Musikhögskolan, Örebro, Sverige

Abstract: Organizers of music venues work within complex networks of individuals, regulations and ideologies. They occupy positions where decisions of different kind are made and as much as they are subject to gatekeepers, they also act as the same when determining conditions of participation for the venues performers and audience. The concept of music serves as a constitutional notion and becomes a node around which the venues are constructed. Besides what sounds, music is coupled with concepts such as culture, community and quality and thereby hold multiple meanings as it includes ideas of what it is and what it is for. Because of the concepts equivocal character and the position organizers occupy, their conceptualizations of music thus become central when they encounter others’ ideas of the same concept during negotiations of the venues terms.

Based on interviews with eight organizers during 2017, this paper discusses how the concept of music engages in multiple dimensions during the construction of six culturally diverse music venues in Sweden.

30 - Young people’s creation of a folk music movement in the 1970’s and in the 1990’s – a comparative study in ideas, practices and organization

Lene Halskov Hansen

The Danish Folklore Archives at The Royal Library, Copenhagen, Denmark

Abstract: The study examines two folk music movements primarily initiated by young people at two different periods of time. One started in the beginning of the 1970’s and ebbed away in the 1980’s, the other was established in 1996 and still exists. What kinds of key ideas and practices and what kind of organization are characteristic for these two movements? How do they differ and/or in what ways are they similar, and why? The earlier movement has been named “the folk music house movement” after
its inspiration source: The Folk music house in Hogager, at that time a satellite of The Danish Folklore Archives in Copenhagen. The current movement takes its name, ROD (root), from a yearly meeting for young people interested in folk music. Both movements have been crucially important in their own ways and their own times for the continued and growing acquisition and knowledge of traditional Danish folk music. Primarily, the study builds upon interviews. The aim is to identify characteristics in each of the two movements in relation to other contemporary tendencies, in order to place them in a cultural-historical perspective in relation to each other.

31 - Singing the Religious Community in Danish Revivalism

34. The Social, Political and Cultural Meaning of Sound and Music

Helen Rossil¹

¹ Uppsala University, Dept. of Musicology

Abstract: Singing the Religious Community in Danish Revivalism

With its bodily involvement, singing has always provided a strong power in human communities. Singing together requires listening to each other and a kind of synchronization of the breath through a common pulse; many singing communities recognize the feeling of becoming one body. Singing also offers the possibility of unifying the bodily-created sounds with words and thus enables a strong emotional communication of a certain message. The other side of the coin is, of course, singing’s divisive potential. In Protestant culture, singing has always been narrowly connected to certain hymnbooks, containing certain ideas. For some Danish reviverist groups of the 19th and 20th century, the hymnbooks of Kingo and Brorson became symbols of the religious and cultural community, which was mediated and materialized through singing. In the religious praxis of those communities, hymnbook and singing were inseparable. In some cases, they even caused conflicts, so called singer-wars, with the surrounding society. This paper will examine examples of the powers supporting community as well as conflict in Kingo and Brorson singing. Tape-recorded interviews from the 1960ies with the last generation of Kingo and Brorson singers shed light on their own reflections upon the experience of singing, and my analyses of Kingo and Brorson singing will show how these powers were expressed musically.
32 - Att göra svensk hiphop. En studie om musikpraktik, sociala kategorier och kreativitet

34. The Social, Political and Cultural Meaning of Sound and Music

Andrea Dankic

1 Department of Ethnology, History of Religions and Gender studies at Stockholm University


Mitt paper kommer att inriktas på de möjligheter och begränsningar som uppstår i skärningspunkten mellan sociala kategorier och musikpraktik. Vilka regler och konventioner är rådande för den kreativitet som kommer till uttryck i min empiri? Hur begränsas kreativitet inom hiphopmusikande? Vad blir möjligt/omöjligt att uttrycka, både ur ett musikpraktiskt perspektiv och med hänsyn till sociala kategorier?
33 - Cultural Production and Social Inclusion. The Meaning of Musicking in Ethnic Associations in Sweden

34. The Social, Political and Cultural Meaning of Sound and Music

Oscar Pripp

Maria Westvall

1 Uppsala University
2 Örebro University

Abstract: Cultural Production and Social Inclusion.

The Meaning of Musicking in Ethnic Associations in Sweden

Oscar Pripp, Dept. of Cultural Anthropology and Ethnology, Uppsala University
Maria Westvall, School of Music, Theatre and Art, Örebro University

Musical activities among ethnic social clubs in Sweden are an important part of the organization of diversity. This organization includes the development of so called “weak ties”: widespread social networks which go beyond strong communities and across ethnic boundaries. In this presentation we will problematize common images of such “ethnic activities” as a preservation of traditions and an introvert cultivation of cultural traditions. We also aim to extend the understanding of such activities as “traditionalization processes”, and focus on the hybridity of forms and their expressions of positionality. This perspective entails both how members of minority groups understand themselves positioned and structured by others, and how they want to present themselves in a certain context.

By analyzing the processes of musicking as «modes of cultural production » and the associations as « communities of practice” we identify seven modes, each influencing the development of music and dance-making, strengthening integration processes and social sustainability. We also identify and discuss aspects of musicking that risk to increase social exclusion. Our point of departure in that respect is that exclusion is the normal state of functionally differentiated modern societies (Braeckman 2006, Kuczynski 2017). It operates at different levels of society and is reproduced through function systems, organizations as well as through interactions on an individual level.
Increased density is a tendency in contemporary cultural production that is notable in many fields, not least music. In my paper I will point to examples of increased density at five levels of music or musical behaviour, the sounds, the musical interaction, the stage production, the arena or event and the musical landscape/scene in the broad sense. Thereafter I will discuss how this tendency towards increased density can be interpreted in the light of theories about late modern cultural production, heritagisation, globalisation and cultural representation.
After several decades of substantial scholarly work, we now know a great deal about the history of the folklore archives, their scientific background as well as the research done therein. Though giving this rich body of scholarly works its full credit, we feel that today the perceived image of methodological questions appears slightly unbalanced.

In this session, we would like to address this issue and discuss methodological questions regarding archival sources. The aim is to initiate and discuss how research is carried out in and with the archive and what researchers are focusing on, regarding archival sources. The session also invites discussions about availability and ethics in regard to archival sources, as well as addresses issues of how to combine the archival sources with other types of materials, such as photographs, life stories, interviews, observations, media material and sonic material. How do we work with these types of sources? How do we combine and utilize different materials from different sources? What character and status do they have? How are archival sources related to contemporary ideological, political and scientific issues? How do we use the archival matters as sources and what in the sources matters?
35 - Folklore matters: Exploring scientific visions behind the Increasing Collections in the Danish Folklore Archives


Lene Vinther Andersen¹

¹ Royal Danish Library, Danish Folklore Archives, Copenhagen, Denmark

Abstract: The Danish Folklore Archives contain materials that are widely known among people with an interest in folklore or cultural history; e.g. the collections of Svend Grundtvig and Evald Tang Kristensen. However, the archives also hold collections that are less known but nonetheless frequently used.

This paper will explore a part of the archives referred to as the Increasing Collections, which the director at the time, Axel Olrik (1864-1917), established in 1906. A key argument for the establishment of a national collection of folklore as a separate department of the Royal Danish Library in 1904-5 was that the ordering principles demanded intimate scholarly knowledge of the methodology of folklore, which the library staff did not possess. Thus, Axel Olrik took on the task of managing the Danish Folklore Archives. In many ways, the Increasing Collections constituted the center of the archives, and from 1906 until around 1959 it was one of the main tasks of the archivists to expand, index, and provide extensive search options for these collections. Even today, it is the most used part of the archives, and many inquiries from visitors are answered by consulting the Increasing Collections.

In this paper, the classification and ordering principles of the Increasing Collections will be analyzed and the underlying scientific visions will be discussed. It is a main argument in the paper that the ordering principles of collections are closely related to scientific visions, and that an analysis of the particular collection will enhance our knowledge about contemporary Danish historiographical ambitions.

36 - Reconstructing the Way of Editing Nganasan Folklore Texts by Soviet Ethnographer Boris Dolgikh


Maria Momzikova¹

¹ University of Tartu, European University at St. Petersburg
Abstract: I focus on the book “Mythological texts and tales of Nganasans” (Mifologicheskie skazki i predaniya nganasan) published by Dolgikh in Moscow in 1976. There are about 80 texts printed in Russian, recorded by the painter Alexandr Lekarenko and the ethnographer Boris Dolgikh in 1920-1960s from Nganasan storytellers. Nganasans is a small indigenous ethnic group from the Taimyr peninsula.

If we look at the archival versions of these texts we can see different editing versions of these recordings: published, pre-published and draft texts. An editor (the ethnographer himself) improved several times the language characteristics of these texts, made them more and more concise, structured, literally adopted. The editor improving the text structure accidentally changed the language of these texts. Folklore texts initially recorded in Russian-based pidgin (Taimyr pidgin Govorka) finally have been published in Russian. This language transition can be reconstructed only with archival search.

37 - What’s the matter with the source? The value of archival “left-overs”


Ave Goršič

1 Estonian Folklore Archives of the Estonian Literary Museum, Tartu, Estonia

Abstract: When approaching folklore archive materials with a topic in head, one usually addresses the main and organized sources – either manuscript, photo, audio-visual collections or all of them. But these collections have, while being created, time over time, produced another collection, usually unorganized or left waiting for „better times“ to be organized and used as a supportive source for finding out “metadata” of history of folkloristics. One of these accessible, valued, but largely unorganized sources is the History of Estonian Folkloristics Materials, stored within the Estonian Folklore Archives of the Estonian Literary Museum.

This versatile collection is made up of boxes and files of various documents from Estonian Folklore Archives’ official work-documents to folklorists’ personal archives. One small but important part of it is the Soviet time correspondence between the archival staff and the many co-workers all over Estonia, which the archival staff chose to leave out of hand-written manuscripts and stored in numerous cardboard files over decades. My questions approaching this body of letters are: has the Soviet ideology somehow influenced the choice of leaving certain letters out of the manuscripts, what kind of information do these letters entail and how is this correspondence important for today’s researchers – what in this source matters?

Charlotte Hagström¹

¹ Lunds universitet

Abstract: I projektet Cykeln och friheten är syftet att undersöka hur cykeln fungerar som redskap för att överskrida fysiska, rumsliga och kulturella gränser i olika tider. Begreppen materialitet, gräns och rum fungerar som teoretiska utgångspunkter och analyseras med hjälp av olika metoder och material. En materialkategori utgörs av sva-
ren på två frågelistor. Frågelistan Cykling sändes ut av Folklivsarkivet 2012. Den ingick i ett dokumentationsprojekt vid arkivet och det var jag som formulerade listan. Även om både listan och dokumentationen gjordes innan forskningsprojektet Cykeln och fri-
heten startade är många teman och frågor desamma. Frågelistan SP 212 Cykeln sändes ut av Nordiska museet 1966. Den formulerades av Annika Österman vid museets dokumentationsavdelning. Vilka tankar hon hade kring teman och frågor vet jag inte liksom inte heller om det fanns ett vidare syfte med listan utöver att dokumentera ämnet. I min presentation diskuterar jag skillnader och likheter i att arbeta med svar på listor som forskaren själv respektive någon annan har formulerat (Hagström & Sjöholm 2017). Vilka möjligheter och begränsningar medför alternativen och på vilka sätt? Får det konsekvenser för tolkning och förståelse och i så fall hur? Har den tid och miljö som forskaren befinner sig i betydelse även om berättelserna redan då de skrevs behan-
dlar förflytten tid? Jag diskuterar också hur och varför jag i det pågående projektet kombi-
erar olika materialkategorier. Presentationen anknyter till resonemang jag arbetat med ur olika perspektiv och med olika syften: som forskare i etnologi, som arkivarie vid Folklivsarkivet och som lärare i arkivvetenskap.

39 - Folklorists, Archives and Minorities


Charlotte Hyltén-Cavallius¹

¹ Institutet för språk och folkminnen, Uppsala, Sverige

Lotta Fernstål²

² Historiska museet, Stockholm, Sverige
Abstract:
This paper discusses the emergence, formation and consolidation of the “tattare” (approx. “tinkers”) and “zigenare” (approx. “gypsies”) categories in Swedish archival collections as well as the agency and impact of these categories, extending beyond the archives. Special focus is on works by folklore scholars Carl-Martin Bergstrand and Carl-Herman Tillhagen, and collections hosted at the archives Department of Dialectology, Onomastics and Folklore Research (former Västsvenska folkminnesarkivet) and the Nordic Museum. Bergstrand and Tillhagen were for several decades during the 20th Century engaged in the societal “tattar-” and ”zigenar-questions” of the time.
Havet som grav

Simon Ekström¹, Hanna Jansson²

¹ Stockholms universitet, Institutionen för etnologi, religionshistoria och genuskvetenskap
² Södertörns högskola, Institutionen för historia och samtidsstudier

Abstract: Havet som grav är en trop och en praktik som återkommer inom flera olika empiriska och kulturella kontexter. Hur skapas legitimitet och autenticitet i dessa sammanhang. Hur hanteras havet som grav i exempelvis media och fiktion; privata brevsamlingar; människors ritualer och berättelser; på museer och minnesmärken?


Med utgångspunkt i dels (1) den snäva rubriken havet som grav och dels (2) den betydligt vidare existentiella etnografin uppmanar vi till reflektioner kring hur vi som forskare skapar användbara och trovärdiga källmaterial på fält som kan vara såväl såriga som starkt emotionellt laddade. Hur motiverar vi som etnologer och folklorister vårt deltagande i en sådan forskning? Vilka etiska och forskningsmässiga svårigheter ställs vi inför? Och utöver den existentiella etnografin kanske också en egen forskningsmässig lockelse?

Sessionen välkomnar bidrag som vänder sig till det ena eller båda av de teman som presenterats ovan.
40 - Formulering av dødsannonser – endringer fra 1960 - 2015

11. Havet som grav: om legitimitet og autenticitet i den existentielle etnografin

Tove Ingebjørg Fjell¹

¹ Universitetet i Bergen


41 - Pojken på stranden – tolkningar av en ikonisk bild och av en flykting-katastrof

11. Havet som grav: om legitimitet og autenticitet i den existentielle etnografin

Hanna Jansson¹

¹ Stockholms universitet, Stockholm, Sverige


42 - Havet som grav – museet som grav: om maritima museer som deathscapes

11. Havet som grav: om legitimitet och autenticitet i den existentiella etnografin

Simon Ekström

1 Stockholms universitet, institutionen för etnologi, religion och genustvetenskap (ERG)


Det gör att maritima museer ofta har att ta hänsyn till döden som något som å ena sidan väcker besökarnas attraktion och intresse, och å andra sidan som något som måste hanteras med särskild varsamhet för att förevisandet inte ska urarta till ett publikfriande spektakel. I mitt paper diskuterar jag denna problematik genom att visa på några av de sätt varigenom skilda ”döda” entiteter införlivats med museiutställningar med företrädesvis maritim anknytning.

43 - Omkomna på havet. Från skräck till heder och minne i folklig tradition

11. Havet som grav: om legitimitet och autenticitet i den existentiella etnografin

Anders Gustavsson¹

¹ University of Oslo, Norway


Folklig företällningsvärld och folkligt minnesskapande i en maritim omgivning står i centrum i denna undersökning.
Knowing Nature

Lars Kaijser¹, Elin Lundquist¹

¹ Stockholm University, Ethnology/ERG, Stockholm, Sweden

Abstract: What passes as reliable and credible knowledge when it comes to the understanding of nature, with its inhabitants of plants and animals? During the past centuries, the view on nature has been inflected by religious beliefs and folk models as well as scientific explanations. This panel highlights these knowledge making processes. These could be found in the wide range of activities taking place in arenas such as museums of natural history and universities, for example through investigative and exploring expeditions to supposedly unknown territories, as well as on hunting grounds and during bird watching. Today - against a back-drop of climate change, threatened biodiversity and issues of sustainability - actors in professional and citizen science work together in producing and disseminating a deeper understanding of nature and its wildlife. Alongside this the relation between man and nature is continuously debated and disputed. These concerns are for instance addressed in the contemporary discussions of the Anthropocene, a concept used to emphasize the interdependence of human and nature. With its longstanding tradition of comprehending the intersection of different world-views, be it religious, scientific or any other standpoint, ethnology and folklore have the opportunity to contribute to a wider understanding of these knowledge producing processes. In what ways do ethnographic explorations through observations, interviews and archive studies bring further understanding of these fields of inquiry? This panel invites participants with an interest in problematizing the ways that knowledge and understandings of nature, animals, and plants is produced, disseminated and presented.
**44 - Knowing the Sustainable Fishery**

17. Knowing Nature

**Malin Andersson¹**

¹ Department of Service Management, Lund University

**Abstract:** The aim of this article is to problematize tourism enterprising fishermen’s understanding of nature. From a discourse-theoretic outlook, I explore how fishermen “know” nature. Here, “knowing nature” is a positioning practice which means that views of nature are uttered and negotiated by people in relation to another person or a group of people. The empirical material that is analyzed was created for a coming dissertation exploring how a traditional industry like fisheries is formed and negotiated in the service-oriented economy. The ethnographic material consists of interviews, observations and text-material and was collected in tourism enterprising fisheries along the west coast of Sweden, between 2011-2016.

First, the tourism enterprising fishermen’s knowledge of nature is formed with reference to fisheries authorities. The management of fisheries is decentralized as the idea of governance is spreading in EU. Governance creates challenges while the actors have to negotiate different knowledges of nature where sustainability is a term open to interpretations and is being understood from different vantage points.

Second, knowledge concerning nature is formed and negotiated in fishermen’ relationships to visiting consumers. The tourism enterprising fishermen present their knowledge of nature as “authentic” and appreciated by visitors, who are described as ignorant.

Third, the fishermen’s talk about nature focus on ecological sustainability and moral aspects. The fishermen do an active repositioning from rejecting being depleting actors, to positioning themselves as market aware, ecologically skilled, informative and responsible fishermen.

---

**45 - “Probably the largest fatberg ever discovered in London” – Knowledge Making Processes in the Anthropocene**

17. Knowing Nature

**Blanka Henriksson¹**

¹ Ann-Helen Sund²
Abstract: In September 2017 both Swedish and Finnish media reported news of a discovery made in the sewers of London. A so-called fatberg, consisting of flushed down fat, wet wipes and nappies blocked the sewage system. What was fluid had congealed, and what was hidden became visible, provoking repulsion and a need to act forcefully.

We are interested in what happens when something hitherto hidden and unknown calls for attention. What was discovered and enclosed in the sewers of London? By studying media reports on the discovery of the fatberg, we analyse how city and body, nature and culture, attraction and repulsion, the ordinary and the sensational are entwined in the attempts to disclose and come to terms with what takes the form of a monster. Measurements, close-up pictures, and lively reports on sensory impressions are all part of this affective encounter, where relations and responses are formed.

It is sometimes proposed that we live in the geological epoch anthropocene, characterized by significant human impact on the ecosystem and geology. The discourses on the fatberg forms the base for our case study where the focal point is man’s encounter with such beings and different ways of handling and understanding the consequences of our lifestyle.

46 - GPS-rájan - New technology meets traditional Sámi knowledge

17. Knowing Nature

Kajsa Kuoljok¹

¹ Postgraduate student Ethnology, Department of Culture and Media Studies, Umeå University, Sweden

Abstract: Generations of reindeer herders have built up a traditional Sámi knowledge, about reindeer, the landscape and the environment. This knowledge is linked to what is part of everyday life for the reindeer herder and represents an invisible, embedded knowledge in which they are socialised: traditional Sámi knowledge - árbbediehto. The Sámi culture and reindeer husbandry have been in constant change and never static which has been decisive for their continuing existence. This presentation brings together reindeer husbandry grounded in traditional Sámi knowledge and the use of a new tool: GPS transmitters on reindeer, so-called GPS-rájan, GPS collars (GPS - global positional systems). The GPS transmitter are attached to the reindeers’ necks, and generates the reindeer movement data, which is sent to the reindeer herders via satellite
or telephone. This illustrates a shift in the way of knowledge is transmitted. The GPS collar not only has a profound impact on herders’ ability to gain knowledge, it also enables herders to talk about the reindeer flows in communication with to external actors. During the last decade, industrial investments have increased the pressure on reindeer grazing lands. In discussions with stakeholders, it is important for the Sámi community to be able to visualize and communicate reindeer husbandry’s use of the area. Here, the GPS maps becomes an important tool with power.

47 - Symbolism of nature in carnival masks in Czech folk culture.

17. Knowing Nature

**Martin Sítek**¹

¹ Ústav evropské etnologie/The Institution of European Ethnology - The Faculty of Arts - The Masaryk University in Brno

**Abstract:** One of the oldest symbolism of Czech carnival masks is the beginnig of a new life and a duel of life with death. It was a new life of man, but also of nature - crops and animals. In the 20th and 21st centuries there were changes in the relationship between man and the nature. However, at least part of this natural symbolism is still living in the countryside. The aim of the paper is to give concrete examples of the inter-connection of rural agriculture with natural cycles. Czech carnival and carnival masks are part of the Representative List of Intangible Heritage of UNESCO. It is one of the oldest regional tradition in the Czech Republic with original meaning of symbolism and functions of individual masks.

48 - Dye Plants in Finnish Folklore

17. Knowing Nature

**Krista Vajanto**¹

¹ Nanomicroscopy Center Aalto University Finland

**Abstract:** Finnish ethnographic folklore sources collected in surveys at countryside
during the late 20th century inform, that several different plants and lichens were used for dyeing textiles. Most of the plants give yellow or greenish colors, but some give bluish, reddish, brownish or red color. Plant dyeing was applied mainly on woolen textiles, but sometimes also on textiles made of cotton or linen. All these require a different dyeing method, because different fiber materials and colorants behave chemically differently.

According to the folklore, tree barks of alder, silver birch and willow were used to dye red or reddish-brown color. Lichens were also used for red, reddish brown or cherry red. When we look the survey results, a serious problem appears: the most common dyeing method, the mordant dyeing, does not give the colors mentioned in the folklore. It is obvious, that only the result has been documented, but not the process of dyeing different colors. Accordingly, the folklore information is very interesting, but it should be considered as half-information, because no actual recipes have been documented.

Experimental archaeology suggests that three dyeing methods were used. Firstly, the boiling water method gave brown with the mordant dyeing. Then, there was a method to dye with condensed tannins in alkaline bath, to get red and reddish brown. And, the fermentation method of lichens in urine vat gave lilac and cherry red. Combination of different fields of science gives thus the best answer to the dyeing methods of past.

49 - Domesticating in the contact zone. Disseminating knowledge of environment issues in a staged rainforest.

17. Knowing Nature

Lars Kaijser1

1 Stockholm University

Abstract: The starting-point for my presentation is an ethnographic case study of a staged rainforest at a science-center/aquarium in Gothenburg, Sweden. The yearlong fieldwork contained observations of meetings, construction processes, and guided tours. This was combined with interviews of the different participants. The purpose was to investigate the multiple ways that conceptions and knowledge of nature was disseminated.

Against the back-drop of climate change, threatened biodiversity and issues of sustainability the science-center worked with the ambition to engage visitors in topics of science and conservation. The rainforest exhibit was made out of living plants, sounds and
animals. By experiencing this environment, reading posters and following guided tours, visitors were supposed to gain an empathy with the environmental challenges raised by deforestation and production of palm-oil; hopefully changing their daily consumption-routines and the way that they related to the rainforest.

My presentation will focus on guided walks and role-play dramatizing the condition for life in the rainforest. The aim is to explore the processes of disseminating knowledge on nature and environmental issues. I will use the concept of contact zone to show how the practicalities of Swedish everyday life is connected to the rainforest. I will also use the concept of domestication to show how the understanding of environmental challenges is put into people’s everyday lives. In this scenario, the notion of the Anthropocene works as a cultural narrative, orienting the relation between human and nature.
Kök, konsumtion, konflikt och kulturarv

Kerstin Gunnemark¹, Eva Knuts¹

¹ Institutionen för kulturvetenskaper, Göteborgs universitet, Sverige

Abstract: Kök, konsumtion, konflikt och kulturarv – vad äger rum i kök?

Keywords: Kök, mat, materialitet, kulturarv, trendar, måltidsseder


Vi välkomnar paper som på olika sätt har kök som utgångspunkt. Vad äger rum i kök? Allt från matvanor och meningsskapande praktiker i dagens kök, till kulturarvsperspektiv på konkreta och imaginära föreställningar om det som har producerats och konsumerats i köken.

Title in english: Grub, consumption, conflict and cultural heritage – what takes place in kitchens?
Keywords: Kitchen, food, materiality, cultural heritage, trends, meal customs and traditions
50 - Det är inne att vara ute – ”Trenden med utekök är större än någonsin”

18. Käk, konsumtion, konflikt och kulturarv – vad äger rum i kök?

Eva Knuts

1 Göteborgs universitet

Abstract: Det är inne att vara ute – ”Trenden med utekök är större än någonsin”

It’s in to be out –”The outdoor kitchen trend is bigger than ever”

Keywords: Utekök, trender, projekt / Outdoor kitchen, trends, projects

När jag i en frågelista om ”trädgård och sommarliv” ställde frågan om det var några projekt på gång svarade fler än vad jag förväntat mig att de planerade eller drömde om ett utekök, flera hade också byggt utekök. I de trädgårds- och inredningsgrupper jag är med i på Facebook visas utekök ofta stolt upp.

Gränsen mellan inne och ute luckras upp. Idealet i trädgården är att skapa olika rum och trädgårdens olika platser får funktioner som liknar de som finns inomhus. Stoppade möbler och kristallkronor återfinns i reportage från växthus och uterum och klotgrillarna får konkurrans av mer permanenta utekök.


51 - Kökets förnyelse – inredningsideal och realitet

18. Käk, konsumtion, konflikt och kulturarv – vad äger rum i kök?

Yrsa Lindqvist¹

¹ Åbo Akademi

Abstract: Kökets utveckling och förnyelse hör på många sätt ihop med att kvinnornas arbetsinsats i hushållet började uppmärksammas. Ännu i början av 1900-talet skedde matlagningen på många håll i Finland över öppen eld i spiseln. Men i samband med självständighetssträvanden var folkbildningen en viktig faktor för att höja befolkningens levnadsstandard. Via kurser i matlagning och presentationer av så kallade idealkök fick kvinnorna information om betydelsen av god hygien och kostens inverkan på hälsan och de blev även uppmärksammade på sin arbetsbörda i hushållet. Förändringar som kunde leda till en bättre arbetsmiljö var emellertid inte alltid lätta att genomföra. Motståndet till förnyelse kunde bero på ekonomiska faktorer men också maktpositioner inom familjen eller en oförmåga att se hushållsarbetet som just precis ett arbete med potential att rationalisera.


52 - ”Kjøkkenveien til historien” – 1950-talls kjøkkenet på Oslo Bymuseum Blindsoner og åpne dører

18. Käk, konsumtion, konflikt och kulturarv – vad äger rum i kök?

Inger Johanne Lyngø¹

¹ Universitetet i Oslo

Abstract: Oslo bymuseum har en egen kjøkkenavdeling som viser kjøkkenrommets historie i fem rekonstruerte miljøer basert på ildstedets historie, fra åren og peisen til den elektriske komfyren. Fortellingen avsluttes i et lysegult kjøkkeninteriør fra 150-tallet i husmorens glansperiode.
Da museet åpnet sin nye basisutstilling OsLove vinteren i 2014, valgte museet å beholde kjøkkenavdelingen fra 1984 i samme format, ikke engang tekstene ble fornyet. På museets nettside presenteres utstillingen som ”Kjøkkenveien til historien” (http://www.oslomuseum.no/aktivitet/kjokkenveien-til-historien/).

Kjøkkenutstillingen var i sin tid banebrytende. Mens bymuseer fortrinnsvis viste fram byers historie gjennom utvalgte gjenstander, kart og portretter av byens menn, valgte museet gjennom denne utstillingen å vise fram hverdagshistorien. Et handlenett på en stol, noen leker på et gulv, en gryte på et bord forteller barnets- og kvinners historien, men sier også noe om 1950-tallets kjønnsrollemønster.


Mens kvinner og barns liv og historie skulle frem i lyset på 1980-tallet, er miljøperspektivet stadig viktigere i dagens kunnskapsproduksjon. Hvordan og på hvilken måte er dette perspektivet tilstede i dette iscenesatte miljøet?

**53 - Att vispa moderniteter – en mikroetnografi över kökets artefakter**

18. Käk, konsumtion, konflikt och kulturarv – vad äger rum i kök?

**Håkan Jönsson¹**

¹ Lunds universitet, Institutionen för Kulturvetenskaper, Lund, Sverige

**Abstract:** Kök är inte bara platser för matlagning, utan också arenor där sociala relationer och kulturella praktiker tar form, omförhandlas och förändras. I den dagliga interaktionen med köket och dess artefakter i form av både livsmedel och köksredskap skapas mening i vardagen, samtidigt som konflikter relaterade till familjerelationer, kön och klass kondenserar i de köksliga praktikerna.

Köket i svenska hem har under de senaste hundra åren inte bara varit en plats för hushållsarbete, utan också en arena för statliga ingripanden, folkrörelsearbete och kommersiella aktörer som på olika sätt försökt att påverka vad som skall ske i köken.

I detta bidrag fokuseras på kökslädornas triviala föremål. Vilken mening har olika föremål givits, och hur har dessa meninger förändrats genom åren? Särskilt fokus
ligger på vispen, vars olika skepnader kommer att användas för att diskutera hur modernitetens olika rationaliteter, så som de diskuterats av Jean-Claude Kaufmann i ”The meaning of cooking”, har praktiserats i svenska kök.

Forskningen som ligger till grund för detta paper ingår i projektet ”Måltiden i Upplevelseekonomin” (finansierat av Riksbankens Jubileumsfond), där en kombination av frågelistor, intervjuer och observationer används som empiriskt material.

54 - Köket som rum - minnen och omgestaltning, Kitchen as space - memories and transformation

18. Käk, konsumtion, konflikt och kulturarv – vad äger rum i kök?

Kerstin Gunnemark

Institutionen för kulturtvetenskaper, Göteborgs universitet


Keywords: Kök, materialitet, trender, kulturarv / Kitchen, materiality, trends, cultural heritage
**Open Panel**

**55 - In Search of Lost Time - mechanics of minimalistic lifestyle**

39. Other / Free

**Silja Ósk Þórðardóttir**

1 University of Iceland, Reykjavík, Iceland

**Abstract:** This project studies the inner mechanics of minimalistic lifestyles through sensory and visual ethnography. It explores people’s experiences of finding time when changing their approach to life, and ways in which they translate fewer things and more time into a sense of happiness.

It presents a research project on minimalistic lifestyles in Iceland. Based on in-depth interviews, visual ethnography and qualitative questionnaire responses, the project investigates minimalism as a social movement and the diverse practices and experiences of individuals who decide to adopt a minimalistic lifestyle. In most cases, minimalism starts out with dissent toward consumerism but gradually develops into a way of life. It goes from tidying up your home to tidying up your life.

Time, simplicity and happiness are major themes as well as the journey of the individual to a more sustainable lifestyle. It is in a way the relationship between the space we share with others; the time, things and feelings we put into that space. The research finds that for people who adopt minimalistic lifestyles, the time found is key. What happens when people find time? What happens along the way as they search for it? How do they feel about that?

---

**56 - Is ‘News’ a Genre in Folklore? Reflections on Fake News**

39. Other / Free

**Ian Brodie**

1 Cape Breton University
Abstract: In 2017, partially in response to the President of the United States’ reframing of unflattering press attention as “Fake News,” panels on the topic were organized at meetings of both the International Society for Contemporary Legend Research and the American Folklore Society. Folklorists working within the field of contemporary legend and belief scholarship have long focussed on how narratives “presented as true” inform and confirm perceptions of worldview through the negotiation of the propositions implicit in those narratives required for their acceptance as true (Ellis 2000; Kalmbre 2012; Kitta 2012; Turner 1992), and how in the contemporary context mass media as both source and transmitter of folklore (Bausinger 1961; Dégh 1989; Frank 2015) has only increased in a digital world (Blank 2009; 2012). However, is it worth taking a step back and considering “news” itself as a folklore genre one not so much of folk narrative (although it is verbal and aesthetically patterned according to local expectations) but of folk “practice” (Bronner 2016; Oring 1984). The more languid, ludic, public, and male storytelling occasions are typically preluded by “news” (Bauman 1972; Butt 1986) or “running shit down” (Abrahams 1974), while the more limited opportunities for women’s sociability might have news as its sole purpose (Desplanques 1991; Tye 1988). In both instances, the regular exchange of information and recent events serves to reaffirm group cohesion and reorient the individuals engaged in that exchange, in a manner similar to Hegel’s aphorism on the relationship between the morning newspaper and morning prayer.

57 - On the Formula and Metrical Analysis of Russian Religious Epics (duhovniy stih)

Svetlana Nikolaeva\(^1\)

\(^1\) Peter the Great Museum of Anthropology and Ethnography (Kunstkamera)

Abstract: My paper presents some preliminary results of formula analysis as well as some notes about metrics of Russian epic religious verse. At my disposal there is a corpus of epic religious verses (duhovnye stihi) from two significant collections («Belomorskie stariny i duhovnye stihi» by A. Markov, «Neizdannye materially expediciy B.M. i Yu.M.Sokolovyah. 1926–1928. Po sledam Rybnikova i Gilferdinga») and several texts from «Arhangel’skie byliny I istoricheskie pesni» by A. Grigoryev).

A technique of formula analysis already has been worked out for the Yugoslav oral epic tradition by M. Parry and A. Lord. Russian oral epic (bylina) already was the subject of this type of analysis (see P.Arant “Compositional Techniques of the Russian Oral Epic, the Bylina” (1990)). In this study I applied the formula analysis technique to a selected
corpus of Russian epic verses (*duhovnye stihi*). It discovered that these texts (*duhovnye stihi*) contains comparatively inconsiderable number of formulas.

The significant part of phrase repetitions presented some passages or phrases, which we can found only in the different variants of one motive. In the matter of metrics, the most interesting thesis about it is the compatibility of such properties as a non-dactylic clause and dactylic clause. There are two groups of epic religious verse — with dactylic clause (*Golubinaya kniga, Yegoriy* (both motives – dragon fight and so-called *Mucheniya Yegorija*)) and non-dactylic (*Aleksei chelovek Bozhij, Anika Voin, Boris I Gleb, Voznesenie*). Final conclusion from mentioned features is the fundamentally different way to adopt/learn these texts by the singer.

---

**58 - Unpacking the fake in the medical context**

39. Other / Free

Rui Liu¹

¹ Department of Service Management and Service Studies, Lund University

**Abstract:** Falsified medicines are pharmaceutical products that pretend to be genuine yet may actually cause harm to individual health. Their pervasiveness on the global market, combined with their deceptive nature, poses a practical problem, an ethnographic challenge but also an analytical interest.

My presentation draws on findings from a multidisciplinary project about falsified medicines. Empirical data was obtained through a qualitative survey among the Swedish public.

I aim to demonstrate how the concept of fake is fluid and contingent in public’s health seeking behaviours. The following questions will be addressed: How do individuals perceive the safety of obtaining medicines through different channels? How do they evaluate the quality of medicines? How is health information sought after? What strategies are deployed by the individuals when they decide on which medicines to obtain and where to do so?
Participatory Research in a Post-Factual World + Institutions and Ethnography: Methodological, Theoretical and Empirical Matters

Tytty Steel¹, Eerika Koskinen-Koivisto²

¹ University of Helsinki, Helsinki, Finland
² University of Jyväskylä, Jyväskylä, Finland

Abstract: In this panel we shall discuss the forms of participatory, embedded or engaged research in Ethnology and Folklore Studies. In its strictest meaning, participatory research is understood as a process in which the participant (the ‘object’ of the study) takes part in the whole research process from planning to analysis and dissemination. However, our definition is broader, including all forms of research that enable the active agency of the participants, rendering ‘objects’ into ‘subjects’.

In the panel we discuss the implications of such research in a post-factual world. What is the relation of the researcher to the participants? What consequences can the agency of the participants have to the research process? What makes participation successful? We would like to encourage researchers to share examples of collaborative and participatory research, including cases in which the research did not offer mutual benefit, and to openly reflect on different interests that participants may have.

Likewise, we encourage the participants to deliberate upon the different aspects of participatory research in a post-factual world. What is the way forward with participatory or collaborative research?
Kim Silow Kallenberg¹, Maria Björklund²

¹ Södertörn University, Ethnology, Stockholm, Sweden
² Stockholm University, Ethnology, Stockholm, Sweden

Abstract: The ethnography of institutions is a well-established research field in ethnology and anthropology and is often overlapping with the fields of medical humanities and medical anthropology. This panel address questions of methodological and theoretical character in the ethnographical study of institutions. We welcome empirical contributions on institutions such as – but not limited to – schools, hospitals, psychiatric facilities, prisons or treatment homes. Suggested themes are:

- multidisciplinarity in the studies of institutions; what contribution can ethnologists make to fields where disciplines such as social work, sociology, psychology and medicine dominate the knowledge production?
- method and methodology in the studies of institutions; do studies of institutions require special methods, and what are the limits of ethnography in institutional settings? What kind of empirical material do ethnography of institutions produce?
- ethical questions in the studies of institutions; what are the critical ethical questions to be asked in the ethnography of institutions, and how do we ensure consent from highly vulnerable research subjects suffering from incarceration and/or illness of some kind?
- theoretical questions in the studies of institutions; what theoretical tools are relevant in current studies of institutions? For many years the theories of Michel Foucault have been dominating institutional studies, is that still the case or do we see other theoretical tendencies today?

59 - Institutionsetnologi med värnplikten som exempel

Kalle Ström¹

¹ Stockholms Universitet

om ovanstående värden kommer till uttryck hos värnpliktiga rekryter inom den militära grundutbildningen.


60 - Institutionsetnografi – dilemma, fördelar och nytta

15. Institutions and Ethnography: Methodological, Theoretical and Empirical Matters

Maria Björklund¹

¹ Stockholm University, Institutionen för etnologi, religionshistoria och genusvetenskap, Stockholm, Sweden

Abstract: Institutionsetnografi – dilemma, fördelar och nytta

15. Institutions and Ethnography: Methodological, Theoretical and Empirical Matters

Maria Björklund¹

¹ Stockholms universitet

I detta paper diskuteras etnografi vid låsta institutioner som är till för kulturellt problematiska sociala kategorier eller för kroppar som på något sätt anses vara i behov av korrigerings. Är det rimligt att tala om olika typer av institutionsetnografi och vad utmärker i så fall den som utförs vid låsta institutioner? Med den psykiatriska heldygnsvården som exempel diskuterar jag vilka gemensamma metodologiska dilemma och fördelar samt vilken nytta etnografiska studier av låsta institutioner kan medföra. Vilka etiska svårigheter finns vid studier av denna typ av institutioner? Vilka
roller får etnografen? Och vilken kunskap kan etnografin öppna upp för i denna typ av fält? I ett sammanhang präglat av forskning med andra slags kunskapsideal än de etnologiska finns kanske också utrymme att utveckla etnografins metoder.

61 - Institutionsetnografi- smutsig etnografi?

15. Institutions and Ethnography: Methodological, Theoretical and Empirical Matters

Kim Silow Kallenberg

1 Södertörn University, Stockholm

24. Participatory research in a post-factual world

Christian Simon Ritter

1 NTNU, Department of Social Anthropology, Trondheim, Norway

Abstract: This paper critically examines the role of participatory research practices in the post-factual age by discussing evidence from an anthropological investigation into the construction of expert knowledge within a software company in Trøndelag, Norway. The erosion of factual truth and the emergence of alternative publics on digital media pose new challenges for ethnographic researchers assessing cultures of expertise. Knowledge on science and technology can freely circulate on the internet, undermining the authority of traditional experts. Symbolic struggles over ‘facts’ among expert groups increasingly involve the use of digital platforms, which requires a rethinking of ethnographic approaches to knowledge and expertise. The aim of this paper is thus to explore the possibilities and limitations of participatory research practices in the post-factual age. The data for this study was collected on digital platforms and during a secondment in a company delivering digital services to the global oil and gas industry. Participant observation and expert interviews were conducted onsite and posts were systematically retrieved from digital media. Committed to a para-ethnographic research ethic, research participants were included in the decision-making of the research design. This paper tells the access stories of the investigation and details how collaborations were negotiated. Tracing the multiple relationships emerging between ethnographic researchers and research participants in physical and digital localities during fieldwork, I discuss how digital ethnography and onsite observation can be integrated to research the interlocking technoscapes evolving in the global economy.

63 - Embedded and committed – benefits and meaningfulness in participatory ethnology

24. Participatory research in a post-factual world

Tytti Steel

Eerika Koskinen-Koivisto

1 University of Helsinki, Helsinki, Finland
2 University of Jyväskylä, Jyväskylä, Finland
**Abstract:** In our presentation we reflect on our respective participatory research projects on the cultural heritage of the Second World War in the Finnish Lapland and the employment of 50+ jobseekers in an area of structural change. We scrutinize the benefits and the meaningfulness of the participants (the research subject) taking an active part in research through Bourdieu’s theory of cultural and social capital.

In different projects the participants have differing motivations for their participation. They all share the willingness to interact socially with the researchers and other participants but the aims and goals of each participant may be very different from each other and from what the researcher(s) might expect. We are interested in scrutinizing the motivations and goals, but also the benefits of participation.

In our presentation we go deeper into the aspects of participatory and embedded ethnology also from the point of view of the researchers who need to balance between offering the participants a fruitful experience and in fulfilling the goals of academic research. We ponder upon the question of what are our ways of going forward with participatory research in the current social and political climate and how does participatory research develop ethnological research practices.
The presence, meaning and impact of sounds and music is an increasing phenomenon in a globalized world. This panel focuses on all kinds of relations between sounds and/or music and people’s social formation, in everyday lives as well as in expressive forms. It highlights the role of music and sounds and the symbolic construction of communities and meaning, for exclusion and inclusion of people, strengthening or exceeding demarcation lines in cities and rural spaces.

The panel welcomes participants representing a wide range of interests and perspectives, from performance of music and dance to the impact of sounds, from contemporary ethnographical methods to historical archive and text studies.

We welcome contributions in any of the Nordic languages and in English.
64 - Lyden af Norden – et nordatlantisk musikstafet

Eva Fock

Abstract: Lyden af Norden – et nordatlantisk musikstafetMens lyd og musik fylder som aldrig før i vores liv, kan man diskutere hvor meget børn og unge i dag lærer om lydbevidsthed og om betydning af musik og lyd i vores hverdag, i en musikundervisning som overvejende handler om at reproducere kendte og populære numre. Gennem de senere år har jeg, i samarbejde med kolleger med forskellige musikfagligheder, arbejdet med at udfordre denne tilstand, for at skabe nogle anderledes refleksionsrum for eleverne. I foråret 2018 rejser jeg rundt i det nordatlantiske område med et udviklingsprojekt ’Nordatlantisk Musikstafet for børn’, hvor skolelever fra Hanstholm i Danmark, Torshavn på Færøerne, Nuuk i Grønland og Reykjavik i Island nærlytter til deres lokalområde, og sender lydindtrykkene videre til skolebørn i et af nabolandene. Disse elever skal efterfølgende bygge instrumenter og komponere værker som fletter sig ind i lydcollagerne. Hvad det vil skabe af refleksioner ved vi ikke endnu. Selvom lydbevidsthed ikke umiddelbart er min kernefaglighed, er det måske meget typisk at det netop er en musiketnolog som kaster sig over denne type overvejelser, for hvordan forklarer vi ellers de ligheder og forskelle i musikalsk udtryk som findes på tværs af verden. Og hvordan gøres musikalsk mangfoldighed relevant for børn og unge i dagens Norden? I præsentationen indgår dels dugfriske erfaringer fra det konkrete projekt og mere generelle overvejelser over musiketnologiens rolle og udfordringer i en tid hvor populære numre fylder stadigt mere.

65 - Moving music – dance as a mode of using music

Mats Nilsson

Abstract: I propose that dance shall be seen as a mode of using music, parallel to for instants sitting at a concert, marching to a military orchestra, jogging with music in your ears, coral and song in a church etc. My starting point is that most (all?) social dance has musical accompaniment in some way.
The dance mode of using music also has a dimension of transferring sound to body movements. This process is to a high degree a cultural construction, and what is created as dance when music is played differs from group to group, from place to place and from time to time.

Dance is both contemporary and traditional, because any dance used today is contemporary, and all dancing has its traditions. Over a period of around 100 years of time it is also possible to see a change from communities that dance to dancing communities.

In my presentation I will deepen my ideas and give some examples of how music and dance are connected – and maybe not connected – in Sweden. Here I use the word “music dance” and not just dance music, because I want to emphasize dance as a way of using music. With this word I also point to dance that is done to music, including song, that means nearly all social, popular and folk dance.

66 - Radiolyssnarens akusmatiska rum

34. The Social, Political and Cultural Meaning of Sound and Music

Elin Franzén¹

¹ ERG, Stockholms universitet

Abstract: ”De ska veta att de är på Drottninggatan!” – radiolyssnarens akusmatiska rum.


Med utgångspunkt i det pågående avhandlingsarbetet om radiobruk som vardaglig praktik och reflexivt utrymme fokuserar alltså panelbidraget särskilt på rumsliga aspekter – materiella och imaginära – som aktualiseras genom det akusmatiska lyssnandet.
After several decades of substantial scholarly work, we now know a great deal about the history of the folklore archives, their scientific background as well as the research done therein. Though giving this rich body of scholarly works its full credit, we feel that today the perceived image of methodological questions appears slightly unbalanced.

In this session, we would like to address this issue and discuss methodological questions regarding archival sources. The aim is to initiate and discuss how research is carried out in and with the archive and what researchers are focusing on, regarding archival sources. The session also invites discussions about availability and ethics in regard to archival sources, as well as addresses issues of how to combine the archival sources with other types of materials, such as photographs, life stories, interviews, observations, media material and sonic material. How do we work with these types of sources? How do we combine and utilize different materials from different sources? What character and status do they have? How are archival sources related to contemporary ideological, political and scientific issues? How do we use the archival matters as sources and what in the sources matters?

We welcome contributions in English and in any of the Nordic languages. We also hope this session will offer scholars new possibilities to expand their expertise and networks with colleagues.

Simon Ekström

Stockholms universitet, institutionen för etnologi, religion och genusvetenskap (ERG)


Susanne Österlund-Pötzsch

SLS Arkiv, Svenska litteratursällskapet i Finland

Abstract: The three corner stones of a tradition archive are to collect, preserve and disseminate material. Today, there is increasing pressure on the archives to make their collections accessible and actively find ways to present and advertise their material, preferably digitally. Moreover, ensuring that future generations of researchers will be interested in and have an understanding of older ethnological and folkloristic archive
sources is a key question for the archives. Although the connections between the tradition archives and the universities go back to the birth of the disciplines of ethnology and folkloristics, many tradition archives in the Nordic countries and beyond presently find that they have to work hard to attract students to the archives.

This paper will discuss the above issues in the light of a current project of constructing a “topic-bank” aimed at MA students (but also other researchers). What aspects need to be considered for creating such a resource? Is there a potential ethical problem involved in the archive making the selection of research material? What methodological services need to be in place? When online sources are becoming the norm for students what will be the fate of non-digitalized material? To what degree is the archivist turning into a knowledge facilitator and methodological guide? The paper will also briefly touch upon questions such as how different archive sources from different time periods can be combined in attempts to find new research perspectives.

69 - Placing People on maps and in archives


Susanne Nylund Skog¹

¹ Institute for Language and Folklore

Abstract: This paper investigate Karl Gösta Gilstring’s collection at the Department of Dialectology and Folklore Research in Uppsala (DFU). The collection consists of more than 8000 original letters (DFU 40265), as well as many recordings, from which Gilstring has made 70,000 records organized according to content (ULMA 34838). The collection is generally regarded as the largest made by a single Nordic researcher in modern times (Lindqvist 1993:63). The basis for Gilstring’s collection was in the network of approximately 700 informants with whom he worked over the years.

The purpose of the paper is to explore the relationship between places and persons in the folklore collection, and to discuss the methodological and practical aspect of doing research on this type of folklore collection. The paper address questions such as; what are the ideological and scientific premises for the collection? Who could represent the places of interest and how was this done? How were the connections between persons and places established? What were the effects of this process?

The paper conclude that the informants, when contributing to the collection, also came to be connected to places, such as a small village or part of a parish. Thereby they also came to represent traditions and customs in a specific geographical area. In addition, the theoretical and ideological premises for the collection demand that a person’s customs and traditions, in order to be understood as such, need a geographical place of origin.
From a cultural point of view, the public education system is highly interesting. The political project of organizing schooling is tightly connected to national dreams of cultural community as well as economic development. School is the place to foster citizens of today and the future. It is thus not surprising that the public debate on education is intense. During recent years two themes have structured the Nordic debates; the seemingly “free falling” PISA-results and the “challenges” of multi-cultural, multi-lingual classrooms. Often these two problems are understood as one; decreasing knowledge performances on large-scale assessments are blamed on a segregated school system. The Nordic dream of an equal education is in the public debate depicted as having turned into a nightmare of segregation, exclusion and alienation.

Besides an ongoing political debate on how to solve the school-problem, a science war has started in the same field. Neurological studies are coming up as an alternative to understand how we learn, but is blamed for being too narrow, while pedagogical research is blamed for being useless and fuzzy. We argue that a cultural perspective can give a better, more nuanced understanding of the kind of complex issues that schooling and education comprise. In this panel we therefore welcome papers on how we can understand pre-school, school and higher education – but also other learning contexts – from an ethnological/folkloristic point of view. How can ethnological/folkloristic questions, theories and, not least, methods contribute to understanding and handling the changes and challenges within education and schooling?
Abstract: In this paper, a phenomenological approach is used to analyze preschool children’s exploring activities in natural environments. The aim is to analyze embodied experience and meaning making in children’s every day environment and discourses, with a focus on the material and embodied aspects of examining nature outdoors and indoors. Eighteen children between four and five years from an ethnic diverse Swedish preschool participated in the study. Video observations, participation observations, and drawings from a preschool working with different thematic projects have been the most important data source. The study is based on the assumption that teachers are bearers of taken-for-granted ideas about “the benefits of nature for a good childhood”, and that these ideas influence the way they interpret the task of “learning in natural science” in the curriculum. The empirical basis consists of video observations from The Forest Patrol (“skogspatrullen”). For the analysis of children interplay with matter, sensory experience has been distinguished from normative content in discursive practices.

Keywords: nature, preschool, phenomenology, embodiment, materiality
72 - Getting a grip on multiple perceptions related to special support

6. Education as an ethnological field

Pilvi Hämeenaho¹

¹ University of Jyväskylä

Abstract: Since 2010 Finnish schools have followed the model of three-step support, that aims in sufficient and timely support for all children and emphasizes multi-actor collaboration. However, as the recent studies show, children with special needs do not receive enough support and the core idea of the model - integration of pupils to general classes with sufficient support – has not been achieved. The teachers lack resources for providing support and children’s rights are not met.

The problems behind the situation are multiple. They are also difficult to point out due to differences between municipalities, schools and even on the level of individual teachers’ and parents’ attitudes and their commitment to collaboration. Sometimes the way of recognizing special support narrowly, only as a question of special education, has led to ignoring the other aspects of comprehensive support, such as parents’ and therapists’ roles.

In my project Bridging the Cultural Gaps in Service Chains I have scrutinized multi-actor collaboration related to special support in basic education. My study is based on multimodal data that comprises of observations in inclusive schools, interviews of educators, therapists and parents of children with special needs and questionnaires targeted to same groups. The data has enabled me to study the diverse ideas and perceptions related to integration of pupils with special needs. Ethnological research is also a way to get a grip on the most difficult aspect on the problems related to integration – the attitudes, and their power in enhancing or hindering the needed collaboration between different agents.
73 - “You are going to hate me!” Ethnological perspectives on the role of emotions in undergraduate supervision

6. Education as an ethnological field

Maria Zackariasson¹

¹ Södertörn University, School of Historical and Contemporary Studies, Stockholm, Sweden

Abstract: Working in multidisciplinary research settings often contributes to raising questions around one’s own research practice and disciplinary traditions and habits. Why do we do things the way we do and how may an ethnological perspective contribute to seeing and understanding things in a different way than in other disciplines? This presentation will start from a multidisciplinary project on higher education, where researchers from journalism, Swedish and ethnology cooperate in collecting and analyzing material and also write articles together. The focus of the research project is undergraduate supervision, and in particular how the idea and ideal of student independence, expressed for instance in the Swedish Higher Education Ordinance, is understood and handled by supervisors in journalism and teacher education.

In my presentation I will concentrate on one of the types of material we have collected within the project, namely recorded supervision sessions, and how this material may be used to examine the role of emotions in undergraduate supervision, particularly in relation to the ideal of student independence. The analysis of the material is based in a theoretical framework centered on the concepts affective practices, anticipated emotions and anticipatory emotions, and focuses on how the participating supervisors handled students’ expressions of fear and anxiety, joy and relief, as well as on how anticipated emotions could be used by the supervisors during the supervision. In the discussion I will also put my ethnological perspective in relation to how researchers from the other disciplines within the project approach the same material.
How Matter(s) Comes to Matter in Cultural History

Anne Folke Henningsen¹, Tine Damsholt¹, Brita Brenna², Line Esborg²

¹ University of Copenhagen, Denmark
² University of Oslo, Norway

Abstract: How are artefacts, pictures, memories, bodies, historical sources, and long gone sensations turned into objects of study and into allies of narratives in cultural history? How are bits and pieces, processes and sentiments stabilized and turned into ‘cases’, ‘data’, and ‘empirical material’? And how do they contribute as active co-creators in the production of knowledge? How do we escape the master narrative of the superior scholar observing and organising ‘reality’ into an objective truth – the God-eye-trick (Haraway 1991)? If we alternatively present our results and insights as matters of co-construction and dialogue, that might have been different, then how can we maintain our credibility? Cultural history can be said to be about destabilizing a present that has forgotten its contingency and about historicizing those aspects of our lives that appear to be outside history, in order to make the present open to reshaping (Rose 2007). If so, and if furthermore we consider knowledge production to be distributed and always on going and open-ended, then how can we make important arguments and strong claims within cultural history? What are the implications of these assumptions for curatorial practices in archives and collections? And for exhibition making? How can museums facilitate civic dialogue and involvement and yet give credit to the professional craft of making cultural history and to the objects of the past?

We invite papers dealing with these issues in theoretically and/or empirically informed analyses within the range of subjects and arenas (universities, museums, archives) constituting academic production of cultural history.
74 - Putting qualitative studies in perspective – why context matters.

13. How matter(s) come to matter in cultural history

Dorothea Breier¹

¹ University of Helsinki, European Ethnology, Helsinki, Finland

Abstract: When doing qualitative research one is often confronted with a general incomprehension of how such a small-scale study should be able to answer questions and ideally solve any problems. Many find it hard to see how such studies could carry any potential and be of any interest for the larger part of society. The impact factor of a research project seems to be crucial – also when applying for funding.

Drawing on her doctoral dissertation on Germans and their descendants in contemporary Helsinki (2017), Breier’s presentation aims to show how a qualitative study on a seemingly “unproblematic” topic does in fact matter also on a larger scale. By putting selected findings of her research material into the context with those of other studies, Breier points out the value that lies within such contextualisations: A greater understanding of a theme, in this case migration and mobility, becomes possible particularly through contrasting several studies of different nature that complement each other, by supporting, but also by contradicting each other.

A critical discussion that goes beyond first-sight borders of a theme might still not create an “objective truth”, but it may very well strengthen a study’s credibility and overall impact.

75 - Objects of tradition and stories of culture

13. How matter(s) come to matter in cultural history

Åmund Norum Resløkken¹

¹ Department of Culture Studies and Oriental Languages, Faculty of Humanities, University of Oslo, Oslo, Norway

Abstract: In this paper I want to reflect upon a historical example of the construction of ethnological or folkloristic source-material. I want to focus on the Norwegian questionnaire-series Ord og sed (Words and custom) that were issued from 1934-1947. In this series, and in ethnological and folkloristic research of the time in general, we can see a search for so-called “tradition-elements”, isolated “objects” made out of descrip-
tions of words, actions and things, that could be used as information for mapping out folk-culture. Here, I want to show how the construction of these “tradition-elements” were done in the *Ord og Sed*-series. As part of this I want to show what was done in order to make these “tradition-elements” into manageable objects that could tell the story of folk-culture by the folklorists responsible for the questionnaire-series. By focusing on the construction of these elements, I will show how ideas of culture and cultural development was made part of our empirical material.

With these questionnaires as an example, I want to reflect upon how these “objects”, that now form parts of our archives, and whose information in part is understood as cultural heritage by a general audience, can be utilized to make stories of our empirical material that also incorporates the creative work of scholars and other creators of “tradition”.

---

76 - Matters in museums – an intersectional approach to children’s cultural history

13. How matter(s) come to matter in cultural history

Sandra Hillén

1 University of Gothenburg, Centre for Consumer Research and Department of Conservation, Gothenburg, Sweden

**Abstract:** Children are generally represented by adults when their history is written, and they seldom leave traces in historical sources. In academic discussions about material culture, museology and cultural heritage children and childhood are often absent (Darian-Smith & Pascoe 2012). Nevertheless, cultural heritage is a concept that contains ideas of legacy, belonging and history (Engman, 2011), and it’s an on-going process. Museums of cultural history make this common cultural heritage accessible, both the history at large and the history of the common people in it and their everyday lives. In research about who’s (hi)stories are represented in museums, the lack of representations of younger people and of diverse childhoods are often noted, but not highlighted.

The main focus of the project “Young Cultural Heritage - Children and Representations of Childhood in Museums” is how the history and cultural heritage of children are displayed in cultural historical exhibitions, through which narratives and through what kind of matters (objects, stories, artefacts, texts, traces of memories etc.), and how this is intersects with questions about class, gender, age, generation, functionality etc. This presentation highlights how matters interacts in museums and how this could be stud-
ied and function as empirical material. It also discusses the affect this may have on the knowledge production about childhoods of yesterday, today and tomorrow.


77 - How do we know this? Recent writings on exhibition as research

13. How matter(s) come to matter in cultural history

Brita Brenna¹

¹ Center for Museum Studies, IKOS, University of Oslo, Norway

Abstract: Exhibition making has ventured into an experimental mode in many museums. The recent years have also seen an upsurge in writings about exhibition-making as a research process. Expertise and authorship is thematized to different degrees by scholars who reflect upon and promote exhibition-making as research processes. Exhibition as research can on the one hand be seen as a strengthening of the researchers expertise and authority, on the other as a way of distributing the possibility to do research and to gain expertise to new groups. This paper will reflect upon and bring to the discussion different modes of writing about and staging research process in exhibition making. What are the different ways of distributing knowledge production good for, and how are these ways presented in the writings?
**Men in a Post-Factual World**

Katarzyna Herd\(^1\), Gabriella Nilsson\(^1\)

\(^1\) Department of Arts and Cultural Sciences, Lund University, Sweden

**Abstract:** This panel invites papers representing a variety of empirical and theoretical takes on men and masculinities. We address such themes as narrations, conceptions, performances, and experiences of what is, or has been, referred to as “men” and “masculinity”.

In the international context of a changing political field, with the events of the US elections, the rise of the nationalist movement all over Europe, the war in Syria and the “refugee crisis”, an image of a conservative, narrow-minded and toxic masculinity emerges. Associated with popularized concepts such as “fake news”, “rape culture” and “internet trolls” masculinity is explicitly addressed as a societal problem. Furthermore, conceptualizations of masculinity are often intertwined with stereotypes about class, ethnicity/race, sexuality and age as well as situated within dichotomies such as center/periphery, modern/traditional, and good/evil.

Simultaneously, the gender binary is criticized by the growing trans-movement, demanding a change in our view on what it means to be a man. Nevertheless, masculinities still tend to inform power structures and accumulation of various capitals. It is a powerful social marker whether treated as a hindrance or a desirable quality. Masculinities matter.

Traditionally, ethnologists have been in the forefront of pursuing empirical studies on men and masculinities. What is the role of ethnology today? How is the growing interest in intersectional perspectives influencing ethnological research on men and masculinities? How can studies on men and masculinities work as an entry to investigate larger societal challenges?

With this panel we wish to revisit the ethnological interest in men and masculinities.
**Abstract:** In my presentation, I will explore the concept of parrhesia, as addressed by Foucault in his late works, to understand certain strategies employed by white men in contemporary Sweden. Parrhesia is, in his sense, a special form of public truth-telling that, at the risk of one’s own person and position, had the goal to change the ethos. To change the ethics by telling it like it is. The whistle blower’s activity is an example of parrhesiastic speech.

Some white men, often with sympathies for far right parties, engage in this kind of truth-telling, or at least so it seems. The label “offended white men” (vita kränkta män) has been used to describe those men whose activities consists in i.e. trolling on social media – threatening and abusing women and non-whites/non-Swedes. Their arguments often form a disbelief in the democratic system, and critique of the feminist or multi-cultural versions of society that seems to offer them and their kind of masculinity no space.

Directed at changing society, often with an image of a glorious past in mind, they act in indignation over the “politically corrects” incapacity to accept their world views. They recurrently state that their views cannot be expressed “in this country”, although the anonymity on the Internet seem to offer them an arena to do so.

In what ways can these practices of truth-telling be understood as a way of crafting masculinity? And could this way of crafting masculinity be perceived as “active citizenship”?

---

**Abstract:** In this paper, I will discuss how hegemonic masculinity is expressed and promoted through online hate speech. For my thesis, I am analysing online hate speech...
directed at the Swedish-speaking population in Finland. The quotes often contain descriptions of Swedish (speaking) men as unmanly, ‘gay-looking’ and feminist wimps, whereas the entry writer takes pride in being at ‘real Finn’ and a ‘real man’. What does being a real man implicate in this particular context? Why does it seem so important to stress ones masculinity or manliness in a discussion about language and national identity? While the anonymous writers emphasize their own masculinity and laugh at the Swedish men’s imagined lack thereof, the public discussion about hate speech revolves around stereotypes related to a particular kind of men, usually stereotypically portrayed as uneducated and unemployed. In my paper, I intend to address the connection between the rise of the nationalist movement, populism and masculinity.

80 - The masculinity of male marital name change

21. Men in the post-factual world – masculinity revisited

Line Grønstad¹

¹ Cultural studies, Department of archaeology, history, cultural studies and religion, University in Bergen, Norway

Abstract: In 1923, Norwegian men could no longer take their wife’s last name. Not until 1980 where they allowed to change their names on equal basis as women. Women, on the other hand, had to take their husband’s name during the same period. This, seemingly outdated practice, continues, despite gender neutral naming laws, even now, almost 40 years later. Few men (6%) change their names in heterosexual marriages, whereas 80% of women take their husband’s name. It can be argued that this reflects the gender hierarchy in the family, at least the different statuses of the names. This is highlighted in the ridicule male name changers have met from other men. The name symbols who is in charge in the family. According to the jokes the use of a wife’s name warrants smiles and comments, thus questioning the masculinity of the changers.

I have collected stories about last name choices from around 160 men through qualitative questionnaires and interviews, 60 of which took the last names of their wife’s. In this paper, I will explore the relationship men see between last names and their nuclear families. My question is: How do ideas of masculinity come to play in the men’s stories in relation to names and nuclear family?

Whereas certain ideals of masculinity are toxic, especially the men who have taken their wife’s last name provide alternative ideas of what masculinity can be, and include traditionally female actions in masculine frameworks of choice, identity and authenticity.
21. Men in the post-factual world – masculinity revisited

Katarzyna Herd

1 Lund University

Abstract: Team sports like football or hockey are played by both men and women, but it is the male version of sports that attract much more media attention, money and spectators. Faster, tougher, and more skillful athletic performance are the characteristics that are listed by fans who prefer to see men running on pitches than women. The physical masculinity is also translated into cultural expressions, and activities as football can construct and communicate a certain version of masculinity that is based on strength, stamina, and fighting spirit. But the perceptions of masculinity are not limited to the lines on the pitch. Supporter crowds, consisting mainly of men, face evaluations on their masculinity. The behaviour at stadiums has been often classified as different expressions of masculinity – rough songs and chants, abusive language, drinking beer, violent outbursts (both physical and symbolic) have been used in media for creating an image of a male football fan.

As a female researcher of the football environment predominantly filled with males, I have spent several years observing men, women, and reevaluating my own positioning. In my presentation, I would like to explore this narrative of certain masculinity that took over popular imagination, and its implications for spectators of both sexes.
**Narrating a Climate Changed Future**

Camilla Asplund Ingemark¹, Lone Ree Milkær²

¹ Institutionen för kulturantropologi och etnologi, Uppsala Universitet, Sverige
² Institut for arkeologi, historie, kultur- og religionsvidenskab, Universitetet i Bergen, Norge

**Abstract:** Climate change is not merely rising temperatures and sea levels, melting glaciers and extreme climate events. Climate change has become the dominant environmental narrative of our time and is intrinsically linked to human conditions and human experiences. Hence, the study of climate changes is also the study of lifeworlds, experiences and expectations.

How can we as humans imagine and narrate a climate changed future? How do we narrate global processes both exceeding our ability to experience changes and stretching our comprehension of the timespan of change? How do we relate to changes that we both experience in our everyday life and yet do not experience at all? We know the changes are coming and we know that the human species is to blame. As a collective we continuously negotiate the possibilities of understanding and handling the changes in our various articulations of expectations of the future, in various arenas: media, politics, everyday conversation, narratives, family life, consumption, dreams and hopes etc.

Nowhere is the tension between the predictable and the unexpected more present than in our narratives about a future we can only imagine based on our experiences, which are insufficient for the task. How may folklorists and ethnologists analytically approach the complex task of understanding the reality of climate change and how can we contribute to the interdisciplinary field of climate change studies?

In this panel we invite contributions that focus on climate change narratives.
22. Narrating a climate changed future

Lena Marander-Eklund¹

¹ Åbo Akademi


83 - Kulturanalyser i superstormarnas tid

22. Narrating a climate changed future

Gösta Arvastson¹

¹ Uppsala universitet, institutionen för kulturanthropologi och etnologi, Uppsala, Sverige

Abstract: En vanlig föreställning under 1700-talet var att jorden höll på att slitas ned, eroderas, för att till sist täckas av is. I mitt bidrag kommer jag att tala om oberäknade väderhändelser och människans oro för jordelivets slut. I den långa successionen av stormar var den sista stormen eller kölden nästan alltid ”den värsta i mannaminne”.

84 - The End of the World. Apocalyptic Narratives in Children’s Fears

22. Narrating a climate changed future

Helena Hörnfeldt¹

¹ Stockholm University, Department of Ethnology, History of Religion and Gender Studies

Abstract: The idea that man is about to eradicate himself and destroy the globe, as one 14-year old girl described in an interview, is not a new one. Stories about the devastation of the world seem nevertheless to be of great importance today. Since the end of the 1900s several scholars have claimed that we live in a time of fear, or even in a culture of fear (see for example Furedi 2006, Glassner 1999, Pain & Smith 2008, Svendsen 2012). Whether it’s the fear of climate changes in general, environmental catastrophes specifically or the fear of terrorist attacks, many people currently live in a state of constant anxiety about the dangers that is presented daily in the media (Bauman 2007). Whether this widespread fear is a reality for individuals or not, many children and teenagers in the contemporary society seem to fear the present as well as the future. By focusing on children’s narratives, this presentation aims to examine the relation between how visual and textual culture and narratives that signal “catastrophe”, “extinction” and “collapse” creates special conditions for emotions such as fear. What does it mean to grow up in a time when the future seems remarkably dystopic? Furthermore, I attempt to understand the cultural meanings and impact of images of lonely polar bears on melting ice floes and parched land and how these images clash with the idea of living in a secure and predictable world.
22. Narrating a climate changed future

Camilla Asplund Ingemark¹

¹ Uppsala University/Campus Gotland, Visby, SWEDEN

Abstract: In this paper, I propose to study a recurrent motif in texts and narratives on climate change: islands being submerged into the sea. Drawing on both vernacular texts and various forms of media content, I trace the emergence of this motif as one of a handful iconic images we commonly use to represent and visualise climate change.

In order to understand how and why this image of flooded islands is so compelling, I argue that we need to take several aspects into account, apart from the real threats to low-lying islands. Firstly, how flooded islands entered the cultural imaginary of climate change with Al Gore’s *An Inconvenient Truth* (2006), and how the political activities of Pacific Island nations in later years have reinforced this position. Secondly, how the power of this image of drowning islands hinges on some fundamental Western cultural notions, such as the ”islandness” of islands – their remoteness, insularity, archaism and isolation (Ronström 2016) – which are important ingredients in their idealisation as paradises to long for. The fact that they are tropical islands inserts them into a touristic frame of reference, as places we dream of. Finally, the image of sunken islands has a powerful template in the myth of Atlantis, a mythical connection that is sometimes explicitly articulated.

Abstract: Each day we make multiple choices about what to eat or wear and where and how to live. Everyday practices such as our ways of inhabiting are “sensual and ethical responses to a world that makes its own demands on us” (Highmore, 2010: 12). This paper is part of an on-going phd research that centres on homemakers’ active engage-
ment in the production of their tomorrow by maintaining and restoring old houses from the perspective of critical heritage and crafts. The aim is to explore how the aesthetical appreciation for old houses, ‘pastness’ and quality can produce new perspective on larger issues, such as climate change, and produce other ways of living in the present and our tomorrow.

Many homeowners share their lives, ideals and everyday activities and homes online. The Internet has become part of everyday life, it enables sharing of ideas, values and aesthetics and promotes visual expression. I will explore the possibilities of using this material and conducting a “netnography” (Kozinets, 2015). Part of the empirical material consists of blogs about ethical, sustainable and non-conformist living in old houses. This can be considered a form of storytelling where an ethical stance towards things and the world we live in is central. It can also be thought of as quite activism with the aim to inspire and encourage a more ethical lifestyle. The bloggers in question are ‘radical homemakers’ who tell stories of a sustainable life on a threatened earth entangled with the materiality of an old house.

87 - Biodiversity loss - a story of climate change?

22. Narrating a climate changed future

Marit Ruge Bjærke

1 Department of Archaeology, History, Cultural Studies and Religion, University of Bergen, Bergen, Norway

Abstract: In this paper, I investigate how the Norwegian mass media use animal examples to make a connection between loss of biodiversity and climate change in texts on biodiversity loss. The increasing pace of loss of biodiversity is considered by UNEP (United Nations Environmental Programme) to be one of the major environmental threats in the world today. Some believe we are in the midst of an ongoing mass extinction.

Several authors have shown that during the 1990s and 2000s, climate change was mediated through images and stories of biodiversity and biodiversity loss. However, during recent years, climate change as an environmental threat seems to have become less politically contested in Norway than loss of biodiversity. Thus, loss of biodiversity is now narrated as climate change, instead of the other way around.

I have investigated media presentations of the Norwegian red list - the list of threat-
ened species in Norway. The list comprises more than 4,000 species, most of which are threatened by changes in land use. Only a few of these species become examples in the media texts. I argue that the animal examples and the stories they represent, are places where climate change enter the mass media texts on biodiversity, thus making loss of biodiversity a story of climate change.

88 - Glocalized narratives of Transition

22. Narrating a climate changed future

Lone Ree Milkær¹

¹ Universitetet i Bergen, Institut for arkæologi, historie, kultur- og religionsvitenskap

Abstract: Glocalized narratives of Transition

The Transition Network Movement is the textbook example of a glocalized phenomenon, a local answer to a global challenge: How do we build resilient local societies for a post peak oil climate changed future? It is also one of the most successful coherent climate activist movements to be established in the last fifteen years with more than a thousand initiatives in 25 countries (almost) worldwide. In the movement narratives is used explicitly to promote the transition agenda, which primarily is the need for a societal transition originating in a local (re)transformation from suburbia to cosy village community. In the process of imagining this transitioned present, conceptions of the utopian and dystopian future as well as the glorified past is at play.

In this paper I will attempt to outline the narrative frames of a globalization process. In what way does narrative schemes bind the global process of climate change to local initiatives of recycling, fixing bicycles and planting indigenous plants? In Norway the Transition narrative is especially present in the Bærekraftige Liv initiatives which is primarily focused on resilient neighbourhoods in cities, but also includes businesses, urban farming and creating meeting places for different groups, such as refugees or craft circles. Based on a fieldwork in Bergen this paper will ponder the narrative transformation from global to local as the focus fluctuates between or shifts from peak oil and climate change resilience to community, family and the creation of meaning in everyday life.
Queer History Matters

Tone Hellesund

1 University of Bergen

Abstract: In a time where many countries actively try to erase traces of queer lives from their national histories, it seems crucial that the Nordic countries actively document and disseminate the complex histories of various genders, and sexualities in our cultures throughout time. Since histories of same sex love and sex traditionally also have been excluded from Nordic archives, and certainly not been actively collected until recently, we also know far too little about what love and desire between women has meant, how it has been practiced, which identities have been built, and what cultures have been constructed around this, in our part of the world. This Nordic panel will focus on the lived lives of lesbians after the development of a lesbian/gay liberation movement in the 1950s.

There is a wealth of theoretical and methodological questions to be raised when culturally exploring sexualities of the past. In this panel we will raise some of them. The panel will focus on empirical work on lesbian history in the Nordic countries, using archive material, oral histories, fiction and other source material.
89 - The invention of a new lesbian identity: Lesbian feminists in Copenhagen 1974-1985

25. Queer history matters - documenting lesbian lives

Karin Cohr Lützen

1 Department of History, University of Roskilde, Roskilde, Denmark

Abstract: “What is a lesbian? A lesbian is the rage of all women condensed to the point of explosion.” This is the beginning of the manifesto “The Woman Identified Woman” written by the American Radicalesbians in 1970. They argued that lesbians were at the forefront of the struggle for women’s liberation, because their identification with other women showed that women did not need to have male sexual partners.

This manifesto inspired Danish lesbian feminists who did not feel comfortable in the Redstockings movement, and in 1974 they broke out and created their own lesbian-feminist movement. Lesbisk Bevægelse also attracted women who came from the homophile organizations and who did not feel comfortable doing politics with gay men. Likewise Lesbisk Bevægelse appealed to hitherto heterosexual feminists who were attracted to the sisterhood and converted to a lesbian life style. Thus, Lesbisk Bevægelse embraced women with widely different ways of identifying themselves as lesbians and the movement therefore had to discuss how you could define a lesbian identity.

In my paper I will use primary texts and oral history to present these discussions. How could women, who always had considered themselves homosexuals, work alongside their norms for seduction, dress, language?

90 - Lesbian Activism in Tampere from the 1970s to 1990s

25. Queer history matters - documenting lesbian lives

Tuula Juvonen

1 TIAS Collegium Researcher at the Gender Studies Program, School of History, Culture and Art Studies, University of Turku, Finland

Abstract: In much of the research on Western lesbian communities, the existence of radical lesbian feminism of the 1970s and 1980s, with its diverse social and cultural
offsprings and effects on women’s lives, is taken for granted. Yet should we assume
that this was the case also in Finland? What was, for example, the role of lesbian fem-
innism for those women who sought contact with other women in Tampere, the second
largest city of Finland? I trace the answer for this question as part of my research which
focuses on the local lesbian community building in Tampere from the 1970s to 1990s.
In my analysis of the oral history interviews I have conducted with local lesbians, I
seek to understand their diverse takes on feminism. For this paper I focus mostly on
narrations of such women who were coming to terms with their same-sex attractions
in Tampere of the 1980s, at a time when lesbian feminism was becoming available as
a possible frame of reference for lesbian identification in Finland. Hence, in the 1980’s
and 90s, the local lesbian and gay organization and autonomous women’s and lesbian
groups started to offer, for the first time, activities that were intended for women only.
While I follow my interviewees’ reactions to and engagement with such activities, I
also pay attention to the ways in which spatiality and materiality intra-acted with their
choices.

91 - Lesbians on the edge of Europe: Íslensk-lesbíska and the emergence of
lesbian subjectivity in Iceland

25. Queer history matters - documenting lesbian lives

Íris Ellenberger¹

¹ University of Iceland

Abstract: The second wave of feminism came to Iceland in the early 1970s and gained
considerable ground in the 1980s when a group of feminists decided to run for office
which inspired others to action. Soon a strong feminist movement had taken up resi-
dence in the Women’s House in Reykjavík. Among these organizations was Íslensk-les-
bíska, the first and only lesbian-feminist organization in Iceland. The co-habitation
was in many ways successful, but conflicts also arose due to the unusual situation of
Icelandic lesbians. Iceland’s industrialization only began in the early 20th century and
thus urbanization, essential for the formation of homosexual sub-cultures, lagged be-
hind other European countries. Homosexuality was considered a foreign phenomenon
until the 1950s, but even when the existence of Icelandic homosexuals could no longer
be ignored, Icelandic lesbians remained largely invisible until the 1980s. That meant
that no pre-political groundwork had been lain for lesbian feminism and, therefore, the
role of Íslensk-lesbíska went beyond political organization as considerable effort went
into providing lesbians with a social platform and a safe space for socializing, finding
partners and forming a lesbian identity.
In this paper I examine the role of Íslensk-lebíská in the construction of lesbian identity in Iceland by combining an analysis of media discourses and oral history interviews with members of Íslensk-lebíská and other first-generation lesbians in Iceland. The aim is to reveal the role of lesbian feminism in the emergence of lesbian subjectivity in Iceland in the 1980s and in making homosexuality a viable option for Icelandic women.

92 - Sex and intimacy in the lesbian radical-feminist movement in Norway in the 1870s and 1980s

25. Queer history matters - documenting lesbian lives

Tone Hellesund¹

¹ University of Bergen

Abstract: The new women’s movement and what has been called the sexual revolution both occurred around 1970, and many have pointed to strong links between the two movements. Sexual self-realization were seen as crucial for creating a better society, and through Anne Koedt’s essay “The Myth of the Vaginal Orgasm” the clitoris now came into the game. Everyone, however, still saw “orgasm as the sole indicator of sexual pleasure” (Gerhard 2000:461).

Throughout the homosexual history, lesbians as well as male homosexuals have often been associated with sex, sexual subcultures, lack of sexual constraint, etc. The lesbian radical feminist group that occurred in Norway in 1975 were both a child of both the gay liberation movement, but particularly a child of the new women’s movement. Same-sex sexual desire would be one definition of lesbianism. For the lesbian radical-feminists however, that was only one way to look at it. For them identification with other women was more important than sexual desire, and intimacy and authenticity was more important than orgasms.

This paper will explore the new women movement’s relationship to sex and sexuality by analyzing ideas of sexuality and intimacy among groups of lesbian radical feminists in Norway between 1976 and 1986. How did they understand sex and sexuality? What norms circulated? To what degree, and in which capacity, was sex important in the lesbian radical-feminist movement?
**Senmoderna mobiliteter, platsidentifikation och kulturarvsproduktion**

Paul Agnidakis¹, Carina Johansson¹

¹ Institutionen för kulturantropologi och etnologi, Uppsala universitet


Hur påverkas människor och platserna de reser mellan av mobiliteter av det här slaget? Det gäller både platserna de reser från och till, vilket kan ses som en tvådelad identitetsprocess. Vad gör förflyttnings mellan olika rumsligheter med människors relation till platser? Hur omförhandlas platser identiteter där kulturarvsproduktion utgör en viktig aspekt?

Denna session välkomnar deltagare att reflektera över etnologiska metoder och tekniker och hur de kan användas för insamling av material som skapar förutsättningar för kunskap om platsidentifikation och kulturarvsproduktion i det senmoderna *mobila* samhället.

I denna session välkomnas föredrag på de nordiska språken liksom på engelska. We welcome contributions in any of the Nordic languages and in English.
**93 - Mobila liv i pendlarsamhället**

30. Senmoderna mobiliteter, platsidentifikation och kulturarvsproduktion

**Paul Agnidakis**¹

¹ Uppsala University, Department of Cultural Anthropology and Ethnology

**Abstract:** Presentationen baseras på min forskning om *stadspendling* som uttryck för urbaniseringsprocesser i det senmoderna samhället. I många ruralt präglade kommuner med pendlingsavstånd till större städer finns en strävan att locka till sig pendlare för att öka kommunens invånartal. Utmärkande för dessa kommuner är att de själva ofta inte kan erbjuda arbetsplatser, men väl en naturnära boendemiljö och goda kommunikationer. För att fler människor som är bosatta i mindre kommuner med nära anslutning till större städer och som blir stadspendlare kommer varken den mindre orten eller staden längre att ses som slutdestinationer, utan blir istället deldestinationer för realiseringen av olika grundläggande existentiella behov. Det handlar om behov som kan vara av nöden påkallade eller som har formats av olika drömmar och ideal. Dessa är kopplade till både den mindre boendekommunen och till staden, och tangerar allt från inrättandet av ett hem och strategier för försörjning till social och kulturell stimulans. Det är behov som stadspendlingen omvandlar till genomförandepraktiker. När både den mindre boendekommunen och staden blir del av allt fler människors vardagsliv, utan att var för sig kunna rymma *hela* deras vardagsliv, utmanas inte enbart förståelsen av staden som plats att verka i och identifiera sig med utan även den mindre boendekommunen som plats att bebo och rota sig i. Presentationen ska uppmärksamma och problematisera hur etnologiska metoder och tekniker kan användas för att studera vad stadspendling gör 1) med pendlarnas förståelse av och praktiker i den egna boendekommunen, som fungerar som stadens kompletterbara motpol 2) med kommunernas identitet och kulturarvsproduktion.

---

**94 - Påtvingad mobilitet och nya berättelser om platslig tillhörighet**

30. Senmoderna mobiliteter, platsidentifikation och kulturarvsproduktion

**Kjell Hansen**¹

¹ Sveriges lantbruksuniversitet, Inst. för stad och land

**Abstract:** Mobilitet kan betyda helt olika saker, beroende på det sammanhang som den uppträder i. Med utgångspunkt i svenska landsbygdssamhällen kommer inlägget att be-
handla två exempel på mobilitet som orsakats av faktorer utanför de migrerandes kontroll. Det första exemplet kretsar kring de stora utflyttningar som förknippas med efterkrigstidens urbanisering, det andra kring ankomsten av flyktingar från främst Syrien och Afghanistan) på 2010-talet. En aspekt som inlägget tar upp är att strömmarna går åt motsatta håll och att de därmed också påverkar såväl lokalt förankrad identifiering som kulturarvstående kunder lokala samhällen. Inlägget kommer att diskutera hur sådana demografiska förändringar genererar nya berättelser som skapar förståelse för såväl de förändrade förutsättningarna som för hur orsakerna till dem kan förstås.

95 - Islands of Faith: Dargahs and Secularisation of Everyday Work and Leisure in Mumbai

30. Senmoderna mobiliteter, platsidentifikation och kulturarvsproduktion

Swaminathan Ramanathan¹

¹ Uppsala University/Campus Gotland

Abstract: Mumbai is an island in more ways than one. The city exhibits a complex relationship between its archipelagic roots, physical forms, narrative articulations and metaphorical landscapes. This paper seeks to unravel the unique coastal logic that has shaped the Dargahs of Mumbai. Across the South Asian world Dargahs are firmly located within the Sufi metaphysical tradition of spiritual mysticism. The Dargahs of Mumbai are remarkably different in the way in which they seamlessly intermesh spirituality, mysticism and daily and secular common sense with the various strands of established religions like Islam and Hinduism. A large part of their unique social fabric is the result of Mumbai’s archipelagic nature. It has allowed the philosophical basis of Sufism to be stretched, expanded and reoriented to not only include different epistemological positions from around the world, but also bestow notions of ‘saintly divinity’ to seemingly ordinary people ranging from a prosperous Uzbeki business man (Peer Haji Ali Dargah) to a Portuguese sailor (Peer Pedru Baba Dargah). In co-locating themselves in both the sacred and profane domains, the city’s Dargahs construct narrative bridges between religion, faith, local pagan beliefs and notions of work, leisure and entrepreneurial spirit creating interconnected islands of faith. These islands of faith are constitutive of a deeper discursive framework that has spawned a unique non-western conceptualisation of modernity, urbanity and secularism in Mumbai.
96 - Second home owners and heritage production

30. Senmoderna mobiliteter, platsidentifikation och kulturarvsproduktion

Carina Johansson¹

¹ Uppsala University/Campus Gotland

Abstract: This paper focuses on second home owners and how they deal with cultural heritage in coastal areas on Gotland. The island of Gotland is well-known for its (production of) heritage, history, narratives about the past, as well as summer holidays and stunning natural landmarks. Different kinds of pasts have been staged for several types of markets and consumers. Picturesque old cottages, such as old fishermen’s houses and white peasant limestone houses can often be seen in guidebooks and on websites about Gotland. Homes used for holiday purposes are common among the Gotlanders themselves, even from rural areas, and among people from the Swedish mainland. Some houses have been in the same family for generations. Examples from the project Kustliv: Fritidsboende och sommarliv på Gotland (Coastlife: Holiday homes and summer life on Gotland) are discussed, research based on ethnographic fieldworks with participant observations, interviews, photography and videos.
Oscar Pripp¹

¹ Institutionen för kulturanthropologi och etnologi

Abstract: The presence, meaning and impact of sounds and music is an increasing phenomenon in a globalized world. This panel focuses on all kinds of relations between sounds and/or music and people’s social formation, in everyday lives as well as in expressive forms. It highlights the role of music and sounds and the symbolic construction of communities and meaning, for exclusion and inclusion of people, strengthening or exceeding demarcation lines in cities and rural spaces.

The panel welcomes participants representing a wide range of interests and perspectives, from performance of music and dance to the impact of sounds, from contemporary ethnographical methods to historical archive and text studies.
34. The Social, Political and Cultural Meaning of Sound and Music

Vladislava Vladimirova¹

¹ Uppsala University

Abstract: In a few recent publications, similar styles of music that are popular in different parts of the Balkans, have been defined with the strong rhetorical expression ‘porn-nationalism’. This presentation will compare the so called ‘turbofolk’ in post-Yugoslavian spaces and ‘chalga’ music in Bulgaria, which have common origin and little acknowledged kinship links. I will shortly present the history of the two styles, respectively in the 1980s and the early 1990s, in order to contextualize their genre and social roots and show the interplay of global and local music models and tastes. I will also point out the role of individual singers and other chance circumstances in the establishment and development of the styles. Finally, the historical predicament that pushed this music to the fore of public attention and popularity will be sketched. In conclusion, I will offer an analysis of the changing social significance of the two styles in the self-definition and ascription of group belonging and life-style. The purpose of the presentation is to question the value of emotionally and politically loaded definitions like ‘porn-nationalism’ and attempt instead to provide analytical tools that can help the better understanding of such popular phenomena.

98 - Music Archives, Identity and Democracy. The role of archives in new perspectives

34. The Social, Political and Cultural Meaning of Sound and Music

Dan Lundberg¹

¹ Svenskt visarkiv, Stockholm, Sweden

Abstract: Archiving always involves choices – when some objects or cultural expressions are chosen to represent certain traditions, cultures or nations. This is of course at the expense of other objects or expressions - those that are not collected and therefore will fall by the wayside and eventually disappear.

The collection and documentation of folk music and music-making has most often not
been governed by democratic principles of everyone’s equal rights, but by utopian visions of individuals and organizations, and sometimes by state and national interests and needs.

During the past 30-40 years many national archives have tried to change their role and reevaluate their work. Changing from being tools in the creation process of nation states into functioning as democratic resources for their users - everyone’s right to his or her history. But now the pendulum is turning back.

In a budget discussions in the Swedish parliament 2015 the political party Sverigedemokraterna moved to strengthen the budget for Svenskt visarkiv (The Swedish Centre for Folk Music and Jazz research) with 6 million SEK (about 650 000 Euro). The money was supposed to be earmarked for “increased preserving and disseminating of Swedish cultural heritage and for promoting traditional Swedish folk culture”.[1]

In this presentation, I will talk over these oscillations in cultural policies and their effects on music archives – and discuss how we can relate to this.


99 - Musik och den politiska saken: former för politik i sextiotalets alternativa musik.

34. The Social, Political and Cultural Meaning of Sound and Music

Sverker Hylten-Cavallius

1 Svenskt visarkiv

100 - Swedish folk dance and folk music as a contested and politicized scene

34. The Social, Political and Cultural Meaning of Sound and Music

Linnea Helmersson\textsuperscript{1}

\textsuperscript{1} Institutionen för kultur och medievetenskaper, Umeå universitet, Umeå, Sverige

Abstract: Recent years have seen an increased presence of nationalistic rhetoric in many European countries, including Sweden. Apart from the general political implications of this, it has also generated an unwanted attention on folk dance, folk music and other forms of traditional culture. There are numerous examples of how the xenophobic movements are promoting and highlighting elements of the old peasant culture, pronouncing them cultural heritage. In this, so-called Swedish values are focused, and the remnants of an old folk culture are used to create ideas of Swedishness and a homogenous Swedish culture. However, this process of appropriation does not take place without a strong resistance from, above all, the practitioners of folk dance and folk music. Working in networks, projects, organizations and with personal initiatives, cultural workers and practitioners have mobilized against racism and against the xenophobic movements’ appropriation of folk culture. Many Swedish dancers and musicians are actively trying to show that dance and music have nothing to do with nationalism and xenophobia. Instead, music and dance are being used to create meeting places between native Swedes and immigrants. Most importantly, the dancers and musicians do not only debate and discuss, many of them have also become anti-racist activists, manifesting out on the streets as well as actively welcoming immigrants to the arenas of dance and music. In this presentation I will show how traditional dance and music in Sweden have become a battleground for starkly differing ideologies and values and what the resistance looks like.
Marie Steinrud¹

¹ Stockholm University

Abstract: My paper focuses on the archive after the famous photographer Gunnar Lundh (1898–1961). After his death his wife donated documents from their business to Nordiska museet. The archive consists mainly of photographs and a smaller amount of documents describing the every day business of a photographer. Not much is today known about why the archive was added to the collections in the museum or how. This is the fate of many personal archives, especially those containing few written sources. For a researcher to be able to approach the archive, the context is often important to – in a sense – understand the material and use it for research purposes.

The main purpose of this paper is to show how it is possible to add context to personal archives by using a biographical method. By following the individual throughout her or his life, building knowledge of the individual fate, the different types of materials in the archive can be put into context. This requires the researcher to add other types of archival documents, sometimes leading away from the initial research question. In a sense, the aim is to show how the interpretations of the many photographs taken by Lundh will change as the knowledge of his personal life increases.

This paper will address questions such as how archival materials can be understood in different ways, using a biographical method to “read” the material and how context can be added in different personal archives.
102 - Fragments out of time: constructing visual narratives in Gunnar Lundh’s photo archive


Jonas Hedberg

1 Nordiska museet

Abstract: In his native Sweden, photographer Gunnar Lundh (1898–1960) is mostly remembered for his images of migrant farm workers. During his career, which spanned four decades, Lundh managed to capture most aspects of the massive transformations taking place in Swedish society during the first half of the 20th century.

In many ways Gunnar Lundh was uniquely forward-thinking among his Swedish contemporaries. Living in Berlin in the early 1920s, he picked up a number of innovations among which the singularly most important one was the Leica camera. This compact device provided greater flexibility and greatly aided the documentary/social photography practice that was a major part of his work.

The rationale behind Lundh’s approach to photography is strikingly modern: he remarked that “today’s trivial image could be unique tomorrow”. Despite the kaleidoscopic nature of his output, the emphasis is on unassuming depictions of everyday life as opposed to spectacular press shots. Instead of the “decisive moment”, Lundh’s work often relies on storytelling through interwoven images.

Lundh’s penchant for order, rationality and “modernity” is exemplified in the way he attempted to index his archive, which formed the basis of a commercial picture agency. Which methods and strategies, then, did Lundh deploy when structuring his images? How did he create visual stories out of the raw materials provided by meticulously ordered contact sheets? What is exposed and what remains hidden from the eye in this vast catalogue of 300,000 individual photographs? Could digitization and modern archival practices go some way towards answering these questions?

103 - Visualizing celebrations – ritual interaction in early welfare-state urbanity.


Jonas Engman

1
Abstract: Based on ethnographic information from photographer Gunnar Lundh’s photos - a collection of about 300,000 photos in the Nordiska museet Archives -, alongside newspaper material this paper explores the connection between early welfare-state urbanity and traditional rituals. Special attention is drawn to springtime rituals such as Valborg, Midsummer celebrations and May Day parades in Stockholm. Lundh’s photographs seem to be well suited for this kind of ethnographic analysis, since Lundh construct a kind of ‘imagebased analytical gaze’ where he frames people in the streets, apparently from different social strata, interacting with each other as well as with public space.

An analytical stance will be the intersection between time (when), place (locale), who (social distinctions) and how (form and formations). In a sense, I analyze social interaction and processes, in order to explore the relation between Lundh’s imagery and the urban settings of the 1930’s.

A point of departure is that the urban context (Stockholm 1930-1945) is part of a formation of pre-war public space (cf Habermas), populated by regional migrants who recently had moved to the city from the countryside. It is apparent that vernacular rituals are part of an ongoing transformation of public space as well as an interaction between idealized countryside life and urban city-life. My thesis is that the understanding of these negotiations is crucial to the understanding of post-war traditions in urban- and middleclass contexts.

104 - Gunnar Lundh och statarbilderna


Maria Bäckman

1 Stockholms universitet, Institutionen för etnologi, religionshistoria och genusvetenskap, Stockholm, Sverige

Abstract: För de flesta är fotografen Gunnar Lundh framförallt känd för de ”statarbilder” som han publicerade ihop med och ibland tog på direkt uppdrag av Ivar Lo Johansson. I fotoboken Statarna i bild (1948) placeredes Lundhs bilder tillsammans med Johanssons starkt samhällskritiska texter. Boken ansågs representera en inträngande skildring av det ofta hårda statarlivet och blev en stor publik framgång för de båda upphovsmännen. Flera av Lundhs sedermera ikoniska bilder har också använts i olika
sammanhang för att illustrera statare, statarsystemet eller dess upphörande (1944). Men vad är egentligen känt om de uppmärksammade fotografierna och deras relationer till det statarsystem som Johansson, för kvinnornas vidkommande, bland annat karaktäriserade som den vita piskan?

Living with fashion, dress and textile

Marie Riegels Melchior¹, Mikkel Venborg Pedersen²

¹ The Saxo Institute, University of Copenhagen, Denmark
² The National Museum of Denmark, Denmark

Abstract: Dress, fashion and textile are is among the classical fields of European Ethnology. Museum collections are broad and vast and scholarship in museums and at universities has followed, expanded, developed and continued the exploration of dress, fashion and textile in all social layers, traditional and un-traditional settings, in the past and present. Theory and empirical data meet in this field often in a direct way nursing methodological considerations both in European Ethnology itself and together with an abundance of other, such as Art and Fashion History, Sociology and Gender Studies, Philosophy and Semiotics.

This session deals with methodological challenges when such an old field with its in-built tracks of empirical data, methodology and theory meets new questions for gaining new knowledge.

The following two lectures will address the area in question from two equally prominent and current interesting points of view: dealing with the use of the discipline’s findings in present day politics and the re-invention of the old collections and data from archives.

Papers methodologically dealing with the interconnection of empirical data and theory in the field of fashion, dress and textile from what-ever angle is welcome in this session aimed at forming the frame for a methodological discussion.


Mikkel V. Pedersen: ”Gentlemen around 1900”. A research project on the background of museum collections and archival materials speaking to modern discussions of manly ideals and expressions.
105 - Collective memory vs. facts – using the example of the reconstruction of men’s traditional costume from a north-western Slovak wire village.

19. Living with fashion, dress and textile. What accounts of an old subject in new research areas

Tomas Truchlik

1 Department of European ethnology, Masaryk University, Brno, Czech Republic

Abstract: Contemporary citizens of Velke Rovne, a former wire craft village situated in the north-western region of Slovakia, have created a kind of collective, romantic, even surreal ideas about what a tinker looked like. In their ideas, they have always imagined a tinker with a wooden backpack (krošňa). However, the opposite is proven in ethnological-historical research and iconographic sources from the 19th century – the tinkers actually did not wear wooden backpacks at the beginning. They adopted it from door-to-door glassmakers at the beginning of the 20th century. But, contemporary citizens believe that tinkers wore wooden backpack from the very beginning. The reconstruction of men’s traditional costumes (without a wooden backpack) and its presentation at village events can function as a tool for providing the knowledge based on empirical research and facts.

106 - I. K. Inha’s textile collection

19. Living with fashion, dress and textile. What accounts of an old subject in new research areas

Jenni Suomela

1 University of Helsinki, Finland.

Abstract: I. K. Inha, who is often referred to the national photographer of Finland, was travelling in Viena Karelia (White Karelia) for five months in the footsteps of Elias Lönnrot in the summer of 1894 and during his trip, he collected a significant textile collection. This collection is now part of the Finno-Ugric Collection in the National Museum of Finland, under the head number SU4522. The plant fibre textiles from this collection of 136 items, are the material in this research. In addition to the object-based research, also the materials of the textiles are identified. The plant fibres samples are analysed with a combination of microscopic methods – the observation of surface characteristics, the modified Herzog test and cross-sectional observation. In addition,
supplementary information is gathered through the analysis of the photographs I. K. Inha took during his travels and through careful reading of his travel account.

Bast fibres – flax, hemp, and nettle are difficult to distinguish from each other due to the similarity in their morphological structures. In addition, the misunderstandings in vocabulary have hampered their archival research. Also cotton is well established as textile material in this collection. The methods of natural science have enabled the identification among these plant fibres, and new significant information about the cultural history and trade routes of Karelians can be gathered.

For the first time it is possible to have a reliable outlook on the clothing materials Vienna Karelian’s used in their textiles and clothing in the 19th century.

107 - How to deal with low cost clothes of today? A New Materialist suggestion

19. Living with fashion, dress and textile. What accounts of an old subject in new research areas

Päivi Salonen¹

¹ University of Turku

Abstract: How to deal with low cost clothes of today

National costumes and folk dresses have been a source of inspiration for many Finnish ethnologists in the past. These hand made and carefully detailed pieces of clothing are something very different compared to present day clothing. Therefore, I argue, the methods used to examine folk dresses can not be applied to mass produced and anonymous clothing of today.

In this paper I ask how to deal with this mountain of identical and low cost clothes. What to pick, and how, when there’s so many?

I want to contribute to this problem of suitable methodology to suggest combining the material objects and their wearers. The ideas of New Materialism form the analytical frame of my work, so I consider the material object an actor as well. This means that the clothes, e.g. t-shirts, and their wearers interact and communicate with each other.
**Men in a Post-Factual World 2**

Katarzyna Herd¹, Gabriella Nilsson¹

¹ Department of Arts and Cultural Sciences, Lund University, Sweden

**Abstract:** This panel invites papers representing a variety of empirical and theoretical takes on men and masculinities. We address such themes as narrations, conceptions, performances, and experiences of what is, or has been, referred to as “men” and “masculinity”.

In the international context of a changing political field, with the events of the US elections, the rise of the nationalist movement all over Europe, the war in Syria and the “refugee crisis”, an image of a conservative, narrow-minded and toxic masculinity emerges. Associated with popularized concepts such as “fake news”, “rape culture” and “internet trolls” masculinity is explicitly addressed as a societal problem. Furthermore, conceptualizations of masculinity are often intertwined with stereotypes about class, ethnicity/race, sexuality and age as well as situated within dichotomies such as center/periphery, modern/traditional, and good/evil.

Simultaneously, the gender binary is criticized by the growing trans-movement, demanding a change in our view on what it means to be a man. Nevertheless, masculinities still tend to inform power structures and accumulation of various capitals. It is a powerful social marker whether treated as a hindrance or a desirable quality. Masculinities matter.

Traditionally, ethnologists have been in the forefront of pursuing empirical studies on men and masculinities. What is the role of ethnology today? How is the growing interest in intersectional perspectives influencing ethnological research on men and masculinities? How can studies on men and masculinities work as an entry to investigate larger societal challenges?

With this panel we wish to revisit the ethnological interest in men and masculinities.

21. Men in the post-factual world – masculinity revisited

Kristofer Hansson¹

¹ Department of Arts and Cultural Sciences, Lund University, Sweden

Abstract: The psychological term ‘Individual crisis’ was introduced in Sweden in the late 1960s. Having a crisis was framed as natural and also meaningful in order to psychologically grow as a human being. Rather fast it became a term used in many different contexts. In movies and novels the term was used to describe the meaning of men in crisis. It was as though the crisis gave room for freedom to leave an old and solidified family life. The crisis was an “excuse” to find a new and more fulfilling ‘Self’.

Parallel to this development, a societal challenge also seems to occur where it were debated that men should be more engage in household chores and childcare. The men should not only fulfilled there life’s outside the home, but more equal share the burden of the home. Men should now develop a Self that had a more ‘soft side’. But the criticism did not wait, and it was debated if the Swedish manhood was in a crisis. The term ‘velor dad’ was coined as a criticism against a soft and compassionated manhood that have lost the ability to be a solid guide for the family.

In this paper I am analysing how the world ‘crisis’ can be used as a keyworld (Williams 1976) to methodological analyse how discourses of masculinities came to matter in the 1970s. This will also be my empirical starting point to theoretically discus how crisis became central for ‘shaping of the private Self’ (Rose 1990).

109 - Boys will be boys – the construction and safeguarding of boyhood

21. Men in the post-factual world – masculinity revisited

Jakob Löfgren¹

¹ Åbo Akademi, Nordic Folkloristics, Åbo Finland

Abstract: Lately the notion of boyhood and masculinity have been elevated into public discourse in Scandinavia and worldwide. Issues of how boys ‘become men’ have been subject to documentary projects (The mask you Live in, 2015) and journalistic/
literary scrutiny (Göra Män, Söderlund 2015). Through issues like ‘gamer gate’ and ‘Wheaton’s law’, and the recent #meetoo twitter uprising the issue of ‘boys become men’, have gained an acute relevance in the public eye. At the same time, through examples such as gamer gate and ‘Wheatons Law’, one can see an apparent regression of masculinity into boyhood, based on post factual assumptions and affective investment (Grossberg 1992).

The proposed paper aims to discuss my post-doc project, the aim of which is to do an analysis of qualia constructs (Herman 2009) in men’s re-telling of their childhood. The concept of qualia is defined as ”the sense of what it’s like for someone or something to have a particular experience” (Herman 2009, 144). The paper will present the project aim and narratologic framework, and ponder the ethnographic/folkloristic questionnaire and method to combat post factual phenomena in the interpretation of boyhood and masculinity.

By analyzing men’s re-telling of their experience of boyhood, one can see how boyhood is created and upheld by affect and emotions. By discussing the qualia of boyhood, one can shed light upon the relation of boyhood to masculinity and creation of meaning in masculine identity in the Nordic countries today.

110 - The HIV-man, the Alexandra-man, and the Plastic Surgeon. Named emotions in news narratives of rape.

21. Men in the post-factual world – masculinity revisited

Gabriella Nilsson¹

¹ Lund University, Department of Arts and Cultural Sciences, Division of Ethnology, Lund, Sweden

Abstract: Extensive research show that news narratives of rape perpetuate myths and stereotypes about rape, rapists and rape victims. Though undoubtedly stereotype, it is argued in this paper that these narratives are charged with cultural meaning that is particularly significant for the time when they are told; cultural meaning that does not necessarily relate to rape. The aim is to discuss how news narratives of rape are intertwined, or co-produced, with those societal threats or otherwise morally questioned phenomenon that are discursively dominating a certain time – in this case the HIV, the Internet, and the Cosmetic Surgery Industry. Empirically the paper draw from news reports on Swedish high-profile rape cases; firstly from three different cases during the 90s where news reports independently named the rapist “the HIV-man”; secondly, also from the
90s, the case of the so called “Alexandra-man” who used the Internet to get in contact with numerous young women by pretending to be a woman himself; and thirdly a case from 2000s where the rapist was denominated “the Plastic Surgeon” in the extensive news reports. In her work on the emotionality of texts, Sara Ahmed writes that texts can be seen as performative in the sense that they, through the metonymic sticking of signs, materialize emotions. In this sense the paper will elaborate the processes of materializing emotions about HIV, Internet and Cosmetic Surgery in the form of rape coverage, and specifically how news reports name emotions through narratives of the HIV-man, the Alexandra-man and the Plastic Surgeon.
111 - Cyklandets känsolandskap – reflektioner över ett frågelistmaterial
39. Other / Free

Marianne Robertsson¹

¹ Åbo Akademi, Nordisk etnologi, Åbo, Finland


112 - Handslaget - intränad självklarhet
39. Other / Free

Karin Högström¹

¹ Stockholms universitet

Abstract: Att hälsa med ett lagom fast handslag och samtidigt möta den andres blick framställs som det självklara, säkra och ”naturliga” alternativet i möten med okända människor och i viktiga sammanhang som anställningsintervjuer. Uppfattningar om hur vi bör bete oss i mötet med andra varierar dock i olika sociala miljöer, och förändras över tid. Handslaget har vid en viss tidpunkt betraktats som en närgången nymodighet. Det är inte heller alltid i överensstämmer med samtida ideal och traditioner. Det
gäller bland annat vissa av de sociala och kulturella kontexter som nyanlända immi- 
granter fostrats in i.


Vilka beteenden som framstår som självklara i olika kontexter säger något om normer som i de flesta fall är outtalade, men som samtidigt är viktiga att följa för att göra gott intryk i det sociala livet. Vilka tar på sig lärarrollen? Hur förhåller de sig till de normer de lär ut, och hur tilltalas kursdeltagarna och de presumtiva läsarna? Detta kan ge inblick i maktförhållandena och syn på auktoritet i olika sociala och historiska kontexter.

113 - Folketro og modernitet. Case: Tro på sjælevandring ved dødsulykker

39. Other / Free

Jørgen Burchardt

1 Danmarks Tekniske Museum

Abstract: Rige europæiske lande har de seneste år måtte forholde sig til fremmede kulturer med tilhørende religiøse aspekter. Terrorism og religiøst baserede borgerkrige tæt på Europa har tvunget os til at tage stilling til forhold omkring fremmede religioner. Der refereres i mange forbindelser til imamer som centrale personer for en politisk radikalisering.


Præsentationen vil anskueliggøre problemstillingen ved at vise nye ritualer omkring dødsfald. Den stigende motorisering har betydet en øgning af trafikrelaterede dødsfald, og der er i de seneste år under opstætt en alternativ begravelseskultur, hvor familier søger at behandle de afdødes sjæle efter gamle indianske traditioner. Ritualerne står stærkt i Sydamerika, og de har bredt sig til USA via indvandrere. I Chile bygges i vejsiden små boli-
ger för afdødes sjæle, animitaer, tæt på ulykkesstedet og vedligeholdt af familie. De små bygningsværker accepteres af myndighederne, og den katolske kirke forholder sig passiv.

Den folkelige forankring fremgår tydeligt af gravstederne med et stærkt islæt af folkekunst udsmykket med personlige kendetegn i tilknytning til selve ulykken – en lastvognschauffør får eksempelvis en model af sit køretøj.

Undersøgelsen bygger på feltarbejde i Chile i forbindelse med trafikforskning udført på Danmarks Tekniske Museum.

114 - ”Orkar inte dela med mig idag!” Om lånekultur och delandets imperativ i en kollaborativ ekonomi

39. Other / Free

Karin Salomonsson¹

¹ Institutionen för kulturvetenskaper, Lunds universitet, Lund


Jag studerar för närvarande en av delandets mikropraktiker, nämligen lån av prylar och pengar, både mellan privatpersoner och genom organisationer och företag. Syftet är att öka förståelsen för de sociala processer och den kulturella mening som får konsekvenser för praktiker, materialitet, normer, värderingar och makt som är förknippat med delande. Förutom att studera olika lånesituationer och låneberättelser, är det nödvändigt att lyfta fram olika performativa tolkningar av fenomen som individualism, privatliv, gemenskap, social status och distinktion och vilka konsekvenser dessa kan få för uppfattningar kring ägande. Ansträngningar att få fler att låna har större möjligheter att bli framgångsrika om hänsyn tas till att ägodelar och lånehandlingar bär på långt fler värden än de rent ekonomiska, och att lånande i en kollaborativ ekonomi fortfarande riskerar att associeras med fattigdom snarare än ett ideologiskt ställningstagande.
Rethinking Heritage and Why It Still Matters so Much

Lizette Gradén¹, Tom O’Dell²

¹ Lund University, Division of Ethnology
² Lund University, Division of Ethnology

Abstract: 2018 is the “European Year of Heritage” by the European Commission. As part of this celebration of heritage, the commission encourages the citizens of the EU to, “reflect on the place cultural heritage plays in our lives”. The objective of this panel is to do that by placing the concept of heritage, and how it is used, into a critical cultural perspective. Many of the groundbreaking texts that are still commonly referred to in heritage studies date to the mid 1990s or earlier. Reflections made by Barbara Kirshenblatt-Gimblett, Barbro Klein, David Lowenthal and others, still inform our understanding of heritage. From these scholars we have learned that heritage involves processes through which the past is re-framed to meet the needs of the present. Heritage, after all, “is made, not found” as Kirshenblatt-Gimblett argued (1998).

It’s hard to disagree. However, much has happened in the world since the 1990s. What new perspectives on heritage have developed, or need to be developed? In what ways have contemporary political processes, neoliberal market forces, and identity politics of the 21st century affected understandings of heritage? Has this changing context affected the manner in which people invoke heritage and allow it “to play out in their daily lives” to paraphrase the European Commission’s words above?

This session invites papers (in English as well as the Scandinavian languages) that address aspects of tangible, intangible and natural heritage, and which strive to push the concepts in new directions.
115 - Heritage making in the green

28. Rethinking Heritage and Why it Still Matters so Much

Katarina Saltzman¹

¹ Department of Conservation, University of Gothenburg

Abstract: The rose ‘Valdemarsvik’, the garden phlox ‘Alma Jansson’, the geranium ‘Knappaträdet’ and the pea ‘Lokförare Bergfälts jätteärt’ are all officially authorized heritage plants, released on the Swedish market under the label Grönt kulturarv® (Green heritage) during the last five years. I want to discuss three aspects of the heritage making process connected to this labelling. Firstly, how are heritage plants selected? Secondly, how is historical value defined in the process? And thirdly, how does heritage making work when it comes to virtually living things such as plants?

Within the national programme for cultivated plant diversity (Programmet för odlad mångfald, Pom), initiated in 1998, hundreds of ‘old and valuable’ varieties of garden plants have been investigated and collected in order to safeguard ‘the Swedish cultivated heritage’. The national inventory included edible as well as ornamental plants, from potatoes to pot plants, and was based on the assumption that old varieties should be regarded as resources with potential genetic qualities (e.g. hardiness, taste) that are no longer available. A national gene-bank has been established to ensure survival, and plant collectors have also recorded the history and local knowledge of each plant. As selected varieties are now labelled and (re-)introduced to the market, these specific histories, telling where, how and by whom a plant has been grown, has proved to be of essential importance.

This presentation is based on ongoing research within the VR-project Roots en route: Heritage politics on the garden market carried out together with Carina Sjöholm and Tina Westerlund.

116 - Heritage ecologies: material memory and the more-than-human construction of heritage

28. Rethinking Heritage and Why it Still Matters so Much

Torgeir Rinke Bangstad¹

¹ UiT - The Arctic University of Norway, Department of archaeology, history, religious studies and theology, Tromsø, Norway.
Abstract: Despite the growing influence of a variety of theoretical ‘isms which collectively entail a profound questioning of the natural priority awarded to the human meaning making practices as the sovereign concern in humanities, heritage studies has not yet fully recognized post-humanism or new materialism as a step forward. To date, only a few scattered and short-lived attempts have been made to align heritage studies more firmly with key theories of non-anthropocentric breed where humans and non-humans are treated more symmetrically as makers and maintainers of worlds. The study of semiotic technologies, in effect how societies endow objecta with meaning and how the past is utilized for present political and social purposes still predominate in heritage literature. These seem often to reiterate the long-running notion that past matter is passively awaiting human intervention and safeguarding measures, when in fact, pasts often persist on their own accord and regardless of our approval. Drawing on literature which I find particularly relevant for a more-than-human understanding of heritage, I will make the case for the distribution of memory across a wider range of agents in the world, which include, but are not restricted to the human subject’s cognitive faculties. I hope to show, moreover, that a more ecological approach to heritage is a promising way to rethink the construction of heritage beyond its social construction and that other entities should be given credit for the ways in which the past comes to matter in the present.

117 - Stories at museums, collected, stored and performed – what is really the new thing about them?

28. Rethinking Heritage and Why it Still Matters so Much

AnnCristin Winroth

1 Inst. of Culture and Media, Umeå University, 901 87 Umeå

Abstract: I will reflect upon the role and meaning of the narrative turn and the practices of collecting and exhibiting stories at museums. Museums and other heritage institutions and organizations have been occupied with different kinds of narratives in line with contemporary discourses and ideology. There has been a long period of time where “collecting stories” has been a “natural”, unreflective and unproblematic practice within museums of cultural heritage. When this practice has become an object for discussion and reflection, the critique has first of all addressed the lack of diversity in the collections and archives. This awareness has driven the museum to a normcritical approach, recognizing the need of stories from people and groups not so much, or not at all represented; workers, women, immigrants, our six national minorities, homeless, HBTQ-persons, unemployed, chronic ill.

Following this, there has been an ongoing debate about the aim and purpose of museum
work and collections where the normcritical approach is either praised or criticized. In this sometimes binary and opposite debate, stories and storytelling seem to be a new magic pin, a solution to many earlier problems. The practice of “collecting stories” that is far more complex, tacit and unarticulated, has seldom been reflected upon or discussed.

The different meaning and use of narrative and storytelling generally and within the cultural heritage sector specifically, is seldom addressed and articulated as it maybe should be. What do we win or lose when trying to create awareness of diverse and different kinds of storytelling practices?

118 - Bedehus, misjon og kulturarv

28. Rethinking Heritage and Why it Still Matters so Much

Eva Reme¹

¹ Kulturvitenskap. Universitetet i Bergen

Abstract: Bedehus, misjon og kulturarv

28. Rethinking Heritage and Why it Still Matters so Much

Lizette Gradén

Tom O’Dell

1 Lund University, Department of Arts and Cultural Sciences, Lund, Sweden

Abstract: Many of the groundbreaking texts that are still commonly referred to in heritage studies date to the mid 1990s or earlier. Reflections made by Barbara Kirshenblatt-Gimblett, Barbro Klein, David Lowenthal and others, still inform our understanding of heritage within folklore, ethnology and the emerging area of critical heritage studies. From these scholars we have learned the deconstructive stance that heritage involves processes through which the past is re-framed to meet the needs of the present. Heritage, after all, “is made, not found” as Kirshenblatt-Gimblett argued (1998:3).

Taking this position as a starting point, this paper analyzes the manner in which heritage is increasingly being framed and marketed as a commodity. While this may not be a completely new development museum professional openly speak about how the marketing of heritage is fundamentally changing the conditions for museums. The paper draws upon ethnographic materials from two of Sweden’s early institutions of cultural heritage, Kulturen in Lund, and the Hallwyl Museum in Stockholm and analyzes the manner in which they have created temporary and core exhibitions in recent years. The paper argues, the past is still important but attracting larger audiences is increasingly of utmost importance. The question is, what happens to heritage when its mooring to identity politics and curatorial agency loosens and it coupling to the experience economy and forms of edutainment tighten?
What is the value and identity of the Humanities? And how can we understand the Humanities as a cultural field, theoretically and empirically, in a post-factual world?

The state of the Humanities as field of knowledge has been debated over the past years, not only in media, but also within academia, battling over research and teaching resources and cuts. The Humanities as a field of knowledge includes a heterogenic group of disciplines, yet often defined as a single homogenous unit, and sometimes described as not “useful” or to be unaccustomed into the current market of higher education.

How can the Humanities as field of knowledge be understood from a cultural perspective? The aim of our panel is to broaden the understanding of the Humanities in relation to changing cultures within academia and also to theoretically problematize the Humanities from an epistemological perspective. How do different discourses and practices affect identity, knowledge making/narratives, and working conditions within the Humanities?

From an ethnological perspective, we take on a reflexive approach through theoretical analysis, empirical cases, studies of transdisciplinarity, and debates of pros and cons of the Humanities as field of knowledge. We invite papers with the following focus:

- Humanities as cultural ideal among professionals/policy-makers;
- Making of humanist identity and knowledge in transdisciplinary work and research contexts;
- Humanist research traditions and national and global encounters;
- Humanities and the demands of internationalization;
- Humanities in the era of economic and political challenges;
- The value of qualitative methods and bildung perspectives on knowledge.
Abstract: Science and knowledge is as influenced by culture as any other human activity. Therefore I find it interesting to reflect on the contemporary culture of knowledge and its lack of competence to understand the difference between debate and conversation as well as complicated and complex. When a problem is discovered in society it is common to start a debate or a negotiation to try to solve the problem in the best way possible, once and for all. But I argue that the craving for definitive answers is problematic. Debate represents here everything that can relate to demand for definitive answers. Debates are bad because they nurture demands and expectations for quick and tangible results. Debates therefore constrain the possibility to come up with new and unexpected answers that is needed to understand culture. I argue that ethnology is an anexact science that is working with questions that cannot be answered once and for all and definitively, and to understand culture and knowledge more accurately we therefore need conversations as well as debates. Anexact is a clarification of everything that is not exact, linear and possible to explain in detail, the things and aspects of life that is vague by nature. Conversation is my way to both define and work with culture and other vague and complex matters.

Abstract: Methodological issues are predominant in the panel proposals for the 34th Nordic Ethnology and Folklore Conference. Questions raised concern the cornucopia of different methodologies, from digital to visual and narrative approaches.
Questions are also raised about how folklorists and ethnologists can participate in society at large and contribute to solving central challenges in society of today, like: Social services, administrative policies, healthcare, nature conservation, migration etc. How can integrative humanities trespass the borders of Academia and participate in institutional and organisational ethnography, and how can we cooperate with professionals in all these areas? How do we manage our own positions as ethnologists and folklorists, and as community members in a variety of cultural contexts?

These questions may not be new, but it seems like we are moving further ‘across the borders’ of archaic Academia, and that we are still struggling with our encounters with ‘the world outside’, which is reflected in a question from a panel like:”How can we achieve validity and credibility in ethnographic research?”

I do not have answers to these questions, but I intend to discuss implications and challenges experienced from my own position. I am working from the inside of an administrative unit, the Region of Zealand in Denmark, which is an bureaucratic institution in charge of health and hospitals in the Region. I work there as a ‘qualitative researcher’, affiliated to Roskilde University, Center for Health Promotion Research. From this position, I have collected auto-ethnographic experiences which I will reflect upon.

122 - Gender consultancy and the marketization of feminism

33. The Humanities as Field of Culture: Making, transferring, and challenging knowledge

Magdalena Petersson McIntyre¹

¹ Centre for Consumer Science, University of Gothenburg

Abstract: While requirements on humanities to be useful have increased, the adaptation of knowledge produced in humanities to consultancy markets, think tanks and applied research has simultaneously grown. In this process concepts and knowledge change and adapt to new contexts. Ethnologists and anthropologists have covered how the concept of “culture” has turned into a commodity and transformed from an analytical and theoretical category, into a rational and systematic structure (Löfgren & Willim 2005, O’Dell & Willim 2015, Sunderland & Denny 2007, 2015). Less attention has however been given to the expansion of the market for gender, equality and diversity, and to the similar ways in which concepts such as gender and equality evolve when adapted to a market context. My paper will discuss the ongoing creation of gender equality as a market and the negotiations concerning concepts and standpoints that are involved in this process. Interviewed gender consultants described concern over ‘selling the soul’, being able to generate an income, making a contribution to gender equal-
ity, and where to draw the line between ideals and work. Assignments were focused on “finding solutions” to problems within a set frame and of being constructive, not critical. If a company had a problem concerning their equality image, consultants were invited to ‘solve’ the question, not to point to problems, or question the organization or the framing. Consultants were asked not ‘to point fingers’ or to “blame”, but to be positive, engaging and constructive. In these roles consultants were required to negotiate ideals and convictions in particular ways.

123 - Place, Context, Learning, and Knowledge: Traditions, data, and national and global encounters.

33. The Humanities as Field of Culture: Making, transferring, and challenging knowledge

Helena Pettersson¹

¹ Dept. of Culture & Media Studies/Ethnology, Umeå University, Umeå, Sweden

Abstract: The aim with this paper is to problematize the idea of learning and knowledge as transferable and moveable practices, in relation to research internationalization. Specifically, the paper focus on scholars within the field of humanities, with data from in depth interviews from history, romance languages, and philosophy. The paper problematize different understandings of learning and knowledge transfer, depending on how empirical data is defined, research stays are encouraged, publication habits in other languages than the native, as well as practices of conference participation and research co-operations. It is important to keep in mind that the umbrella concept “the Humanities” is not a homogenous academic field of knowledge. Internationalization as idea and practice may come on different terms for different academic disciplines. In the paper, international practices are defined as a wide range of activities contributing to different degrees of internationalization. International practices may be physical mobility in the forms of short-term and long-term stays, conferences, project meetings and mediated co-operations in the forms of networking, writing projects, and publishing strategies. Cultural analysis is a lens to understand how international practices and their impacts on professional careers are linked to local work place cultures and disciplinary traditions. In this study, culture is defined – including working-place culture – as an on-going process of influences and negotiations of shared norms, values, ideals and habits (Hasse, Sinding & Trentemøller 2008, Pettersson 2011, Wolanik Boström & Öhlander 2011, 2015).
Katarzyna Wolanik Boström

1 Dept. of culture and media study, Umeå University

Abstract: The paper addresses the demands and practices of internationalization, as experienced by scholars and teachers of Romance languages after they did their PhD in Sweden. The interviewed scholars have their main workplace in a Swedish Humanities faculty. The work expectations might include physical movement to the cultural and linguistic context the scholars specialize in. To practice the language, to collect data, to cooperate with other scholars or to teach abroad are methods of becoming a member of an internationalized academic community, even if not all places and circumstances count as truly “international” and equally beneficial for career. At least a short-term mobility is considered to be a natural part of a professional development, an expected part of a career trajectory as a scholar in languages. Longer physical mobility might be, however, not unproblematic. Lack of funding, concerns for one’s family’s well-being or the scholar’s health might weigh in the decision not to go abroad and inspire other strategies of internationalization, e.g. publications in English, conference participation, research co-operations, maintenance of professional networks by the use of new media etc. An interesting aspect is that Romance languages – e.g. Spanish, French, Portuguese - are native languages in many countries across the globe and thus in a profound way “international”. Still, publications in these languages seldom count as “international” in Swedish faculties’ and universities’ rankings. In the paper, I present some scholars’ reflections on what “matters” in the issues of academic hierarchies and practices and predicaments of internationalization.
Beyond tradition: Scholars, prophets, mystics, and activists making knowledge

Nathan Light

Dept. of Anthropology and Ethnology, Uppsala University, Uppsala, Sweden

Abstract: Knowledge makers are often imaginative and passionate about their craft and committed to disseminating their discoveries, but address widely varying audiences with different goals and legacies. Some such as Marx or Freud have established broad and enduring public traditions, while other system builders such as Olof Rudbeck, James Frazer or Joseph Campbell are known for their more quixotic interpretive quests and more limited followings. Other speculative historians and seers have established cults and new religious movements through fantastic histories, pseudoscience, and ritual and ethical innovations, such as L. Ron Hubbard, Falun Dafa or at the extreme, Heaven’s Gate, Charles Manson, or terrorist organizations.

This panel asks how we can apply ethnological research and theory to understanding diverse knowledge making practices and their role in promoting social movements. Knowledge making and its articulation are vital to social life, but despite extensive study of the nexus of knowledge, power and authority, there is less investigation of knowledge making itself. Participants in this panel will consider the repertoire of techniques, genres, and logics involved in making and expressing new knowledge.

How do people seek and create new knowledge, or reinterpret and revive existing bodies of knowledge? How do they provide evidence and legitimate knowledge according to the expectations of different audiences and to conform to institutional standards? How do people negotiate the authority to use knowledge in making public claims? How are knowledge of the past and future, and assertions about truth, tradition, ethics or the supernatural used to make political claims?

Ethnographic knowledge in political decision-making – what’s the point?
Abstract: Ethnographic research is often presented in a way that may not open up to someone outside our field as it does to those more familiar with the conventions of ethnographic writing. We have a tendency to explain our research in a very multidimensional way when providing the reader with as much information as possible to reason for our case in question. Ethnography calls for a holistic approach, but it may be difficult to sum up our most important arguments. Should we pay more attention to practices and means of presenting ethnographic knowledge, especially when dealing with parties outside the academia?

In a world of “alternative facts” it is important to “get out there” with what we are doing. Ethnographic knowledge opens up new perspectives and offers invaluable insights on issues being decided in the field of politics but how can we promote it in a way that is more focused, e.g. easier to grasp for those not so familiar with ethnographic writing. How can we make our knowledge and ways of producing it more available and better achievable in the context of decision-making?

We welcome papers presenting experiences and practices of making good use of ethnographic knowledge for the benefit of the society at large, whether in social services, integration policies, urban planning or health care, to name a few examples. Papers discussing how application of ethnographic knowledge in contexts other than academia affects the research process in general are invited as well in this session.

125 - The historical imagination: of floods and glaciers, Atlantis and Alaska, museums and epic heroes

3. Beyond tradition: Scholars, prophets, mystics, and activists making knowledge

Nathan Light

Abstract: This paper sketches examples of creating historical knowledge, and proposes ways to bring them into a shared frame, allowing us to analyze knowledge making practices to understand them within their social context, without relying on the division
into beliefs taken relativistically, and science that is exposed to critical examination, hypothesis testing, and so on. I ask “How can we better compare activist movements of indigenous empowerment or global religious reform with scholarly paradigms and convictions that aim to improve knowledge and analysis of events in the past or predictions for the future?”

New movements and their prophets undertake reform particularly by reconceptualizing the world, revaluing and reinterpreting what is known, what it means, and what should be done. Scholars commonly commit to positions about what should be done in the academy and in some limited realm of political engagement in the world, but then take a more tolerant and impartial distance on much else that they encounter and analyze. But the pursuit and communication of truth, whether to improve the world itself or knowledge about it, relies upon imagination and passionate, persuasive exposition, as well as techniques for creating and documenting experiential evidence.

This paper aims to reveal common elements of histories produced within scholarly institutions and paradigms as well as in religious and social movements, with the aim of developing a shared terminology for different genres of historical knowledge and reducing distinctions based in kinds of evidence or truth claims.

126 - Ethnology and Eschatology. The Fear of End and the Discourse of the Contemporary Romanian Ethnology

7. Ethnographic knowledge in political decision-making – what’s the point?

Mircea Paduraru

1 Alexandru Ioan Cuza University of IASI

Abstract: The science of ethnology was born with the fear that its object of research will soon disappear and with it national identities (it served and fed) will collapse. Unlike many of the other European ethnologies, who managed to overcome this initial fear, Romanian ethnology never really left this anxiety, despite the massive campaigns of data-collection from before and after the interwar period, generating large folklore archives with materials that are still being unprocessed. This feeling became a fundamental feature of the only Romanian academic science that has been imagining its institutional future and the cause for which it stood for in apocalyptic terms. Core texts from each and every generation of Romanian ethnologists, including the post 1989
ones, confirm the observation. However, the identification of the cause/agent imagined to provoke the vanishing of the object has always been a context-bound, poetical and ideological operation, depending on the identifier, time, place, political atmosphere etc. The paper analyses the rhetorical model of the contemporary eschatological ethnology and the implications (especially in terms politics and power) from behind its methodological and conceptual preferences.

127 - Who owns our history and place names? Folklorist amidst the administrative reform in Estonia

7. Ethnographic knowledge in political decision-making – what’s the point?

Eda Kalmre

1 Folklore Department of Estonian Literary Museum, Tartu, Estonia

Abstract: In many aspects the administrative reform implemented in Estonia in 2016–2017 disregarded common sense, consideration of historical continuity, indigenes’ sense of place, as well as hierarchical system of place names, to which people had grown accustomed in their cultural space still cherishing native culture. Therefore, feeling responsibility towards my profession and my community, and in an attempt to preserve the old parish name, I deliberately assumed the role of the spokesperson of a great part of local inhabitants.

What I did, writing letters and opinion stories to be published in the media, communicating with local people, gathering signatures from local people for the petition in support of the name of Võnnu with an aim to exert influence on the political decision made by the local authorities and the government, was initially definitely participation rather than planned observation. However, my involvement and participant observation enabled me to realise in what way the authorities and their politics worked locally, as well as to take a glance at the ambitions and prejudices of the people engaged in political power games. In the course of this action I developed an idea about the choices and attitudes of the inhabitants of three rural municipalities towards the name topic. This name saga is just one of the vivid examples of the implementation of the reform that reshaped the twenty-first-century Estonia territorially, mentally, and emotionally. However, against this backdrop we could form our opinions about attitudes towards local native culture at governmental-political as well as grassroots level.
128 - On the experience of urban retail landscape in transition

7. Ethnographic knowledge in political decision-making – what’s the point?

Sara Kohne

1 Institut for arkeologi, historie, kultur- og religionsvitenskap, Universitetet i Bergen, Norge

Abstract: The replacement of small grocery stores by chain stores or the morphing of old beer pubs into hip cafés, can be depicted as a fundamental stage of gentrification processes that upscale entire inner city districts. While this so-called «commercial gentrification» can improve the quality of local shopping facilities, provide new economic opportunities or enhance the local environment through new aesthetics, the benefits are unequally felt. Urban authorities encouraging retail regeneration too often disregard the diverse needs of local residents, and focus mainly on facilitating certain middle-class modes of consumption, like for example the attraction of fancy restaurants or expensive boutiques.

Appreciating that the social, economic or physical upgrading of an area’s retail infrastructure can have severe impact on the local resident’s sense of place and on their attachment to an area, this paper examines how people living and working in gentrifying districts experience and make sense of these changes. In that context, it makes an attempt to create awareness about the consequences that implementations of uncritical urban planning approaches tend to overlook.

Based on ethnographic fieldwork with in-depth interviews with residents in the gentrifying areas Kreuzberg SO36 in Berlin and Grønland and Tøyen in Oslo, I suggest that the upgrading of retail in an area cannot be seen exclusively as a benefit. It should also be regarded as a development that (often in a subtle way) can work in an excluding manner.

129 - Applying ethnographic knowledge in practice-oriented contexts

7. Ethnographic knowledge in political decision-making – what’s the point?

Tiina-Riitta Lappi

1 University of Helsinki

Pia Olsson

1 University of Helsinki
**Abstract:** Our paper is based on a research project Shared City in which we have studied cultural encounters in public spaces in the Finnish metropolitan area. The three main targets for the project were to identify the ways space is connected with interethnic encounters, to increase understanding of meanings and emotional bonds connected to city spaces and finally to implement practices for making use of cultural knowledge in the context of urban planning. By applying ethnographic methods we have aimed at attaining deeper understanding of how people from culturally varying backgrounds use urban spaces and what kind of experiences they have relating to spatial co-existence, power relations as well as social norms and practices in everyday life situations.

While working on our research we have reflected on the question of how to present ethnographic knowledge which by definition aims at a holistic understanding of social and cultural practices to be studied. How should the results of the study be presented in order for them to be convertible to more focused topics and practical contexts, for example urban planning. In our paper we will discuss – based on our experiences in the project – the possibilities for making use of ethnographic knowledge in the political decision making and practical planning processes and the roles ethnographers could have in these processes.
Integrativ etnologi, forskning och samverkan

Inger Lövkrona\textsuperscript{1}, Lena Martinsson\textsuperscript{2}, Birgitta Meurling\textsuperscript{3}, Britta Lundgren\textsuperscript{4}

\textsuperscript{1} Institutionen för kulturvetenskaper, Lunds universitet, Lund, Sverige
\textsuperscript{2} Institutionen för kulturvetenskaper, Göteborgs universitet, Göteborg, Sverige
\textsuperscript{3} Institutionen för kulturantropologi och etnologi, Uppsala universitet, Uppsala, Sverige
\textsuperscript{4} Institutionen för kultur- och medievetenskaper, Umeå universitet, Umeå, Sverige

Abstract: Panelen vill ta upp frågan om hur vetenskaplig forskning kan föras ut till praktiker i samhället samt hur vi utvecklar vetenskaplig kunskap i samarbete med professionella grupper och organisationer.

En av forskningens uppgifter är att bidra till lösningar av centrala samhällsutmaningar. Sådana lösningar kan vara tvärvetenskapliga inom akademin, men också utgå från samverkan med samhällsinstitutioner, myndigheter och organisationer utanför akademin. Forskning och forskningsansökningar saknar ofta ett tydligt samverkansinitiativ. Det saknas även ett ansvarstagande från akademins sida att vägleda professionellas omsättning av vetenskapliga resultat i en förändrad praxis. Professionella förutsätts ofta att agera utan stöd i forskning vilket leder till att stereotypa föreställningar om exempelvis kön, etnicitet, generation inte utmanas, liksom dikotomier som rör stad/land, människa/natur m.m upprepas. Samtidigt är det betydelsefullt att forskare tar till sig kunskap och problembilder från de praktiska fälten i den egna vetenskapliga kunskapsproduktionen.

Vi som inbjuder till denna panel är involverade i tematiskt vitt skilda forskningsprojekt, som har en tydlig samverkansprofil. Inger Lövkrona (tillsammans med Gabriella Nilsson) i ett projekt om Ungdomar och sexuellt våld samverkar med kommuner i Skåne; Britta Lundgrens projekt rör området One Health, alltså smittsamma sjukdomar som människor delar med djur. Lena Martinsson forskar om och samarbetar med olika sociala och feministiska rörelser nationellt och internationellt och Birgitta Meurling samarbetar regelbundet med Svenska kyrkan samt med museisektorn. Sammantaget kan de olika projekten vara exempel på integrativ etnologi.

Vi vill diskutera frågor såsom prevention och beredskap, praktikorientering kontra teori eller vetenskapliga och samhälleliga hierarkier i relation till de olika forskningsfrågorna.
130 - Framing religious criticism in a Swedish secular cultural and legal order: The case of a Secular Governmental Agency versus a Muslim Youth Organization

16. Integrativ etnologi, forskning och samvrkan

Pia Karlsson Minganti

1 Stockholm University, Department of Ethnology, History of Religions and Gender Studies

Abstract: Contemporary criticism of Islam is externally formulated from a non-Muslim standpoint, such as in a majority society where Muslims live as minorities, in this presentation illustrated by Sweden as an example. Values like human rights, equality, democracy and anti-violence are at the forefront of this critique and also make up the basic condition for governmental funding to religious organizations in Sweden. One such organization, granted governmental funding via The Swedish Agency for Youth and Civil Society since 1991, is the national umbrella organization Sweden’s Young Muslims. However, in 2016 the agency decided to reject the organization’s application for continued state subsidy, a decision subsequently appealed by the organization. This case is the starting point for an investigation of the legal and cultural frames within which religious criticism is communicated between a secular governmental agency and a Muslim youth organization. The aim is to analyze and discuss, from a multi-disciplinary perspective (ethnology, religious studies and law), how to develop constructive forms of criticism of religion, and ways of critically engaging with others of different faith or worldview commitments.

131 - FoU i praktiken - samverkan museum och forskare

16. Integrativ etnologi, forskning och samvrkan

Maria Vallström

Ingela Broström

1 FoU Hälsingland, CFL Söderhamn, Hälsinglands utbildningsförbund, Söderhamn, Sweden
2 Publik verksamhet, Länsmuseet Gävleborg, Gävle

Abstract: Forskarna på FoU Hälsingland, tidigare FoU Söderhamn, har i 15 år forskat i nära samverkan med samhället, med interaktiv forskning som metodisk utgångspunkt. Vi har haft samverkan med en stor mängd aktörer på lokal, regional och nationell nivå,

132 - Impact, genomslag och värdeskapande - på vilka sätt kan etnologiska samverkansprojekt få betydelse för samhällets beredskap och hantering av zoonotiska sjukdomar?

16. Integrativ etnologi, forskning och samverkan

Britta Lundgren¹

¹ Umeå University

Abstract: ”One Health” (OH) är insikten att människors, tamdjurs, vilda djurs och miljöns villkor är sammanflätade i komplexa system. OH handlar om sjukdomar vi delar med djur, zoonoser, och om hur myndigheter och forskare bättre måste samarbeta t.ex. avseende djurhållning och antibiotikaresistens, pandemihot och beredskap. Detta paper behandlar hur tvärvetenskap, myndighetssamverkan och utbrottshantering inom OH utvecklas och förstärks med hjälp av integrativ etnologi.

Det första exemplet rör den s k svininfluensapandemin 2009-2010. Det etnologiska fältarbetet innebar samarbete och samverkan med många olika myndigheter och organisationer. Jag vill diskutera frågan hur denna typ av etnologisk och tvärvetenskaplig kunskap kan nyttiggras inom området hälsa, medicin och livskvalitet, och därmed öppna för andra typer av kunskapsöverföring, samarbete och ömsesidighet rörande influensa och pandemiberedskap än de som är grundade i renodlat medicinska eller epidemiologiska studier och arbetssätt.

133 - Unga och sexuellt våld. Kunskapsgenererande interaktion mellan humanistisk forskning om sexuellt våld och professionellas praxis.

16. Integrativ etnologi, forskning och samvrkan

Inger Lövkrona

Lunds universitet, Lund

Abstract: Det sexuella våld som utövas mot unga människor, och som unga människor utövar mot sig själva och andra, har de senaste åren identifierats som allt viktigare frågor att hantera. Samhället har ställts inför vad som uppfattas vara helt nya fenomen såsom sexuell uttagnings på nätet och efterfrågan på s.k. oskuldsintyg. Vi har sett en kraftig ökning av antalet anmälda sexella trakasserier och våldtäkter under musikfestivaler och ensamkommande flyktingflickor visar sig vara gifta med vuxna män. Olika professionella grupper ställs dagligen inför dilemman i sin yrkespraxis som bottnar i bristande kännedom om hur de ska agera på ett pragmatiskt sätt som samtidigt är etiskt hållbart. Hur ska skolsköterskor bemöta elevers och föräldrars önskemål om oskuldsintyg? Hur ska poliser och ordningsvakter förhålla sig till rapportering om sexuella trakasserier i ett hav av ungdomar? Hur bör rektorer agera när de får vetskap om hot och kränkningar på sociala medier?

Ett sätt att skapa kunskapsgenererande interaktion mellan forskning och praktiker är brukarkonferenser, tvärfagliga möten mellan praktiker och forskare, med målet att utveckla forskningsbaserade lösningar på etiska och praktiska dilemman. Brukarsamverkan har under senare år allt mer kommit att framhållas som viktigt för forskningsprocessen då de kan bidra till att utjämnna det hierarkiska förhållandet mellan forskare och brukare och därigenom möjliggöra medskapande i kunskapsprocessen. Ett utvecklat brukarperspektiv kan bidra dels till att fördjupa den humanistiska forskningen om våld, dels generera vetenskapligt underbyggda handlingsplaner och modeller för etisk hållbar praxis.

Vår samarbetspartner är Malmö stads Kompetenscentrum mot våld i nära relationer.
LÄGERLIV OCH FLYKTINGSKAP I NORDEN

Markus Idvall1, Fredrik Nilsson2

1 Lund University, Department of Arts and Cultural Sciences, Lund, Sweden
2 Lund University, Center for Öresund Studies, Lund, Sweden

Abstract: Sommaren och hösten 2015 växte antalet flyktingar i Europa. I de nordiska länderna fick det ökade antalet flyktingar olika genomslag och konsekvens. En opinionsome ville begränsa flyktingars möjligheter att passera gränser och söka asyl växte fram samtidigt som många frivilliga deltog i flyktingmottagandet tillsammans med statliga aktörer.

Denna session har som syfte att undersöka flyktingskap och flyktingmottagande i nutid och i historisk tid, med särskilt fokus på hur flyktingläget, flyktingförläggningen eller flyktingboendet påverkar formeringen av flyktingskap. Flyktingskap ses i detta avseende som en vardaglig kulturell praktik där olika aktörer, intressen och former av maktutövande – men också motstånd – ställs mot varandra. Sessionen vill rikta särskilt fokus mot de olika erfarenheter, villkor och stämningar som har präglat och präglar lägerliv, förläggningsvardag och flyktingboende i Norden.

Genom att fokusera på lägerliv, förläggningsvardag och boende välkomnar sessionen bidrag som problematiserar hur nationsgränser utövas, utmanas, kontrolleras och överskrider i vardagliga situationer och på olika typer av platser där ett flyktingliv äger rum. Sessionen fästes således vikt vid olika staters roll för hur flyktingmottagande utförs och iscensätts, men tar sin utgångspunkt i hur lokala praktiker och sammanhang formar och förändrar flyktingskapet. Här menar vi att etnologi kan spela en viktig roll för att utveckla nya teoretiska, metodologiska och empiriska perspektiv på flyktingskapets och flyktingmottagandets kulturella variation.

Sessionen önskar därmed bidrag som på en mångfald sätt och utifrån varierande teoretiska, metodologiska och empiriska infallsvinklar diskuterar och problematiserar flyktingskap och flyktingmottagande i nutid och i historisk tid.
134 - Flyktingläger som minnesspår

20. Lägerliv och flyktingskap i Norden

Maryam Adjam

1 Nordiska muséet


Genom att undersöka hur flyktens minnen spår erfarenheter av lägerliv och det resonans platserna ger i minnen, analyserar jag läger som ett existentiellt rum. Hur definieras flyktningsskap av ett varande i detta mellanrum? Och hur skaver det mot rummet?

135 - Imagined futures: how parents activism toward refugees shape and transform the meaning of home and belonging in Sweden

20. Lägerliv och flyktingskap i Norden

Jenny Lönnroth (n. Ask)

1 Institutionen för etnologi, religionshistoria och genusvetenskap, Stockholms universitet, Stockholm, Sverige

Abstract: This paper will focus on the relation between parenthood, civil society and the reception of refugees in Sweden since the urgent crisis in Syria in 2015. Of special interest are the social and cultural responses to refugees within civil society and local communities. One question that will be adressed is how refugee reception affect the local community and the parenting process; how are refugees believed to affect the community; socially, culturally and economically? How are parents involved in the welcoming of refugees and how is the reception organized and experienced in different locations? How do parents activities shape and transform social and cultural values connected to identity, home and belonging? How do activism affect or transform peoples ideas of themselves, their home, their childrens upbringing, the nation and the future?
The study is based on ethnographic methods and qualitative in-depth interviews in different geographic and demographic locations. My aim is to discuss parenthood and the formation and (ex)changes of social and cultural values connected to refugee reception in relation to local conditions and resources. Theoretical inspiration comes from theories of motherhood/mothering, national identity, (forced)migration, race/racism, civil society, activism, hospitality studies and sustainability.

136 - Baltiska gången i Historiska museet – materiella spår av en flykt

39. Other / Free

Britta Zetterström Geschwind¹

¹ etnologiska avdelningen Stockholms universitet


137 - Brunnhotellet, gymnastiksalen och fabriken: Miljöer för flyktingmot- tagande och performativt gränsarbete i andra världskrigets Helsingborg

20. Lägerliv och flyktingskap i Norden

Markus Idvall¹

¹ Lunds universitet, Institutionen för kulturvetenskaper
Abstract: Cirka 25 000 flyktingar passerade gränsstaden Helsingborg under andra världskriget. I flerbandsverket Helsingborgs historia läser jag om ”danska militärer, judar och motståndsmän och så till sist koncentrationslägerfängarna”. De första flyktingarna kom redan 1940 och ”fick röra sig fritt i staden”. De utgjorde ett hundratal och bodde ”i en gymnastiksal men även ålderdomshemmet och Råå barnhem tog emot en del”. Tre år senare kom danska militärer som ”inkvarterades på Grand Hotel”. En månad senare ankom de första danska judarna över Sundet. I början fick de bo ”i polisens dagrum på rådhuset men där blev det snart för trångt och i stället öppnades Ramlösa brunnshotell”. Längre fram fick ”logi [ordnas] varhelst det gick: i Leos fabrik, i en byggnad på Berga som tillhörde regementet” samt i privata bostäder. År 1945 då fångarna från koncentrationslägren anlände i stora grupper hyrdes lokaler på Ramlösa brunn liksom på ”Sundsgårdens folkhögskola, på Leofabriken och på Örenäs slott söder om staden” (Lövgren 1992:261-3).

Denna artikel intresserar sig för nationalstatens performativa gräns i ljuset av förläggningsvardag och boende för flyktingar under andra världskriget och kort därefter. Syftet är att undersöka hur flyktingmottagande och hälsoundersökningar utfördes och iscensattes i den lokala kontext som gränsstaden Helsingborg utgjorde under krigsåren. Hur regisserades mottagandet samtidigt som gränsen både öppnades och upprätthölls?


138 - Reningsritualer och gränsarbete

20. Lägerliv och flyktingskap i Norden

Fredrik Nilsson

Lunds universitet, Institutionen för Tjänstevetenskap

Rethinking Heritage and Why It Still Matters so Much 2

Lizette Gradén¹, Tom O’Dell²

¹ Lund University, Division of Ethnology
² Lund University, Division of Ethnology

Abstract: 2018 is the “European Year of Heritage” by the European Commission. As part of this celebration of heritage, the commission encourages the citizens of the EU to, “reflect on the place cultural heritage plays in our lives”. The objective of this panel is to do that by placing the concept of heritage, and how it is used, into a critical cultural perspective. Many of the groundbreaking texts that are still commonly referred to in heritage studies date to the mid 1990s or earlier. Reflections made by Barbara Kirshenblatt-Gimblett, Barbro Klein, David Lowenthal and others, still inform our understanding of heritage. From these scholars we have learned that heritage involves processes through which the past is re-framed to meet the needs of the present. Heritage, after all, “is made, not found” as Kirshenblatt-Gimblett argued (1998).

It’s hard to disagree. However, much has happened in the world since the 1990s. What new perspectives on heritage have developed, or need to be developed? In what ways have contemporary political processes, neoliberal market forces, and identity politics of the 21st century affected understandings of heritage? Has this changing context affected the manner in which people invoke heritage and allow it “to play out in their daily lives” to paraphrase the European Commission’s words above?

This session invites papers (in English as well as the Scandinavian languages) that address aspects of tangible, intangible and natural heritage, and which strive to push the concepts in new directions.
139 - The Flight of the Condor: A Letter, a Song, and a Couple of Lessons on Intangible Cultural Heritage

28. Rethinking Heritage and Why it Still Matters so Much

Valdimar Tr. Hafstein¹
Áslaug Einarsdóttir²

¹ University of Iceland / Háskóli Íslands, Department of Folkloristics/Ethnology and Museum Studies
² Davis, California and Reykjavik, Iceland

Abstract: This 30-minute narrative documentary film traces the global circulation of the melody “El Condor Pasa”: from the Andes mountains to global metropoles; from Lima to Paris to New York, and back; from panpipes to piano and from symphony orchestras to the disco; from indigenous to popular music; and from world music back to national heritage. Some of the protagonists are: Paul Simon, Art Garfunkel, Daniel Alomía Robles, Los Incas, the Cerro de Pasco Copper Company, the Victor Talking Machine Corporation, the Falangist Socialist Party of Bolivia, Chuck Berry, NASA and UNESCO. Unpacking the global/local dialectic, the film is a case study in paradox; it analyzes the prehistory of international heritage norms, the way that history travels in oral and written circulation, and the enduring problems it points to in the implementation of these norms.

140 - Heritage Attack: Appropriation of New Heritage in Eastern Europe (end XX - beginning of XXI ct.)

28. Rethinking Heritage and Why it Still Matters so Much

Stsiapan Stureika¹

¹ European Humanities University, Department of Humanities and Arts, Vilnius, Lithuania

Abstract: In my paper I am going to address the issue of heritage boom in Eastern Europe: the list of state-protected monuments in Ukraine had grown 40% in last 5 years; in Belarusian Vitebsk’ city centre since 1990s three churches were reconstructed from ashes and now they plan to recover two more (one never existed); in Moscow urban movements are acting for preservation of 1960-1970’s architecture; in unrecognized Lugansk People’s Republic only in 2015 22 monuments and plaques were installed for
their ‘independence struggle’. These only a few examples of what happens in this part of Europe since Soviet Union collapsed.

Heritage is rather a communicative network with specific relations between actors, driven by own aims, principles and hierarchy position. There were several periods in each EE country: 1) a wave of medieval and Russian Empire heritage appropriation; 2) a wave of Soviet architecture acceptance; 3) emergence of post-truth monuments and a war of memorials. All in all, cultural heritage in EE is often a field of conflicts. While international experts in Western world debate on how to launch its cultural, social, economic potentials or how to use it as tool for social inclusion, heritage or rather monuments’ agents in Belarus, Ukraine and Russia are occupying places behind institutional and discursive barricades.

My main conclusion is the need to switch an approach of heritage studies from monument-oriented to communication-oriented with a massive use of ethnology and anthropological approaches. Also, heritage management principles should be rewritten in accordance with new findings.

141 - The Solidarity Centre in Gdansk: Why heritage still matters

28. Rethinking Heritage and Why it Still Matters so Much

Sigrid Kaasik-Krogerus

Viktorija Čeginskas

1 Department of Music, Art and Culture Studies, University of Jyväskylä, Jyväskylä, Finland

Abstract: The recent decades have witnessed a transformation in the identity politics as part of contemporary processes of the later 20th and early 21st centuries. A growing number of individuals in Europe are enabled by economic means and educational backgrounds to choose their life context freely. As a result of these transformations, the understanding of heritage has shifted from a universalistic conception of culture and heritage to an understanding based on a plurality of interconnecting narratives (Delanty 2017).

The same plurality characterizes the European Heritage Label (EHL), a flagship heritage initiative of the EU aimed at promoting a shared European narrative. This paper scrutinizes one of the EHL sites, the Solidarity Center in Gdansk, Poland, in a country with strong nationalist impetus and various collisions and conflicts with the EU. The site combines labour (movement) with a variety of elements on regional, national and
European scales. These elements are used to recreate the past that suits to contradictory present purposes and future imaginaries. Based on empirical data that includes ethno-graphic observation as well as interviews with experts and visitors of the Solidarity Center in Gdansk, we aim to contrast different understandings of heritage. The data is analysed with critical discourse analysis. This paper attempts to contribute to the critical discussion on what is mapped as European heritage, how it is used in the contexts of nationalism, plurality and universalistic notions of inclusiveness, and why heritage matters.

References:

TILL SAKEN I ETNOLOGISKA STUDIER AV SPORT OCH FYSISK AKTIVITET

Karin S Lindelöf¹, Annie Woube¹

¹ Centrum för genusvetenskap, Uppsala universitet, Uppsala, Sverige


Syftet med denna session är att samla forskare i Norden som arbetar etnografiskt med studier av sport och fysisk aktivitet, för gemensamma diskussioner kring betydelsen av etnografiska metoder i förståelsen av olika fenomen på detta fält, inklusive den fysiska kroppen, alltså själva ”saken” i sport och idrottsutövning. Målet är att våra bidrag ska resultera i en samlad publikation om etnografisk idrottsforskning i Norden. Välkommen att skicka in abstracts på svenska, norska, danska eller engelska.

35. Till saken i etnologiska studier av sport och fysisk aktivitet

Kristin Vindhol Evensen¹

¹ Norwegian school of sport sciences

Abstract: Bevegelse er grunnleggende i menneskelig erfaring, og favner videre enn disskursen innen sport og fysisk aktivitet. I presentasjonen gir jeg eksempler på hvordan det å anerkjønne bevegelse gir kunnskap om perspektiver i livsverdener hvor symbolisk språk ikke er et alternativ. De åtte elevene som deltar i studien har alle diagnosen multifunksjonshemning. Grunnet funksjonshemmingens kompleksitet uttrykker de seg gjennom før-symboliske, kroppslige gester.

Presentasjonen tar utgangspunkt i mitt doktorgradsprosjekt “Give me a thousand gestures. Embodied meaning and severe, multiple disabilities in special needs education”. I prosjektet anerkjennes subjektive bevegelser hos elever med multifunksjonshemming som fullverdige uttrykk for erfaringer, og således som ressurser i den praktisk-pedagogiske skolehverdagen.


For å anerkjenne bevegelser i seg selv som eksistensielle uttrykk for erfaringer når kroppen beveger seg i tid, rom, med ting og i relasjon til andre mennesker har jeg benyttet fenomenologi som filosofi og metode. Med støtte i Merleau-Pontys kroppsfenomenologi kan bevegelsene til elevene med multifunksjonshemming ses og anerkjennes som fullverdige uttrykk for subjektive erfaringer. Metodologisk har jeg støttet meg på van Manens empiriske fenomenologi. Jeg har utført nærobservasjoner av åtte elever med multifunksjonshemming i spesialgrupper i tre ulike skoler, samt fenomenologiske intervjuer med pedagogisk ansatte i skolene.
143 - The changing room as a site for transformation

35. Till saken i etnologiska studier av sport och fysisk aktivitet

Åsa Bäckström¹

¹ GIH - Swedish School of Sport and Health Sciences, Stockholm, Sweden

Abstract: Whether practiced in schools or in sports clubs, the changing room provides a site for transforming yourself from the everyday you to the sporting you and then back again. This transformation involves social, cultural, material, sensorial and affective aspects. For instance, shedding the outer skin, metaphorically speaking, reveals what is beneath, i.e. the naked body with all its beauty and fleshly flaws. The common-place mirrors support not only individual physical scrutiny, as well as social interaction on what is displayed, but visibility per se. This is a place for regulating looks, but also for regulating observational practices. Although perhaps foregrounding the visual, changing rooms are nevertheless highly multisensorial. The echoing glazed tiles in the showers bounce the sound of cascading waters. Bodily odours like sweat mix with smells from shampoo, various skin products and deodorants. Although this space and the transformations occurring here are fascinating and may provide new knowledge on the way we handle our material bodies in relation to sports, it is an ethically challenging space for doing ethnography. How can this space and the transformations occurring here be studied ethnographically without transgressing integrity?

144 - Kroppen som metodologisk och analytisk ingång i studier av tjejlopp

35. Till saken i etnologiska studier av sport och fysisk aktivitet

Karin S. Lindelöf¹

Annie Woube²

¹ Centrum för genusvetenskap, Uppsala universitet
² Institutionen för kulturanthropologi och etnologi, Uppsala universitet

Abstract: Detta paper handlar om hur själva genomförandet av motionslopp för kvinnor, så kallade tjejlopp, upplevs och förstås av loppdeltagarna själva utifrån deltagarberättelser och autoetnografiska skildringar av loppen. Med utgångspunkt i diskursteori, poststrukturalism och feminism, och med kroppen som analytisk ingång, undersöker vi hur deltagarna betydelsegör sitt idrottande i en materiell-diskursiv samverkan. Detta
sker både genom kulturella föreställningar om kvinnors fysiska kapacitet och via den egna kroppens upplevda förmågor och begränsningar. Vi kommer att diskutera hur ett analytiskt fokus på den idrottdande kroppen har potential att belysa hur kropp som upplevd materialitet samt diskurser kring kropp står i relation till varandra genom det empiriska materialet. Tack vare det etnologiska anslaget som tar deltagarnas upplevelser på allvar, samt med de kroppsliga aspekterna i fokus, kan vi visa hur tjejer har stärkande och frigörande potential genom den aktiva kroppen i rörelse – trots att loppens kulturella inramning ofta kan uppfattas som förminskande och könsstereotyp.
**Visual Narratives of Sustainability in Today’s Global World**

Carina Johansson¹, Jens Petter Kollhøj², Consuelo Griggio¹, Anders Häggström³

¹ Institutionen för kulturantropologi och etnologi, Uppsala universitet
² Nasjonalbiblioteket, Oslo
³ Institutionen för kulturantropologi och etnologi

**Abstract:** In today’s ever-changing world where images are omnipresent, visual ethnography not only faces new challenges but also embraces new opportunities and perspectives. Visual data, being pictures, videos, drawings etc, have been interpretive elements for a long time, but also become new ones that not only enrich but also shape the analysis and understanding of ethnological research by elucidating, documenting, and adding value and meaning to the empirical material.

In this session, we invite fellow scholars to discuss the following issues in regard to the place visual data have in ethnology/anthropology and folkloristic research and in the world today with a particular focus, that of sustainability. How can visual data develop new engagements both within and outside academia? How can visual data be presented effectively so that it enables sustainable theories and practices both within and outside academia? How can the collection of visual data and the collections themselves become more sustainable?
145 - Hvordan kan et begrep om «bærekraftig utvikling» være relevant for fotografier i Nasjonalbibliotekets samling?

36. VISUAL NARRATIVES OF SUSTAINABILITY IN TODAY’S GLOBAL WORLD

Jens Petter Kollhøj¹

¹ Nasjonalbiblioteket


146 - WHY LOCAL SHOPPING STREETS MATTER?
A visual ethnographic study of shopping activities

36. VISUAL NARRATIVES OF SUSTAINABILITY IN TODAY’S GLOBAL WORLD

Devrim Umut Aslan¹

¹ Department of Service Management and Service Studies, Lund University, Helsingborg, Sweden
Abstract: Retail and cities have had a long, co-constitutive, and intertwined history together. Nevertheless, since 1980s, there have been some substantial shifts at the global scale regarding the organization of retail, and in turn, its spatial manifestations in the cities. The social, cultural, and economic backgrounds of this axis alteration, and its implication to the city life in general, have been discussed thoroughly. However, the main empirical focus has been mostly on the “spectacular” new shopping environments, such as upmarket high streets, newer shopping malls, and flagship stores, and there is little literature on current situations in “other” retail geographies, particularly on local shopping streets. A little known about these retail geographies’ qualities and significance for making our cities socially sustainable and resilient.

Taking Södergatan, the main shopping street in the stigmatized southern part of Helsingborg, as a case, this study examines the shopping activities on local high streets in order to understand the ways retail geographies at urban margins become meaningful parts of the cities. Thereby, it studies these retail geographies from social sustainability perspective. It contributes specifically to the theoretical discussion in cultural turn within retail geography on the interplay between consumers and retail places. While doing this, the study engages with “practice theory”, which supplies a profound conceptual framework for analyzing people’s everyday routines. The major method employed in the study is video-ethnography, due to its capability to synchronically appreciate shopping activities, consumers’ reflections, the sensory and material environment of the street, and the movement within.

147 - “I guess I usually don’t talk about sustainability”. Tour guides and the discovering of narratives of sustainability in ethnographic videos.

36. VISUAL NARRATIVES OF SUSTAINABILITY IN TODAY’S GLOBAL WORLD

Consuelo Griggio

1 Uppsala University, Dept. of Cultural Anthropology and Ethnology Campus Gotland Sweden

Abstract: Anthropologists have been using visual materials such as photographs and videos as important ethnographic tools in their research for decades (Collier and Collier 1967).
In my own research with tour guides on narratives of sustainability on the island of Gotland in Sweden, which I carried out during the summers of 2016 and 2017 as part of the multidisciplinary project Sustainable Visits at Uppsala University Campus Gotland, I paired participant-observation with short videos. Some of these videos were
later shared with the tour guides I had been working with. What emerged was surprising and led to a series of semi-structured interviews in which tour guides discussed the importance of the videos in prompting self-reflection on their role and in particular on the nature of narratives on sustainability they use during their tours. The majority of tour guides who had the opportunity to watch and reflect upon these videos found that they had become important tools for self-reflection and future improvement. Many tour guides pointed out that the videos helped them realize that narratives on sustainability were either absent or very limited in their guided tours and advocated for a more comprehensive training in which information and narratives on sustainability would become an integral part of their guided tours. My research shows that the sharing of ethnographic material with our collaborators can have multiple advantages. It can 1) benefit our collaborators in ways we ethnographers cannot foresee, 2) enhance our own research, 3) make our own discipline more relevant in today’s world.

148 - Kustliv med fotograf som etnografisk metod

36. VISUAL NARRATIVES OF SUSTAINABILITY IN TODAY’S GLOBAL WORLD

Carina Johansson¹

Tommy Söderlund²

¹ Institutionen för kulturarntropologi och etnologi, Uppsala universitet, Campus Gotland, Visby Sverige
² Landsarkivet i Visby, Sverige

en bredare analys, samtidigt som bilderna även kommer att fungera som arkivmaterial för framtida tolkningar tillsammans med nedskrivna beskrivningar och analyser. Vissa av fotografierna fyller också funktionen som material i en traditionell byggnadsinventering. Materialet diskuteras i ljuset av visualitetsbegreppet utifrån Gillian Roses idéer om hur vi betraktar, vad vi kan se, tillåts och möjliggörs att se, liksom hur vi reflekterar över seende och bortseende. Även vad som är möjligt att skildra i bild och är tolkningsbart diskuteras.
What matters in the research process? On collecting of empirical material

Anneli Palmsköld¹, Karin Gustavsson²

¹ Department of Conservation, University of Gothenburg, Sweden
² Division of ethnology, Department of Arts and Cultural Sciences, Lund University, Lund, Sweden

Abstract: Research is always based upon some kind of material; in ethnology it can be of widely different characters. This is something that connects the ethnology of the past as we know the discipline from early and mid 20th century with ethnology of today. Collecting of material is made in a context that is characterized by spirit of the time, scientific environment and the individual researcher’s prerequisites and networks. But what matters in the research material? And how is the research process influenced by the characteristic of the material? Can a material collected with a special aim for a specific project be re-used in other projects?

Our aim is to explore how the research process is affected by the material, and how the material is affected by the research process and the researcher. Is it possible to separate collecting of material from production of scientific knowledge? Which are the stages in the collecting of material, and when does it become scientific production? Are the scholars own driving forces discernible in the result?

This session invites papers (in English as well as the Scandinavian languages) that address aspects of research material – collecting, sources of knowledge, inventories, documentation, as well as the relation between the material and the production of scientific knowledge and research outcomes and results. We are welcoming papers concerning questions related to the history of our discipline as well as papers that reflect both ethnology of today, and the future.
149 - Everyday life of a small ethnic group: types of data

38. What matters in the research process? On collecting of empirical material.

Marina Raskladkina

1 SCANEX Ltd, Moscow, Russia

Abstract: The paper explores historical and contemporary sources of data on social organization of the Upper Kuskokwim native American community. The Upper Kuskokwim people are among the first settlers of North America and belong to the Athabaskan tribes of Alaska. Members of the community under investigation currently reside in several villages in the upper drainage of the Kuskokwim river: Nikolai, Telida, and McGrath; a large number of the Upper Kuskokwim descendants live in the major Alaskan city of Anchorage, as well as other towns.

How can one capture the everyday life of the people, whose culture traditionally was an unwritten one? How can one do a preliminary survey in such a remote location?

Sources on the research topic can be divided into three groups.

- Sources directly registering the everyday routine in the pre-literacy age. In our case, we only have one source: donation books in the community churches.

- Sources of information gathered by external people (researchers, travelers, Census interviewers, etc.). In our case, the main repository of anthropological information is a personal archive of Ray Collins, a linguist and anthropologist who lived with his family in the Upper Kuskokwim area in the 1960s and gathered a huge collection of notes, documents, and audio recordings of interviews with local people.

- Sources being created by the Upper Kuskokwim people in the modern era, including social media resources.

A combination of these three kinds of sources allows one to understand the Upper Kuskokwim group’s everyday life in a historical perspective.
150 - On documenting Estonian treasure tales: from folklore collections to ego documents and fiction writing

38. What matters in the research process? On collecting of empirical material.

Mare Kalda

1 Department of Folklore, Estonian Literature Museum, Tartu, Estonia

Abstract: In my presentation, the main focus is on issues that arise in the diachronic study of treasure tales as a specific group of folk legends among folk tales as a specific genre of folklore. Diachronic approach commonly involves working with sources that have been gathered previously, for example a hundred years ago. Retrospectively, the sources from earlier times carry significant historical value, bringing beliefs, ideas and stories of the past times to the forefront. It is also worth noting that if the phenomenon under observation develops further and resurfaces in contemporary culture, meaning people are involved in topics related to treasure lore and reflect it on both fictional and factual level, the researcher has to collect additional sources in order to encompass these synchronous processes and those expressions as well. Sometimes this kind of inclusion of new sources can overshadow or seemingly weaken the relevance of old material. However, due to intricacies of studying treasure tales, traditional legends and other relevant traditional material about hidden treasures in modern socio-cultural situations and contexts can bring new meaning and value to modern culture. Understanding that, even though multiple papers have been published over the years, there is still value in revisiting previous sources, to learn what type of creation they are, how did they reach the Estonian Folklore Archives, possibly outside the reach of the researcher, which societal layers they commonly circle around (often copied from digital publication of folklore) and what kind of response it typically generates.

151 - What I didn’t see. On ethnographic illustrations, interpretation and text.

38. What matters in the research process? On collecting of empirical material.

Cecilia Fredriksson

1 Lund university

Abstract:
Det jag inte såg. Om etnografiska illustrationer, tolkning och text.
Mitt bidrag kommer att handla om relationen mellan etnografiska observationer och olika tekniker för att närma sig ett empiriskt fält, dokumentation, översättning och tolkning. Att utforska det till synes välkända är en av etnologins återkommande utmaningar. Konsten att göra sig främmande inför platser, miljöer, fenomen eller situationer tenderar att bli allt svårare ju närmare vi kommer. Och var går gränsen mellan observation och illustration? På vilket sätt kan etnografiska illustrationer användas som utgångspunkt för tolkning och analys?

Inom antropologin är ”ethnographic drawing” en - numera ganska sällsynt - visuell praktik med spretiga rötter som väcker många frågor kring metodologi, dokumentation och etik. Men i det ständiga flödet av foto och film kan den etnografiska illustrationen kanske erbjuda andra former för dokumentation, problematisera invända kulturanalysiska översättingstekniker och möjliggöra nya tolkningsutrymmen. Med utgångspunkt från pågående observationer i fält prövar jag att utforska det etnografiska gränslandet mellan fotografi och bildskapande.

**What I didn’t see. On ethnographic illustrations, interpretation and text.**

My contribution will be about the relationship between ethnographic observations and different techniques of approaching an empirical field, documentation, translation, and interpretation. Exploring the apparently well-known is one of ethnology’s recurring challenges. The art of making oneself unfamiliar to places, milieus, phenomena, or situations tends to become increasingly difficult the closer we get. And where is the boundary between observation and illustration? In which way can ethnographic illustrations be used as a starting point for interpretation and analysis?

**152 - Where is the border? Discerning the specific in the general**

38. What matters in the research process? On collecting of empirical material.

**Ida Hughes Tidlund**

1 Stockholm University, Department of ethnology

**Abstract:** My PhD project examines the borders around the Åland islands, or rather the traces left by the borders Alandic everyday lives. These effects of the borders can be both juridical and cultural, and both limit and enable activities. The aim of the study is to see how borders become lived phenomena, and what the bordering of a region results in on an everyday level. The departure point in the collecting of the empirical material is that borders take various shapes, and that a broad methodology is necessary to cover
the lived-ness of borders. Applied methods are participant observations, current inter-
views and archival studies, mainly archived interviews made on behalf of the Museum of Cultural History in Åland between 1950 and today. All methods regard the borders and their traces, without explicitly being about the borders per se. If borders are most apparent in the small, seemingly insignificant impacts on daily life, they are traceable in stories of other matters. This means that the project partly relies on material gathered with other aims, bringing methodological and ethical considerations to the fore. All through the collecting of material, contemporary and historical, the aim is to discern the border where and in whatever shape it appears, which gives rise to the relation between the material and the research process, my own driving force in finding such narratives in seemingly unrelated material, and the assessment of the risk of evoking borders in trying to spot them.
Digital ‘objects’ on the move: imported weblore and its use, transformation and domestication in Scandinavian social spaces

Ida Tolgensbakk¹, Line Esborg², Inger Christine Årstad³

¹ NOVA, HiOA, Oslo, Norway
² UiO, Oslo, Norway
³ Mjøsmuseet, Norway

Abstract: Digital lore genres such as memes, gifs and emojis have become intrinsic parts of daily life for many Scandinavians. Most of these genres have their technological origin stories in the English-speaking world, and most of these genres have had a life online in completely different linguistic, cultural and social contexts before arriving in Scandinavia.

There are at least two ways that these digital ‘objects’ may be of interest to us as studying Scandinavian folklore. On the one hand, internet is part of a globalization process putting Scandinavian lives in more direct contact with foreign popular culture than ever before. How do we as folklorist understand its impact? On the other hand, it is obvious that many of these genres and individual objects have become domesticated. Transformed or simply translated, discrete web phenomena as well as whole web genres have moved from being cultural loans, marked by a certain foreignness, to become familiar to the point of being homey. But how to capture and track such transient phenomena as internet fads? Is it even possible to retrace their steps – and does it matter? Our panel will discuss challenges and rewards with studying such digital ‘objects’, ranging from racist memes to Muslim motivational posters.
153 - "Whats in a meme” Tapping into young peoples feed

5. Digital ‘objects’ on the move: imported weblore and its use, transformation and domestication in Scandinavian social spaces

Line Esborg¹

¹ UiO

Abstract: The digital natives interact in a seemingly constant flow of online activities. Through the research project New Voices in the Archive, we wanted to tap into this feed - exploring how new models of participation and digital tools may engage young people in documenting aspects of cultural identity.

In 2016 the Norwegian Folklore Archives recruited a group of teenagers in an attempt of accessing new sources and new ways of collecting material.

In the fall 2017 we asked them to collect memes. The task was to tag and provide context for each meme and post a curated meme-of-the-week each Friday on Norwegian Folklore Archives Facebook page.

This paper takes as it point of departure some of the results of this collection. Focusing on what might be labeled as muslim motivational memes, this paper discuss how memes are framed in order to address questions of identitypolitics.

154 - Trump loves Norway because we grow his hair

5. Digital ‘objects’ on the move: imported weblore and its use, transformation and domestication in Scandinavian social spaces

Inger Christine Årstad¹

¹ Mjøsmuseet, Norway

Abstract: In the facebook-blog «Trump Humor» norwegian folklorists and journalists publishes international memes about (or shall we say against?) the american president. The norwegian memes are often dark and shows little respect of the president. The norwegian primerminister Erna Solberg visit in the white House generated memes with text used earlier about Melania Trump: «Help me!». André Ulveseter posted a meme with picture of beachstones covered with yellow grass like the hairlook of Trump and
the text: «Trump loves Norway because we grow his hair». The meme went virale and was perfect timed with the news about the president comment about immigrants from Norway rather than other «shithole countries». Another example is: «…we should bring more immigrants from countries like Norway» + a picture of Norwegian satanists. When Trump got elected the norwegian news-drawer in VG, Christian Bloom, drew him as a baby crawling in his own poop and tearing down a globus. The norwegian picture went virale worldwide.

Nearly 600 people follow, comment and share from the «Trump humor» facebookblog. The majority of the followers are norwegians. The facebookblog has developed from being a colectors-site into a daily «newsfeed». Besides laughing about the presidens shithole, atomrocets, fake news and Melania screaming of escape, we will in this paper discuss the boarders of Norwegian chatastrophy-humor and satire. Does the site demand international cultural understanding of the US or does the feeds reflect a local Norwegian point of view? And what does the sharings and the norwegian comments underneath the memes tell us?

155 - An international green supremacist visiting Scandinavia

5. Digital ‘objects’ on the move: imported weblore and its use, transformation and domestication in Scandinavian social spaces

Ida Tolgensbakk¹

¹ NOVA, HiOA, Oslo, Norway

Abstract: Pepe the frog, a frog-headed cartoon figure, was appropriated as a symbol of the American Alt-right movement in 2016. His complex background story on websites such as 4chan and Reddit includes the so-called ‘Cult of Kek’ and the fictional country of Kekistan. A somewhat bizarre internet phenomenon, Pepe attracted mainstream media attention when the green flags and symbols of Kekistan adorned the backs of white supremacist protesters in the deadly Charlottesville Riots in 2017.

Traditionally, the extreme right of the Scandinavian countries look to German and other Northern European movements, and have tended to use Norse imagery. However, with the use of Kek symbols on social media the last couple of years it seems as the Scandinavian alt-right is becoming inspired by the U.S. But what do they use the green frog for? This paper will discuss a few instances of Pepe appearing in purely Scandinavian contexts, and what it may tell us of trans-Atlantic inspirations.
**GJENSTANDSSKRØNER:**
Å GJØRE FAKTA MED TING

Anne-Sofie Hjemdahl¹, Bjørn Sverre Hol Haugen², Kristina Skåden³

¹ Statens vegvesen, Drammen, Norge
² Anno museum, Norge
³ Universitetet i Oslo, Norge

**Abstract:** Kulturhistorikere, museer og kulturminnevernet har lenge holdt fram tingene for å formidle forhold i fortid. Se her, slik var det! Gjenstandene er gjerne presentert som sannhetsbevis på en historisk fortid. Gjennom innflytelse og videreutvikling av vitenskapsstudier og aktør-nettverksteoriene har også de kulturhistoriske fagene bidratt til å problematisere produksjonen av fakta, i særdeleshet i relasjon til tingenes gjøren. Med inspirasjon fra Bruno Latour, har f. eks den svenske etnologen Wera Grahn interesseret seg for de transformasjons- og stabiliseringsprosesser som særlig museene bedriver for at tingene skal kunne framstå som sannheter, gjennom begrepet om *museale fakta* (Grahn 2006).

Når gjenstandene må gjennom en særskilte prosesser for å bli til fakta, hva var de før dette? Var gjenstandene falske, var de løgnaktige og kunne de fortelle skrøner om den fortida de hadde opplevd? Og hva med dagens gjenstander, har de jugekraft eller er de sannferdige?

Denne sesjonen fokuserer på de kulturhistoriske fagenes omgang med tingene/gjenstandene/føremålen – og diskuterer hvordan disse inngår i et større arbeid med å etablere kunnskap. Hvordan kan fokus på praksiser, prosesser og relasjoner bidra til forståelse for hvordan ting blir forstått som henholdsvis fakta og/eller fiksjon?

Vi inviterer innlegg som fokuserer på hvordan gjenstander inngår i kunnskapsproduksjon – hvordan de gjøres til fakta og hvordan de gjøres som fakta. Det er også velkomment med innlegg som problematiserer teknologier i bruk for å gjøre gjenstandene stabile og egnede som fakta.
156 - Mapping the Fields: The Geography of Knowledge Production

10. Gjenstandsskrøner: Å gjøre fakta med ting

Kristina Skåden¹

¹ Universitetet i Oslo, Insitutt for kulturstudier og orientalske språk, Oslo, Norge

Abstract: This paper explores how spatial humanities enable and (re)make analyses of knowledge production by investigating Norwegian fieldworkers in the 19th and 20th century. Can knowledge production be mapped? Can digital mapping produce knowledge production?

By employing a spatial humanity approach, the aim of the paper is twofold. Firstly, to contribute to debates about how the proliferation of the digital is implicated in knowledge production, and making of facts in the Humanities. It is particular concerned with the relation between mapping and historical archive material. In recent years the generous concept Digital humanities, and more specific Spatial Humanities, have opened new possibilities – with epistemological and ontological implications.

Secondly, the paper aims to explore histories of knowledge production by spatial thinking. For centuries the practice of doing fieldwork has been an essential part of research in the humanities. As a method of collecting research material through, observation and recording vernacular experiences, the practice is a central part of the history of scholarly knowledge production in the humanities. In this paper I explore knowledge practices and networks of Norwegian fieldworkers in the 19th and 20th century, by applying different map functions: Key questions are: How to we approach a “fieldwork landscape”? How can the zigzagging path of scientists and events be transformed into maps visualizing the fieldworks real geography, and the metaphoric landscape? How may digital maps serve as “analytic tools” that allows us to notice novel features of different fieldworks?

157 - Culture that matters

10. Gjenstandsskrøner: Å gjøre fakta med ting

Anne-Sofie Hjemdahl¹

¹ Statens vegvesen
Abstract: Culture that matters

Hvordan har kultur – og kulturavspolitikk blitt utformet? Etter hvert finnes det en del kunnskap om kulturmnevernets historie i Norge, mens det er mindre kunnskap om hvordan kulturminnepolitikk utformes og gjøres relevant i det statlige byråkratiet.


I dette paperet vil jeg særlig fokusere på hvordan et såkalt miljøtema som kulturhistorie, kulturmiljø og kulturminner er blitt skrevet fram, formet og gjort relevant gjennom denne politiske teknologien – konsekvensanalysen - slik den er blitt utformet gjennom en tredveårsperiode innen samferdselsområdet. Hvordan er kulturhistorie og kulturmiljø blitt formet som fakta? Hvordan er kulturhistoriske forhold blitt begrepsfestet, tallfestet og verdisatt, og hvordan har de kulturhistoriske analysene virket inn i politikkutforming?

158 - The truths about folk dress (in museums)

19. Living with fashion, dress and textile. What accounts of an old subject in new research areas

Bjørn Sverre Høl Haugen¹

¹ Anno museum

Abstract: «Det er ikke grenser for hvor langt multikulturister er villig til å gå i historieforfalskning for sin agenda. At vedkommende som formidler dette er tilknyttet Kongsvinger Museum er skremmende.» Dette er et sitat fra nettdebatten etter at Kongsvinger museum åpnet utstillingen «Solør-hijab» som handlet om hodeplaggbruk for kvinner i Solør-Odal på 1800-talet og dagens bruk av hijab i Norge. I dette innlegget
bruker jeg denne utstillingen og responsen på den som et eksempel på sannheter om draktbruk i Norge. Flere debattanter beskyldte museet for å fare med løgn om gjenstandene sine, og som kurator ble jeg beskyldt for å komme med latterlig, patetisk og forkastelig sprøyt.

Hva var det som trigget disse utropene om løgn og historieforfalskning? Og hvilken rolle spilte gjenstandene i diskusjonen?

Jeg setter dette opp mot et annet eksempel, fra Slovackó, den slovakiske delen av Moravia i Tsjekkia. Der analyserer jeg hvordan folkedrakter bruker under den årlige vinfestivalen i byen Uherské Hradiště.

I begge eksemplene fokuserer jeg på to forhold: gjenstandenes rolle som sannhetsvitner og museenes rolle i å produsere disse sannhetene om gjenstandene.
Health Matters

Kristofer Hansson¹, Rachel Irwin¹, Maria Johansson²

¹ Department of Arts and Cultural Sciences, Lund University, Sweden
² Study Programme for Culture, History and Philosophy, Åbo Akademi University, Finland

Abstract: Ethnological and folkloric research has a long tradition of exploring issues within medical landscapes. These include, but are not limited to: cultural beliefs around long-term illness, explanations of health and healing, the ways in which society’s controlling mechanisms work across bodies, and how modern biomedicine provides new cultural perspectives on our internal bodies. In this session we are interested in papers that present ongoing ethnological and folkloristic research based on the medical field in the broadest sense. These may be empirically grounded papers, or more theoretical and methodological reflections. The session will take stock of the current state of ethnological and folkloristic research regarding health, illness, healing and the body. Participants will discuss questions such as: In what empirical fields are we working? Into what additional fields should expand our research? What methodological or theoretical trends are we seeing? What role does ethnological and folkloristic research play in the emerging field of medical humanities? How do we work with/within healthcare? How do we participate in interdisciplinary research on healthcare, and with disciplines that have different empirical orientations? What are good examples of a more integrative humanities? Through the session, we wish to make visible and strengthen the ethnological and folkloristic research in the Nordic region dealing with health and medicine, and to create a stronger network of researchers in the field of medical humanities.
159 - ‘Critical places’ as a method to ethnographically study health, body and accessibility

12. Health Matters - Culture, Health and Body in Medical Humanities

Kristofer Hansson¹

¹ Institutionen för kulturvetenskaper, Lunds universitet, Sverige

Abstract: This is a conceptual paper trying to present and develop the concept of “Critical places” and how it can be used when studying the everyday experience of living with long-term sickness or/and disability. I developed the concept a couple of years ago in a chapter about young men living with asthma and allergy (2007). The concept analyse the duality of both physical risk and social benefit and how they can collide in one specific place and create a bodily situation were the individual need to act. “Critical places” focus on the phenomenological thought about doing and what happens in the specific situation, in this way the concept can also be seen as an ethnographic method. As a more theoretical concept “critical places” can be used for a hermeneutic analise of risk-taking, hiding from stigma, identity formation, power relations in a specific place, highlight limitations of accessibility and so on. I have also used the concept in a couple of chapters concerning disability (Hansson 2009, Hansson 2013, Alftberg, Apelmo & Hansson 2016). The concept have also been used by Cridland (2017) in here ethno-graphic study of eating communities and by Hagen (2012) in his study about people living with Huntington’s disease. In this paper I will develop the concept with my new research project about limitations of accessibility for people living with disability.

160 - Digital Health Technologies in Sweden: (new) patient-healthcare professional relationships and (new) discourses on patients and healthcare professionals

12. Health Matters - Culture, Health and Body in Medical Humanities

Johan Hallqvist¹

¹ Umeå University, Department of Culture and Media Studies

Abstract: The Swedish government has a vision to, by 2025, be the leading country in the world in digitalisation and eHealth to make the healthcare sector more cost effective and to guarantee its citizens a good and equal health and welfare. Accordingly, there is an increasing interest in developing and integrating digital health technologies such as
cameras, wearable technologies, robots and artificial intelligence in order to both improve patients’ health and the healthcare professionals’ working conditions.

In this presentation I present (new) patient-healthcare professional relationships and (new) discourses on patients and healthcare professionals due to digital health technologies in Sweden. First, I discuss ethical implications for patients when using digital health technologies: active and (over)sharing patients, ambivalent friends, and service/ceillance and service/able(d) subjects. Second, I discuss the question of healthcare professionalism when introducing virtual healthcare professionals (eg. virtual physiotherapists) through bots and avatars: how the virtual professionals are embodied, how they embody professionalism, and how this affects the physical healthcare professionals. My presentation connects to several ethnological fields such as health, work life, body and human-object relationships.

I adopt Deborah Lupton’s understanding of digital health technologies as sociocultural products located within pre-established circuits of discourse and meaning. In other words, these technologies need to be understood as integrated in the sociocultural context where they are developed and integrated. Therefore, I argue that the use of digital health technologies and the turn to personalised healthcare in Sweden can be understood as a neoliberal logic with active patients and a deregulated healthcare sector.

161 - Folk Culture at the Interface between Emerging Public Health Care and Older Forms of Healing in the Nineteenth Century Anders

12. Health Matters - Culture, Health and Body in Medical Humanities

Anders Gustavsson¹

¹ University of Oslo, Norway

Abstract: This study is regionally demarcated to two West Swedish islands, examining how state-employed district physicians, along with pharmacists and trained midwives, became established in rural Sweden in the nineteenth century. Up until the early nineteenth century state physicians, pharmacies, and midwives had only been found in the towns. When doctors, along with pharmacists and midwives, were stationed in the countryside, they had to bring about a cultural change. This meant that they had to gain the confidence of the rural population and replace the unqualified folk healers, or initially at least provide an alternative to them. It is this process of cultural adaptation that this essay concentrates on. It is a study of encounters between qualified and unqualified healers. An important question is how the rural population handled and perceived dif-
ferent illness situations. This requires studying both those who had the task of delivering health care, whether they were trained or not, and those who received the care, that is, the country people. The development was thus that what doctors called quackery was widespread in the middle of the nineteenth century but had almost ceased by the end of the 1890s. That is how long it took for the doctors to gain the confidence of the common people through their efforts and their enlightenment. They could then be consulted as a rule in cases of illness, thus largely taking the place of folk healers. This radical cultural change had parallels in Norway.

Keywords: folk healing, midwives, cultural adaptation, physicians, pharmacy.

162 - The competence to listen

12. Health Matters - Culture, Health and Body in Medical Humanities

Georg Drakos¹

¹ Narrativ Etnografi, Stockholm.

Abstract: The competence to listen

Georg Drakos, Stockholm.

What role can ethnological and folkloristic research play in the emerging field of medical humanities? This paper has much in common with the growing field called narrative medicine, with its focus on further development of “listening”, as a crucial professional competence in healthcare. I ask: how can folkloristic research with its traditional focus on everyday oral narration contribute to methodology in that field? I draw from a performance-oriented perspective to discuss a model for further development of the professional skill to listen. The model should not be confused with a manual. I have developed the model during my research in a project that was part of The Swedish Arts Council’s initiative on “Arts for the Elderly” and at present I am testing it in a pilot study which is a regional initiative called “Rehabilitation with Arts”. The application of the model is based on mutual knowledge exchanges between different professional practices.
163 - "Vad har tanten på armen?" - Det synliga, dolda och osynliggjorda i sjukdomsberättelser om diabetes typ 1

12. Health Matters - Culture, Health and Body in Medical Humanities

Maria Johansson

1 Nordisk folkloristik, Utbildningslinjen för kultur, historia och filosofi vid Åbo Akademi, Åbo, Finland


Sjukdomsberättelser diskuteras som kulturprodukter, vars dramatiska uppbyggnad kan förklaras med de narrativa former som står till buds i det sammanhang de berättas (jfr Frank 1995 & Drakos 2005). Syftet är att med avstamp i det som döljs och osynliggörs i sjukdomsberättelser belysa synen på kropp, skam, identitet, sjukdom, hälsa och ohälsa. För att exemplifiera används intervjuer med fokus på upplevelsen av diabetes typ 1, som har gjorts inom ramen för en pågående doktorsavhandling om berättelser om diabetes typ 1 vid ämnet nordisk folkloristik vid Åbo Akademi i Finland. Citatet i rubrikens, "Vad har tanten på armen?", är hämtat ur en intervju med en intervjuperson som i en mataffär möts av ett barns reaktion på den glukosmätande sensor hon bär på armen, och barnets fråga som följs av moderns reaktion. I presentationen blir görandet av det dolda och osynliga i samband med sjukdomen centralt, vilket leder till diskussioner om bland annat kropp, identitet och normalitet.

Nyckelord: Diabetes typ 1, Berättelse, Sjukdomsberättelse, Personlig erfarenhetsberättelse, Upplevelse, Kulturanalys, Kropp, Sjukdom, Skam, Hälsa, Ohälsa, Normalitet, Identitet, Preformativitet, Makt, Tystnad, Osynliggörande

164 - Medical Humanities – potent complement or permanent opposition?

12. Health Matters - Culture, Health and Body in Medical Humanities

Haris Agic

1 Stockholm City Council
Abstract: The cultural perspectives have long been marginalized from biomedical discourse and healthcare practices. They still are. This discrimination is, no doubt, the very reason why Medical Humanities’ modus operandi tends to gravitate towards being critical rather than being of use for healthcare practices. Studying healthcare practices is essential for understanding their logic and culture. However, to prioritize that to the point where any contribution to healthcare practices is rendered detrimental would be rather reckless waste of competence. Yet, more often than not, this seems to be the case.

Striving to join sides with medicine is at least difficult for many of us. I ask: why? While being critical is indispensable, is it always good? From Biopolitic via Posthumanism to Anthropocene – the epicenters of critique are growing, getting more sophisticated and are exerting increasing influence on the broad field of cultural sciences. And I can’t help but wonder: Is there a risk that the critique reflects a dominant discourse within a particular field of power, not so different from Bourdieu’s *Homo Academicus*, where everyone’s social position strongly correlates to his/her ability to play the game, walk the walk and talk the talk? We should at least be able to negotiate this. For, “[t]he point is to make a difference in the world, to cast our lot for some ways of life and not others. To do that, one must be in the action, be finite and dirty, not transcendent and clean” (Haraway 1997: 36).

165 - From medical humanities to global health humanities: a Swedish case study.

12. Health Matters - Culture, Health and Body in Medical Humanities

Rachel Irwin¹

¹ Lund University

Abstract: Every May representatives from the World Health Organization’s 194 Member States meet at the World Health Assembly (WHA). Here they take formal decisions on the WHO’s policies, workplan and budget. The event is also attended by NGOs, the private sector, and even members of the public. The WHA is characteristic of secular ritual: the proceedings are opened with a great deal of ceremony and within the negotiations themselves, much attention is paid to rules of procedure and the structure of speeches, as if delegates are following a global health liturgy. This paper examines the World Health Assembly from a Swedish perspective. How do Swedish actors prepare for the WHA at home? What are Sweden norms and values vis-à-vis global health? How do these norms and values guide the way Swedish actors perform diplomacy at the WHA? The paper is based on ethnographic and archival research. Theoretically, it draws upon theories of political rituals and performance.
While grounded in a specific set of social and diplomatic relations, this paper also opens up a wider discussion on the emerging field of Global Health Humanities. In addition to ethology, how do different disciplines, including but not limited to, history of medicine, anthropology, philosophy, literature, and ethics, engage with Global Health? What is the current and potential role of humanities research in addressing key global health challenges, such as antimicrobial resistance or harnessing ‘big data,’ or in contributing to the Sustainable Development Goals.
Reflexivity and Beyond: Community Based Research and the Insider Position as Means to Enhance the Relevance of Ethnographic Research

Evelina Liliequist¹, Christine Bylund¹

¹ Department of Culture and Media Studies, Umeå University, Umeå

Abstract: A crucial part of ethnological methodology is the emphasis on the researcher as an interactive part of the field as well as a producer of knowledge. In this session we aim to examine the ways in which ethnologists integrate and account for positions as researchers and/or community members, and what impact this has on the understandings of knowledge production validity and credibility. How does this impact the understanding of ethnographic researchers as active catalysts in the research process within the field itself? What questions does it raise around the perceived dichotomy of distance and closeness and its impact on achieving validity and credibility in ethnographic research? We propose a further discussion on the potentials, pitfalls and possibilities that the insider position gives to the ethnographic fieldwork and ethnological knowledge-production.

Drawing from our experiences as doctoral researchers having shaped our research design and methodology in dialog with the respective communities we belong to and intend to study, the LGBTQ and disability community, we argue that our insider position demands that we work ethnographically with a heightened awareness of ourselves and our interest beyond the notion of mere reflexivity. We believe that this outlook in our research is a vital tool to develop and strengthen the significance and relevance of ethnological research in a world of marginalisation as well as increased suspicion around science, academic work, and knowledge production.
166 - Insider, outsider eller nånstans mittemellan? Skiftande forskningspositioner och föreställda gemenskaper i ett fält som forskaren själv är del av.

27. Reflexivity and beyond: Community based research and the insider position as means to enhance the relevance of ethnographic research

Evelina Liliequist¹

¹ Department of Culture and Media Studies, Umeå University, Umeå

Abstract: During my teens while I was living in Skellefteå, a small city in the north of Sweden, I often felt like “the only gay in the village” because I lacked LGBTQ role models in my local context. The social networking site Sylvia - for girls who like girls, therefore, represented a significant link to the outside world and others who, like me, tried to create an LGBTQ identity. My dissertation project originates from these personal experiences. In several of the interview situations, I have thus had an insider position based on the perception of likeness based on shared experiences of place, identity, social media and queer life experiences in northern Sweden. There are many links between my own and the informants’ stories about their lives where social media have had significance, but in many respects, our experiences are widely different. Instead I have found myself in an outsider position without prior knowledge or personal experience of using the same social media platform as my informants’.

My research position in the field has thus varied. Sometimes I have been positioned as an insider, other times as an outsider and sometimes in between the in / outsiders position. In my presentation, I will discuss experiences from these various research positions during field work, and the different reflexive approaches they have offered. I also want to discuss possible meanings of imagined communities based on shared experiences, in this case an LGTBQ identity, to establish trust and gain access to the field. But also, what it can mean when such an imagined community makes divergent interpretations of the interview somewhat threatening.

167 - Doing research in a small community: Feelings of belonging and non-belonging in the kink community

27. Reflexivity and beyond: Community based research and the insider position as means to enhance the relevance of ethnographic research

Johanna Pohtinen¹

¹ European Ethnology, University of Turku, Helsinki, Finland
Abstract: When I tell people who identify as kinky that I study kink communities, I often receive cheerful encouragement and people offer to tell me their stories. Usually the stories are about how through being able to express their kinkiness they have been able to find peace of mind. Their tone is often celebratory and their stories aim to clear kinky sexuality of its dubious reputation, which is understandable since kinky sexuality is often stigmatized in our society. The kink community in Finland includes for example different kinds of fetishists and BDSM practitioners and is realized for instance in registered kink organizations. The organizations provide the practitioners with events, which function as safe spaces for the likeminded.

In this presentation I discuss the factors that contribute to the sense of solidarity in the kink community and the ways I have chosen to do ethnography on this somewhat sensitive topic: how do I ensure that not only the celebratory voices are heard.

My data consists of themed writings, interviews and participant observation in kink events. The research topic arises from my own participation in the kink community and thus it is important to discuss and reflect on the researcher’s position.

The data and this presentation are part of my ongoing study for my PhD dissertation “The Kink Community in Finland. Affect, Belonging and Everyday Life”.

168 - Dirty ethnography: Possibilities and limitations of navigating research, desire and dis/ability in the Swedish welfare state with the use of auto-ethnographic writing

27. Reflexivity and beyond: Community based research and the insider position as means to enhance the relevance of ethnographic research

Christine Bylund1

1 Umeå University, Dept of Culture and Media Studies, Umeå, Sweden

Abstract: Auto-ethnography has been described as a practice that positions the researcher clearly as both body, experience and mind in a text (cf. Davies, Ellis) Ethnologist have argued that auto-ethnography is a powerful tool in allowing researchers to explore their own positions (cf. Liliequist, Ehn). However, auto-ethnography can also be understood as a “dirty” research practice (cf. Silow Kallenberg, Jauregi) in the way that it challenges notions of distance and validity and has the possibility to center the researcher as an all-encompassing object and subject of the research.

In this presentation, drawing from my PhD project in ethnology currently entitled
“Anachronic living conditions: Stories of time, possibilities and desires in the changing Swedish welfare” I seeks to explore how understandings of possible and impossible desires and relationship formations are constructed in stories from people with dis/abilities in need of support from the Swedish welfare state, and how the use of auto-ethnography and a situated research position offers ways to problematize this from an insider position.

What are the possibilities and limitations of auto-ethnographic methods if the position of the researcher in the field is that of an insider? What effects can this have on the epistemic understandings of ethnographic work as one of distance and closeness? What does it demand of me as a researcher in terms of vulnerability and what does it offer in terms of control? By exploring these questions, I wish to deepen and problematize notions of auto-ethnographic writing and knowledge production from an insider position.

169 - Autoethnography in Action: Studying Live Action Role-Playing Games with an Insider Perspective

27. Reflexivity and beyond: Community based research and the insider position as means to enhance the relevance of ethnographic research

Carolina Renman

1 Åbo Akademi University, Folkloristics, Åbo, Finland

Abstract: In my research I am studying live action role-playing games (also known as larps). Live action role-playing games are events where participants acts as a fictive character and interacts with other participants’ characters in a fictious universe. There is no manuscript that is to be followed, like in a theatre play, instead everything that happens is improvised on the spot. This renders live action role-playing games to be participatory by nature: one has to be an active participant, to be a passive viewer is impossible.

The larp scene is a field I have been a part of for several years. Apart from my research I also attend larps on my spare time, larpers have a view of what kind of larps I like attending and I am a member of an international larp writer organization. I thus have an insider perspective to the larp scene. I think this is an advantage in my research, since a lot at larps happen in the heads of the players. By being an insider I get the same experiences and emotions as the larpers during my field work, and I have therefore decided to use the means of auto-ethnography in my research.

My paper will focus on using auto-ethnography as a means of studying larps: what pos-
sibilities does it give? Are there any downsides? How can an insider perspective and autho-ethnography strengthen research and knowledge about live action role-playing games?

170 - The embodied choreography of the in-outside position

27. Reflexivity and beyond: Community based research and the insider position as means to enhance the relevance of ethnographic research

Erika Lundell¹

¹ Linnéuniversitetet, Gender Studies, Växjö, Sweden

Abstract: This paper is grounded in the experiences from my field work during my PhD project. My dissertation (Lundell 2014) investigates live action role-playing games (larps). During the first years of the PhD project I took part in several live action role playing games and followed players in game and off game. I had an insider position in the sense of being a live action role player myself, but I also felt like an outsider, as I had been away from the scene for a long time, now “coming back” but with other eyes. This position can be seen as hybrid. In this paper I will describe my different positions in the community and discuss what kind of different knowledges that could be gained from the possibility of taking different angles, as insider, as outsider, as both or neither.

This will be related to ethnological discussions on reflexivity and postcolonial understandings of “nativeness”. What does it mean to be a researcher and “pass” as a larper/part of the community? This paper will further discuss the different positions that can occure as an “insider” and take into consideration how several different positions or roles can be present in the researchers body at the same time. What kind of knowledge will be possible when this is taken into account? What problems might occur? What does it mean to be able to embody different positions related to a community? And how is this move between different positions choreographed by the researcher?
171 - Respondent and Their Memory as an Important Source of Information in Moravian Viniculture

27. Reflexivity and beyond: Community based research and the insider position as means to enhance the relevance of ethnographic research

Eva Jourová

1 Department of European Ethnology, Masaryk University, Czech Republic, Brno

Abstract: Although respondents and their memories are a significant source of information in ethnological research, it is crucial to use this information carefully. A collective memory can be useful in constructing our history, especially the history of certain groups or traditional phenomena. Winemaking has a long history and it is a part of traditional culture. Contemporary trends of winemaking quite often refer to the traditional ways of winemaking. Many changes were passed in the Czech society during the 20th century. These changes were of different origin and touched the agriculture as well as people’s lives. From the ethnological point of view the most important changes were political and social. These changes sometimes divided the Czech society, and also some of changes had an influence on traditional viniculture. There still are contemporary witnesses of some of these changes. These people have been engaged in winemaking for the most parts of their lives (winemaking being either their hobby or job). Therefore, it is very important to detect such people and to record the authentic memories in order to preserve Moravian viniculture.
Lizette Gradén¹, Tom O’Dell²

¹ Lund University, Division of Ethnology
² Lund University, Division of Ethnology

Abstract: 2018 is the “European Year of Heritage” by the European Commission. As part of this celebration of heritage, the commission encourages the citizens of the EU to, “reflect on the place cultural heritage plays in our lives”. The objective of this panel is to do that by placing the concept of heritage, and how it is used, into a critical cultural perspective. Many of the groundbreaking texts that are still commonly referred to in heritage studies date to the mid 1990s or earlier. Reflections made by Barbara Kirshenblatt-Gimblett, Barbro Klein, David Lowenthal and others, still inform our understanding of heritage. From these scholars we have learned that heritage involves processes through which the past is re-framed to meet the needs of the present. Heritage, after all, “is made, not found” as Kirshenblatt-Gimblett argued (1998).

It’s hard to disagree. However, much has happened in the world since the 1990s. What new perspectives on heritage have developed, or need to be developed? In what ways have contemporary political processes, neoliberal market forces, and identity politics of the 21st century affected understandings of heritage? Has this changing context affected the manner in which people invoke heritage and allow it “to play out in their daily lives” to paraphrase the European Commission’s words above?

This session invites papers (in English as well as the Scandinavian languages) that address aspects of tangible, intangible and natural heritage, and which strive to push the concepts in new directions.
172 - Why Swedishness Matters in Argentina: Exploring Heritage Through the Concept of Colonality

28. Rethinking Heritage and Why it Still Matters so Much

Jenny Ingridsdotter¹

¹ Institutionen för historia och samtidsstudier, Södertörns högskola

Abstract: This paper will draw on empirical material from the Swedish community in northern Argentina in order to address how Swedish emigration, as well as the concept of heritage, can be explored in relation to the concept of coloniality. This material was gathered during an ethnographic fieldwork in the towns of Oberá and Posadas, Misiones, in 2017. The 19th and early 20th century was a time of colonial settlement policies in Argentina. This meant that European immigrants were settled in various regions in order to push back the indigenous populations and expand the agricultural nation state. As part of this, Swedish emigrants settled in the province of Misiones where they made a living out of agriculture. In this paper I will discuss the role that Swedishness plays in the interviewed Swedish descendant’s everyday life in Misiones and how heritage is made through narratives and material structures such as artifacts and buildings. Why, and how, do Swedishness matter and what role does the history of colonial settlement play in this process of heritage making? I am particularly interested in what happens when the theoretical concept of heritage is paired with the theoretical concept of coloniality. In which ways can the combination of these concepts help to deepen the analysis of how the historical background of colonial settlement characterizes inclusion and exclusion in the heritage making process of the Argentine Swedish community today? The discussion will also explore whether this combination provides a fruitful intersectional approach to the study of heritage making.

173 - Norwegian-American migration heritage as instrument for regional tourism development in Southern Norway. Between tourism policy and local identity

28. Rethinking Heritage and Why it Still Matters so Much

Sarah Holst Kjaer¹

¹ Dep. of Ethnology, History of Religions and Gender Studies, Stockholm University. Sweden
Abstract: Fun! Is the the word which a local community in Southern Norway brands its Norwegian-American heritage tourism destination with. The local migration heritage: travelling back and forth as service workers over the Atlantic Ocean to New York City between 1900-1960, bringing back ship-loads of pastell coloured interiors, plastic, chrome and vintage cars, today creates a special place of contrast between first-wave American consumer goods and the rural landscape on the peninsular of Lista in Southern Norway.

This presentation will discuss how the small community and its dedicated local culture-volunteers transform migration history and identity into heritage tourism experiences and events.

How is the annual migration festival and parade undertaken? How is the local town organised into a tourism experience event? What does 'culture heritage management’ look like in a rural, Scandinavian, context?

The presentation will draw upon a fieldwork material collected between 2016-2018 in the small town of Vanse, Norway. Here several local entrepreneurs within the experience and service industries was interviewed about their views on and practices around establishing sustainable heritage tourism aimed both towards local tourists and an American 'home-coming’ market.

The study suggests that regional development policy, which supports local rural communities in becoming sustainable through cultural heritage tourism, may be a good idea when aiming at creating unique experiences and making a profit in the regional economy. Still, local communities with a strong sense of heritage identity, may have difficulties transforming ’themselves’ into performative experience products competing on a global scale.

174 - New townscape, creating pastness and reframing identity

28. Rethinking Heritage and Why it Still Matters so Much

Vilhelmina Jonsdottir

1 University of Iceland

Abstract: Selfoss, a small municipality in southern Iceland, is introducing a plan for a new “historical” town centre. The proposed plan includes a cluster of 31 buildings, all recreations of older wooden structures in Iceland, recognised as significant for the
country’s architectural history. All of the buildings, which were originally located in various parts of Iceland, have at some stage been destroyed, either by fire or demolition.

The paper introduces a case study based on in-depth interviews. The research interrogates different perspectives voiced by stakeholders and locals focusing on conceptualizations of cultural heritage, authenticity, and how historical design is used to create a new townscape aimed at effecting a sense of pastness for the benefit of the local population, business and tourism. The paper discusses if and how a sense of pastness can be created with replicas of historic structures, i.e. where the age of the structures is not the focus point but rather the age-value and the quality of being (of the) past. One of the key factors in creating a sense of pastness is the audience’s perception of the past. The interviews indicate the importance of the planned reconstruction to be consistent with the audience’s imagination of the past to be rendered believable, i.e. to be in line with common history knowledge and in accordance with the stereotypical image of the past. Consequently, creating a sense of pastness fails if these requirements are not met.
Stad och land

Lars-Eric Jönsson¹, Håkan Jönsson¹

¹ Lunds universitet


32. Stad och land

Susanna Rolfsdotter¹

¹ Institutionen för kulturvetenskaper, Göteborgs Universitet


32. Stad och land

Owe Ronström¹

¹ Institutionen för kulturantropologi och etnologi, Uppsala Universitet, Campus Gotland

**Abstract:** Relationen mellan land stad är en av de centrum-periferi-relationer som konstituerar dagens samhälle. I mitt paper granskar jag en av de tankefigurer som denna relation utgår från och vilar på: avlägsenhet. Utifrån iakttagelsen att avlägsenhet består
av avstånd i rum och tid i lagom proportioner och därför är uttryck för en ojämlik relation mellan två platser, diskuterar jag hur avlägsenhet byggs och vidmakthålls språkligt/diskursivt, som föreställning, genom specifika rumsliga och tidsliga förflyttningar samt genom fysisk infrastruktur, som transport och telekommunikationssystem, avloppssystem mm.

Avlägsenhet är på flera sätt beroende av den kontrastiva relationen till det nära. ”Likhet är närhet/olikhet är avstånd” hör till de primära positionella metaforer som ger mening och innebörder till läge och riktningar i västerlandets mytiska geografi. Skillnad och avstånd blir aspekter på samma fenomen


177 - Local Pride: The politics of belonging of Pride festivals beyond the metropolis in Sweden

32. Stad och land

Anna Olovsdotter Lööv¹

¹ Lund University, Lund, Sweden

Abstract: Who is supposed to feel at home at a Pride festival?

The last 7 years have seen the birth of approximately 50 new Pride festivals in Sweden. Pride festivals are now not only being organized in big cities, but also in small towns and rural areas.

In dominant (albeit also critically questioned) narratives rural areas are places to escape from, and being queer in the countryside is described as fraught with difficulty. But research on the everyday lives of rural LGBTQ people instead illuminates different strategies and ways of living as an LGBTQ person in different rural areas.
Most studies on the LGBTQ movement focus on the visibility of LGBTQ communities in metropolitan areas. In my postdoc project I’m interested in LGBTQ activism in locations beyond the metropolis, specifically the organization of local Pride festivals.

Based on an ethnographic multi-site study of Pride festivals in non-metropolitan settings in Sweden, including interviews with Pride organizers, I focus on “the politics of belonging” of Pride festivals. In this presentation I reflect upon dominant local belonging, urban narratives of Pride, and “hierarchical readings” of LGBTQ identity, rurality and belonging in relation to Pride festivals beyond the metropolis in Sweden.

178 - Grön livsstil som upplevelseprodukt: förankring, försäljning och förvaltning bland landsbygdens livsstilsföretagare

32. Stad och land

Carina Sjöholm¹

¹ Lund University, The Department of Service Management and Service Studies, Helsingborg

Abstract: ”Hur klarar man livet som idealist och självförsörjande småbonde i det moderna och entreprenördrivna Sverige” undrar en av Sydsvenskans journalister i samband med att han kommit över en ny utgåva av Bondepraktikan samtidigt som tv-programmet Mandelmanns Gård har nypremiär (14/1 2018).

Utgångspunkten för denna presentation är en studie om landsbygdens livsstilsentreprenörer, dvs. småskalig verksamhet med betoning på besöksträdgård och gårdshandel. Det sätt att bo, leva och arbeta, som Mandelmanns exemplifierar, har kommit att bli en del av en upplevelse för entreprenören såväl som besökaren. Drömmen om livet på landsbygden används ofta diskursivt i retorik kring landsbygdsutveckling såväl som inom turismnäringen. Landsbygdsturismen har en lång historia och mångsyssleri är karaktäristiskt för den här typen av småföretag. Vad som kan definieras som nytt är att den livsstil som dessa företagare iscensätter blir attraktiv i sig och del i regional marknadsföring.

Studien omfattar landsbygdsföretagande där trädgård är basen i en ”grön” upplevelseprodukt. Företagarna tillhör en traditionell landsbygdsnäring, och en del driver lantbruk, odling eller plantskola som gått i arv i generationer. Flera är dock inflyttade, och kan betraktas som livsstilsmigranter. Vad de har gemensamt är en betoning på den egna livsstilen som ett val, och en underbetoning på ekonomiska motiv. De verkar mot
en turismnäring och människors föreställningar om ”det godaivet på landsbygden” och har öppnat nya marknader genom att markera sin rurala livsstil som traditionell och ursprunglig. Dessa marknader har tagit sig nya uttryck, inte minst medialt via livsstilsmagasin och tv-program som exempelvis Mandelmanns Gård.

179 - Rural moral i initiativ för norrländsk landsbygd

32. Stad och land

Anna Sofia Lundgren¹

¹ Umeå universitet, Institutionen för kultur- och medievetenskaper, Umeå, Sverige

180 - Öppen diskussion om nordiskt nätverkande/Open discussion on Nordic networking

39. Other / Free

Blanka Henriksson¹

¹ Åbo Akademi, Finland

Abstract: Vid ett seminarium vid Svenska litteratursällskapet (SLS) i Helsingfors träffades etnologer och folklorister från olika nordiska universitet och arkiv för att diskutera nordiskt nätverkande. En av möjligheterna som lyftes fram i diskussionen var en gemensam plattform på internet som skulle binda ihop aktörer från de olika nordiska länderna och möjliggöra spridning av information. Ett annat förslag var gemensamma nordiska doktorandkurser/träffar.

Vi från Traditionsvetenskapliga nämnden (SLS), samt våra nordiska samarbetspartners, vill härmed bjuda in alla intresserade till en modererad diskussion om hur ett sådant nordiskt samarbete skulle kunna se ut.

Panel: Blanka Henriksson (ordförande), Barbro Blehr (SE), Tine Damsholt (DK), Valdimar Hafstein (IS), Kyrre Kverndokk (NO), Susanne Österlund-Pötzsch (FI)

At a recent seminar at the Society of Swedish Literature (SLS) in Helsinki, ethnologists and folklorists from different Nordic universities and archives came together to discuss networking between the Nordic countries. One of the suggestions that emerged from the discussion was a joint online platform that would connect people active within the field and facilitate communication and the spreading of information. Another suggestion was joint meetings and courses for PhD-students.

We, as members of the committee for ethnology and folkloristics at SLS, and our Nordic colleagues cordially invite all interested to participate in a moderated discussion on what kind of Nordic cooperation we would like to see realized.
### Authors

#### A

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjam, Maryam</td>
<td>134</td>
</tr>
<tr>
<td>Agic, Haris</td>
<td>164</td>
</tr>
<tr>
<td>Agnidakis, Paul</td>
<td>93</td>
</tr>
<tr>
<td>Ambjörnsson, Fanny</td>
<td>12</td>
</tr>
<tr>
<td>Andersen, Lene Vinther</td>
<td>35</td>
</tr>
<tr>
<td>Andersson, Malin</td>
<td>44</td>
</tr>
<tr>
<td>Arkhipova, Alexandra</td>
<td>1</td>
</tr>
<tr>
<td>Arvastson, Gösta</td>
<td>83</td>
</tr>
<tr>
<td>Ask, Jenny</td>
<td>27</td>
</tr>
<tr>
<td>Aslan, Devrim Umut</td>
<td>146</td>
</tr>
<tr>
<td>Asplund Ingemark, Camilla</td>
<td>85</td>
</tr>
<tr>
<td>Astapova, Anastasiya</td>
<td>3</td>
</tr>
</tbody>
</table>

#### B

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bjartmarsdóttir, Hrefna Sigríður</td>
<td>15</td>
</tr>
<tr>
<td>Bjærke, Marit Ruge</td>
<td>87</td>
</tr>
<tr>
<td>Björklund, Maria</td>
<td>60</td>
</tr>
<tr>
<td>Blaakilde, Anne Leonora</td>
<td>121</td>
</tr>
<tr>
<td>Blehr, Barbro</td>
<td>19</td>
</tr>
<tr>
<td>Bodén, Daniel</td>
<td>28</td>
</tr>
<tr>
<td>Breier, Dorothea</td>
<td>74</td>
</tr>
<tr>
<td>Brenna, Brita</td>
<td>77</td>
</tr>
<tr>
<td>Brodie, Ian</td>
<td>56</td>
</tr>
<tr>
<td>Broström, Ingela</td>
<td>131</td>
</tr>
<tr>
<td>Burchardt, Jørgen</td>
<td>113</td>
</tr>
<tr>
<td>Bylund, Christine</td>
<td>168</td>
</tr>
<tr>
<td>Bäckman, Maria</td>
<td>104</td>
</tr>
<tr>
<td>Bäckström, Åsa</td>
<td>143</td>
</tr>
</tbody>
</table>

#### C

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chalov, Ilya</td>
<td>4</td>
</tr>
</tbody>
</table>

#### D

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dankic, Andrea</td>
<td>32</td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Doronin, Dmitry</td>
<td>1</td>
</tr>
<tr>
<td>Drakos, Georg</td>
<td>162</td>
</tr>
<tr>
<td>Einarsson, Áslaug</td>
<td>139</td>
</tr>
<tr>
<td>Ekström, Simon</td>
<td>42, 67</td>
</tr>
<tr>
<td>Ellenberger, Íris</td>
<td>91</td>
</tr>
<tr>
<td>Engman, Jonas</td>
<td>103</td>
</tr>
<tr>
<td>Esborg, Line</td>
<td>153</td>
</tr>
<tr>
<td>Evensen, Kristin Vindholm</td>
<td>142</td>
</tr>
<tr>
<td>Fernstål, Lotta</td>
<td>39</td>
</tr>
<tr>
<td>Fjell, Tove Ingebjørg</td>
<td>40</td>
</tr>
<tr>
<td>Fleischhack, Julia</td>
<td>7</td>
</tr>
<tr>
<td>Fock, Eva</td>
<td>64</td>
</tr>
<tr>
<td>Franzén, Elin</td>
<td>66</td>
</tr>
<tr>
<td>Fredriksson, Cecilia</td>
<td>151</td>
</tr>
<tr>
<td>Frihammar, Mattias</td>
<td>9</td>
</tr>
<tr>
<td>Fröhlig, Florence</td>
<td>20</td>
</tr>
<tr>
<td>Gavrilova, Maria</td>
<td>1</td>
</tr>
<tr>
<td>Goršič, Ave</td>
<td>37</td>
</tr>
<tr>
<td>Gradén, Lizette</td>
<td>119</td>
</tr>
<tr>
<td>Griggio, Consuelo</td>
<td>147</td>
</tr>
<tr>
<td>Grønstad, Line</td>
<td>80</td>
</tr>
<tr>
<td>Gunnarsson, David</td>
<td>78</td>
</tr>
<tr>
<td>Gunnamark, Kerstin</td>
<td>54</td>
</tr>
<tr>
<td>Gustavsson, Anders</td>
<td>43, 161</td>
</tr>
<tr>
<td>Hafstein, Valdimar Tr.</td>
<td>139</td>
</tr>
<tr>
<td>Hagström, Charlotte</td>
<td>38</td>
</tr>
<tr>
<td>Hallqvist, Johan</td>
<td>160</td>
</tr>
<tr>
<td>Halskov Hansen, Lene</td>
<td>30</td>
</tr>
<tr>
<td>Hansen, Kjell</td>
<td>94</td>
</tr>
<tr>
<td>Hansson, Kristofer</td>
<td>108, 159</td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Harjumen, Catarina</td>
<td>17</td>
</tr>
<tr>
<td>Hedberg, Jonas</td>
<td>102</td>
</tr>
<tr>
<td>Hellesund, Tone</td>
<td>92</td>
</tr>
<tr>
<td>Helmersson, Linnea</td>
<td>100</td>
</tr>
<tr>
<td>Helmersson, Sara</td>
<td>28</td>
</tr>
<tr>
<td>Henriksson, Blanka</td>
<td>45, 180</td>
</tr>
<tr>
<td>Herd, Katarzyna</td>
<td>81</td>
</tr>
<tr>
<td>Hillén, Sandra</td>
<td>76</td>
</tr>
<tr>
<td>Hjemdahl, Anne-Sofie</td>
<td>157</td>
</tr>
<tr>
<td>Hjortfors, Lis-Mari</td>
<td>26</td>
</tr>
<tr>
<td>Hol Haugen, Bjørn Sverre</td>
<td>158</td>
</tr>
<tr>
<td>Hughes Tidlund, Ida</td>
<td>152</td>
</tr>
<tr>
<td>Hylten-Cavallius, Sverker</td>
<td>99</td>
</tr>
<tr>
<td>Hyltén-Cavallius, Charlotte</td>
<td>39</td>
</tr>
<tr>
<td>Hämeenaho, Pilvi</td>
<td>72</td>
</tr>
<tr>
<td>Högström, Karin</td>
<td>112</td>
</tr>
<tr>
<td>Hörnfeldt, Helena</td>
<td>84</td>
</tr>
<tr>
<td>Idvall, Markus</td>
<td>137</td>
</tr>
<tr>
<td>Ingridsdotter, Jenny</td>
<td>172</td>
</tr>
<tr>
<td>Irwin, Rachel</td>
<td>165</td>
</tr>
<tr>
<td>Jansson, Hanna</td>
<td>41</td>
</tr>
<tr>
<td>Johansson, Carina</td>
<td>96, 148</td>
</tr>
<tr>
<td>Johansson, Maria</td>
<td>163</td>
</tr>
<tr>
<td>Jonsdottir, Vilhelmina</td>
<td>174</td>
</tr>
<tr>
<td>Jourová, Eva</td>
<td>171</td>
</tr>
<tr>
<td>Juvonen, Tuula</td>
<td>90</td>
</tr>
<tr>
<td>Jönsson, Håkan</td>
<td>53</td>
</tr>
<tr>
<td>Kaasik-Krogerus, Sigrid</td>
<td>141</td>
</tr>
<tr>
<td>Kaijser, Lars</td>
<td>49</td>
</tr>
<tr>
<td>Kalda, Mare</td>
<td>150</td>
</tr>
<tr>
<td>Kalmre, Eda</td>
<td>127</td>
</tr>
<tr>
<td>Karaseva, Asya</td>
<td>18</td>
</tr>
</tbody>
</table>
Karlsson Minganti, Pia 130
Kirzyuk, Anna 1
Kjaer, Sarah Holst 173
Knuts, Eva 50
Kohne, Sara 128
Kollhøj, Jens Petter 145
Koskinen-Koivisto, Eerika 63
Kozlova, Irina 1, 2
Kuoljok, Kajsa 46

L
Lappi, Tiina-Riitta 129
León Rosales, René 22
Light, Nathan 125
Liliequist, Evelina 166
Lindelöf, Karin S. 144
Lindqvist, Beatriz 70
Lindqvist, Mats 28
Lindqvist, Yrsa 51
Lipai, Tatyana 11
Liu, Rui 58
Ljungström, Åsa 14
Lundberg, Dan 98
Lundell, Erika 170
Lundgren, Anna Sofia 179
Lundgren, Britta 132
Lyngø, Inger Johanne 52
Löfgren, Jakob 109
Lönnroth (n. Ask), Jenny 135
Lövkrona, Inger 133
Lööv, Anna Olovsdotter 177
Lützen, Karin Cohr 89

M
Marander-Eklund, Lena 82
Martin, Christopher 21
Meurling, Birgitta 13
Milkær, Lone Ree 88
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Momzikova, Maria</td>
<td>18, 36</td>
</tr>
<tr>
<td>Navumau, Vasil</td>
<td>3</td>
</tr>
<tr>
<td>Nehls, Eddy</td>
<td>120</td>
</tr>
<tr>
<td>Nikolaeva, Svetlana</td>
<td>57</td>
</tr>
<tr>
<td>Nilsson, Fredrik</td>
<td>138</td>
</tr>
<tr>
<td>Nilsson, Gabriella</td>
<td>110</td>
</tr>
<tr>
<td>Nilsson, Mats</td>
<td>65</td>
</tr>
<tr>
<td>Nygren, Göran</td>
<td>71</td>
</tr>
<tr>
<td>Nylund Skog, Susanne</td>
<td>69</td>
</tr>
<tr>
<td>O’Dell, Tom</td>
<td>119</td>
</tr>
<tr>
<td>Olsson, Pia</td>
<td>129</td>
</tr>
<tr>
<td>Orlova, Alexandra</td>
<td>5</td>
</tr>
<tr>
<td>Paduraru, Mircea</td>
<td>126</td>
</tr>
<tr>
<td>Petersson McIntyre, Magdalena</td>
<td>122</td>
</tr>
<tr>
<td>Pettersson, Helena</td>
<td>123</td>
</tr>
<tr>
<td>Pohtinen, Johanna</td>
<td>167</td>
</tr>
<tr>
<td>Pripp, Oscar</td>
<td>33</td>
</tr>
<tr>
<td>Radchenko, Daria</td>
<td>1</td>
</tr>
<tr>
<td>Ramanathan, Swaminathan</td>
<td>95</td>
</tr>
<tr>
<td>Raskladkina, Marina</td>
<td>149</td>
</tr>
<tr>
<td>Reme, Eva</td>
<td>118</td>
</tr>
<tr>
<td>Renman, Carolina</td>
<td>169</td>
</tr>
<tr>
<td>Resløkken, Åmund Norum</td>
<td>75</td>
</tr>
<tr>
<td>Rinke Bangstad, Torgeir</td>
<td>116</td>
</tr>
<tr>
<td>Rinne, Jenni</td>
<td>25</td>
</tr>
<tr>
<td>Ritter, Christian Simon</td>
<td>62</td>
</tr>
<tr>
<td>Robertsson, Marianne</td>
<td>111</td>
</tr>
<tr>
<td>Rolfsdotter, Susanna</td>
<td>175</td>
</tr>
<tr>
<td>Ronström, Owe</td>
<td>34, 176</td>
</tr>
<tr>
<td>Rossil, Helen</td>
<td>31</td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
</tr>
<tr>
<td>-------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Salomonsson, Karin</td>
<td>114</td>
</tr>
<tr>
<td>Salonen, Päivi</td>
<td>107</td>
</tr>
<tr>
<td>Saltzman, Katarina</td>
<td>115</td>
</tr>
<tr>
<td>Sandell, Karin</td>
<td>79</td>
</tr>
<tr>
<td>Silow Kallenberg, Kim</td>
<td>61</td>
</tr>
<tr>
<td>Sjöholm, Carina</td>
<td>178</td>
</tr>
<tr>
<td>Skåden, Kristina</td>
<td>156</td>
</tr>
<tr>
<td>Steel, Tytti</td>
<td>63</td>
</tr>
<tr>
<td>Steinrud, Marie</td>
<td>101</td>
</tr>
<tr>
<td>Stenius, Magnus</td>
<td>24</td>
</tr>
<tr>
<td>Ström, Kalle</td>
<td>59</td>
</tr>
<tr>
<td>Stureika, Stsiapan</td>
<td>140</td>
</tr>
<tr>
<td>Sund, Ann-Helen</td>
<td>45</td>
</tr>
<tr>
<td>Suomela, Jenni</td>
<td>106</td>
</tr>
<tr>
<td>Svensson, Lotta</td>
<td>28</td>
</tr>
<tr>
<td>Sitek, Martin</td>
<td>47</td>
</tr>
<tr>
<td>Söderlund, Tommy</td>
<td>148</td>
</tr>
<tr>
<td>Thorgrimsdottir, Sigrun Hanna</td>
<td>86</td>
</tr>
<tr>
<td>Titkov, Alexey</td>
<td>1</td>
</tr>
<tr>
<td>Tolgensbakk, Ida</td>
<td>155</td>
</tr>
<tr>
<td>Truchlik, Tomas</td>
<td>105</td>
</tr>
<tr>
<td>Vajanto, Krista</td>
<td>48</td>
</tr>
<tr>
<td>Vallström, Maria</td>
<td>28, 131</td>
</tr>
<tr>
<td>Vallström, Mikael</td>
<td>28</td>
</tr>
<tr>
<td>Vladimirova, Vladislava</td>
<td>97</td>
</tr>
<tr>
<td>Wall, Tora</td>
<td>16</td>
</tr>
<tr>
<td>Westvall, Maria</td>
<td>33</td>
</tr>
<tr>
<td>Willim, Robert</td>
<td>6</td>
</tr>
<tr>
<td>Winroth, AnnCristin</td>
<td>117</td>
</tr>
<tr>
<td>Wolanik Boström, Katarzyna</td>
<td>124</td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Wollin Elhouar, Elisabeth</td>
<td>28</td>
</tr>
<tr>
<td>Woube, Annie</td>
<td>144</td>
</tr>
<tr>
<td>Y</td>
<td></td>
</tr>
<tr>
<td>Young, Dr. Sheila</td>
<td>23</td>
</tr>
<tr>
<td>Yugai, Elena</td>
<td>8</td>
</tr>
<tr>
<td>Yugay, Elena</td>
<td>1</td>
</tr>
<tr>
<td>Z</td>
<td></td>
</tr>
<tr>
<td>Zackariasson, Maria</td>
<td>73</td>
</tr>
<tr>
<td>Zetterström Geschwind, Britta</td>
<td>136</td>
</tr>
<tr>
<td>Å</td>
<td></td>
</tr>
<tr>
<td>Ålander, Jonas</td>
<td>29</td>
</tr>
<tr>
<td>Årstad, Inger Christine</td>
<td>154</td>
</tr>
<tr>
<td>Ö</td>
<td></td>
</tr>
<tr>
<td>Öman, Kristina</td>
<td>10</td>
</tr>
<tr>
<td>Österlund-Pötzsch, Susanne</td>
<td>68</td>
</tr>
<tr>
<td>þ</td>
<td></td>
</tr>
<tr>
<td>Þórðardóttir, Silja Ósk</td>
<td>55</td>
</tr>
<tr>
<td>Č</td>
<td></td>
</tr>
<tr>
<td>Čeginskas, Viktorija</td>
<td>141</td>
</tr>
<tr>
<td>Last name</td>
<td>First name</td>
</tr>
<tr>
<td>---------------</td>
<td>------------</td>
</tr>
<tr>
<td>Adem</td>
<td>Aida</td>
</tr>
<tr>
<td>Adjam</td>
<td>Maryam</td>
</tr>
<tr>
<td>Adolfsdóttir</td>
<td>Margrét</td>
</tr>
<tr>
<td>Agic</td>
<td>Haris</td>
</tr>
<tr>
<td>Ambjörnsson</td>
<td>Fanny</td>
</tr>
<tr>
<td>Andersen</td>
<td>Lene</td>
</tr>
<tr>
<td>Andersson</td>
<td>Malin</td>
</tr>
<tr>
<td>Árnadóttir</td>
<td>Tóta</td>
</tr>
<tr>
<td>Aslan</td>
<td>Devrim</td>
</tr>
<tr>
<td>Asplund Ingemark</td>
<td>Camilla</td>
</tr>
<tr>
<td>Bangstad</td>
<td>Torgeir</td>
</tr>
<tr>
<td>Bartels</td>
<td>Kevin</td>
</tr>
<tr>
<td>Bartholdsson</td>
<td>Susanne</td>
</tr>
<tr>
<td>Bjerke</td>
<td>Marit</td>
</tr>
<tr>
<td>Björklund</td>
<td>Maria</td>
</tr>
<tr>
<td>Blaakilde</td>
<td>Anne</td>
</tr>
<tr>
<td>Breier</td>
<td>Dorothea</td>
</tr>
<tr>
<td>Brenna</td>
<td>Brita</td>
</tr>
<tr>
<td>Brodie</td>
<td>Ian</td>
</tr>
<tr>
<td>Broström</td>
<td>Ingela</td>
</tr>
<tr>
<td>Bylund</td>
<td>Christine</td>
</tr>
<tr>
<td>Bäckman</td>
<td>Maria</td>
</tr>
<tr>
<td>Bäckström</td>
<td>Åsa</td>
</tr>
<tr>
<td>Ceginskas</td>
<td>Viktorija</td>
</tr>
<tr>
<td>Damsholt</td>
<td>Tine</td>
</tr>
<tr>
<td>Dankic</td>
<td>Andrea</td>
</tr>
<tr>
<td>Denborg</td>
<td>Ylva</td>
</tr>
<tr>
<td>Drakos</td>
<td>Georgii</td>
</tr>
<tr>
<td>Dubois</td>
<td>Thomas</td>
</tr>
<tr>
<td>Ek-Nilsson</td>
<td>Katarina</td>
</tr>
<tr>
<td>Eklund</td>
<td>Sophia</td>
</tr>
<tr>
<td>Name</td>
<td>Email</td>
</tr>
<tr>
<td>-----------------------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td>Ekström Simon</td>
<td><a href="mailto:simon.ekstrom@etnologi.su.se">simon.ekstrom@etnologi.su.se</a></td>
</tr>
<tr>
<td>Ellenberger Iris</td>
<td><a href="mailto:irisel@hi.is">irisel@hi.is</a></td>
</tr>
<tr>
<td>Engström Maria</td>
<td>maren@<a href="mailto:71@gmail.com">71@gmail.com</a></td>
</tr>
<tr>
<td>Eriksson-Aras Karin</td>
<td><a href="mailto:karin.eriksson-aras@etnologi.uu.se">karin.eriksson-aras@etnologi.uu.se</a></td>
</tr>
<tr>
<td>Esborg Line Kristin Vind hol</td>
<td><a href="mailto:line.esborg@ikos.uio.no">line.esborg@ikos.uio.no</a></td>
</tr>
<tr>
<td>Evensen Line Kristin Vind hol</td>
<td><a href="mailto:k.v.evensen@nih.no">k.v.evensen@nih.no</a></td>
</tr>
<tr>
<td>Farahani Fataneh</td>
<td><a href="mailto:fataneh.farahani@etnologi.su.se">fataneh.farahani@etnologi.su.se</a></td>
</tr>
<tr>
<td>Fjell Tove Inge bjorg</td>
<td><a href="mailto:tove.fjell@uib.no">tove.fjell@uib.no</a></td>
</tr>
<tr>
<td>Fleischhack Julia</td>
<td><a href="mailto:julia.fleischhack@phil.uni-goettingen.de">julia.fleischhack@phil.uni-goettingen.de</a></td>
</tr>
<tr>
<td>Fock Eva</td>
<td><a href="mailto:e.fock@adr.dk">e.fock@adr.dk</a></td>
</tr>
<tr>
<td>Franzén Elin</td>
<td><a href="mailto:elin.franzen@etnologi.su.se">elin.franzen@etnologi.su.se</a></td>
</tr>
<tr>
<td>Fredriksson Cecilia</td>
<td><a href="mailto:cecilia.fredriksson@ism.lu.se">cecilia.fredriksson@ism.lu.se</a></td>
</tr>
<tr>
<td>Frihammar Mattias</td>
<td><a href="mailto:mattias.frihammar@etnologi.su.se">mattias.frihammar@etnologi.su.se</a></td>
</tr>
<tr>
<td>Fröhlig Florence</td>
<td><a href="mailto:florence.frohlig@sh.se">florence.frohlig@sh.se</a></td>
</tr>
<tr>
<td>Görsit Ave</td>
<td><a href="mailto:avegorsic@folklore.ee">avegorsic@folklore.ee</a></td>
</tr>
<tr>
<td>Griggio Consuelo</td>
<td><a href="mailto:consuelo.griggio@etnologi.su.se">consuelo.griggio@etnologi.su.se</a></td>
</tr>
<tr>
<td>Gronstad Line</td>
<td><a href="mailto:line.gronstad@uib.no">line.gronstad@uib.no</a></td>
</tr>
<tr>
<td>Gunnarsson David</td>
<td><a href="mailto:david.gunnarsson@sh.se">david.gunnarsson@sh.se</a></td>
</tr>
<tr>
<td>Gunnemark Kerstin</td>
<td><a href="mailto:kerstin.gunnemark@ethnology.su.se">kerstin.gunnemark@ethnology.su.se</a></td>
</tr>
<tr>
<td>Gustafsson Reinius Lotten</td>
<td><a href="mailto:lotten.gustafsson@etnologi.su.se">lotten.gustafsson@etnologi.su.se</a></td>
</tr>
<tr>
<td>Gustavsson Anders</td>
<td><a href="mailto:anders.gustavsson@ikos.uio.no">anders.gustavsson@ikos.uio.no</a></td>
</tr>
<tr>
<td>Gustavsson Karin</td>
<td><a href="mailto:karin.gustavsson@kultur.lu.se">karin.gustavsson@kultur.lu.se</a></td>
</tr>
<tr>
<td>Hafstein Valdimar</td>
<td><a href="mailto:vth@hi.is">vth@hi.is</a></td>
</tr>
<tr>
<td>Haggström Charlotte</td>
<td><a href="mailto:charlotte.haggstrom@kultur.lu.se">charlotte.haggstrom@kultur.lu.se</a></td>
</tr>
<tr>
<td>Hallqvist Johan</td>
<td><a href="mailto:johan.hallqvist@umu.se">johan.hallqvist@umu.se</a></td>
</tr>
<tr>
<td>Halskov Hansen Lene</td>
<td><a href="mailto:lehh@kd.dk">lehh@kd.dk</a></td>
</tr>
<tr>
<td>Hansen Kjell</td>
<td><a href="mailto:kjell.hansen@shu.se">kjell.hansen@shu.se</a></td>
</tr>
<tr>
<td>Hansson Kristofer</td>
<td><a href="mailto:kristofer.hansson@kultur.lu.se">kristofer.hansson@kultur.lu.se</a></td>
</tr>
<tr>
<td>Harjunen Catarina</td>
<td><a href="mailto:charjune@abo.fi">charjune@abo.fi</a></td>
</tr>
<tr>
<td>Hedström Erika</td>
<td><a href="mailto:erika.hedstrom@comhem.se">erika.hedstrom@comhem.se</a></td>
</tr>
<tr>
<td>Hellesund Tone</td>
<td><a href="mailto:tone.hellesund@uib.no">tone.hellesund@uib.no</a></td>
</tr>
<tr>
<td>Helmersson Linnea</td>
<td><a href="mailto:linnea.helmersson@umu.se">linnea.helmersson@umu.se</a></td>
</tr>
<tr>
<td>Henningsen Anne Folke</td>
<td><a href="mailto:folke@hum.ku.dk">folke@hum.ku.dk</a></td>
</tr>
<tr>
<td>Henriksson Blanka</td>
<td><a href="mailto:blhenrik@abo.fi">blhenrik@abo.fi</a></td>
</tr>
<tr>
<td>Herd Katarzyna</td>
<td><a href="mailto:katarzyna.herd@kultur.lu.se">katarzyna.herd@kultur.lu.se</a></td>
</tr>
<tr>
<td>Hillén Sandra</td>
<td><a href="mailto:sandra.hillen@su.se">sandra.hillen@su.se</a></td>
</tr>
<tr>
<td>Hjemdahl Anne-Sofie</td>
<td><a href="mailto:as.hjemdahl@gmail.com">as.hjemdahl@gmail.com</a></td>
</tr>
<tr>
<td>Hylén Ullman Jeanne</td>
<td><a href="mailto:jessy.hu@live.se">jessy.hu@live.se</a></td>
</tr>
<tr>
<td>Hyltén-Cavallius Charlotte</td>
<td><a href="mailto:charlotte.hylten-cavallius@sprakochfolkminnen.se">charlotte.hylten-cavallius@sprakochfolkminnen.se</a></td>
</tr>
<tr>
<td>Hyltén-Cavallius Sverker</td>
<td><a href="mailto:sverker.hylten-cavallius@musikverket.se">sverker.hylten-cavallius@musikverket.se</a></td>
</tr>
<tr>
<td>Hämeenaho Pilvi</td>
<td><a href="mailto:pilvi.hameenaho@ju.fi">pilvi.hameenaho@ju.fi</a></td>
</tr>
<tr>
<td>Name</td>
<td>Email Address</td>
</tr>
<tr>
<td>---------------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>Högström</td>
<td><a href="mailto:karin.hogstrom@etnologi.su.se">karin.hogstrom@etnologi.su.se</a></td>
</tr>
<tr>
<td>Hörnfeldt</td>
<td><a href="mailto:helena.hornfeldt@etnologi.su.se">helena.hornfeldt@etnologi.su.se</a></td>
</tr>
<tr>
<td>Idvall</td>
<td><a href="mailto:markus.idvall@kultur.lu.se">markus.idvall@kultur.lu.se</a></td>
</tr>
<tr>
<td>Ingridsdotter</td>
<td><a href="mailto:jenny.ingridsdotter@sh.se">jenny.ingridsdotter@sh.se</a></td>
</tr>
<tr>
<td>Irwin</td>
<td><a href="mailto:rachel.irwin@kultur.lu.se">rachel.irwin@kultur.lu.se</a></td>
</tr>
<tr>
<td>Jansson</td>
<td><a href="mailto:hanna.jansson@etnologi.su.se">hanna.jansson@etnologi.su.se</a></td>
</tr>
<tr>
<td>Johansson</td>
<td><a href="mailto:carina.johansson@etnologi.uu.se">carina.johansson@etnologi.uu.se</a></td>
</tr>
<tr>
<td>Johansson</td>
<td><a href="mailto:ella.johansson@etnologi.uu.se">ella.johansson@etnologi.uu.se</a></td>
</tr>
<tr>
<td>Johansson</td>
<td><a href="mailto:mjoohanss@abo.fi">mjoohanss@abo.fi</a></td>
</tr>
<tr>
<td>Jonsdottir</td>
<td><a href="mailto:vij13@hi.is">vij13@hi.is</a></td>
</tr>
<tr>
<td>Jourová</td>
<td><a href="mailto:evajourov@mail.muni.cz">evajourov@mail.muni.cz</a></td>
</tr>
<tr>
<td>Jugai</td>
<td><a href="mailto:leta-u@yandex.ru">leta-u@yandex.ru</a></td>
</tr>
<tr>
<td>Juvonen</td>
<td><a href="mailto:tajuvo@utu.fi">tajuvo@utu.fi</a></td>
</tr>
<tr>
<td>Jönsson</td>
<td><a href="mailto:hakan.jonsson@kultur.lu.se">hakan.jonsson@kultur.lu.se</a></td>
</tr>
<tr>
<td>Jönsson</td>
<td><a href="mailto:lars-eric.jonsson@kultur.lu.se">lars-eric.jonsson@kultur.lu.se</a></td>
</tr>
<tr>
<td>Kaasik-Krogerus</td>
<td><a href="mailto:sigrid.s.kaasik-krogerus@jyu.fi">sigrid.s.kaasik-krogerus@jyu.fi</a></td>
</tr>
<tr>
<td>Kajser</td>
<td><a href="mailto:lars.kajser@etnologi.su.se">lars.kajser@etnologi.su.se</a></td>
</tr>
<tr>
<td>Kalda</td>
<td><a href="mailto:mare.marc.kalda@folklore.ee">mare.marc.kalda@folklore.ee</a></td>
</tr>
<tr>
<td>Kalmre</td>
<td><a href="mailto:eda@folklore.ee">eda@folklore.ee</a></td>
</tr>
<tr>
<td>Kankainen</td>
<td><a href="mailto:satu.kankainen@helsinki.fi">satu.kankainen@helsinki.fi</a></td>
</tr>
<tr>
<td>Karlsson</td>
<td><a href="mailto:karlsson.karina@hotmail.com">karlsson.karina@hotmail.com</a></td>
</tr>
<tr>
<td>Kjaer</td>
<td><a href="mailto:sarah.holst.kjaer@etnologi.su.se">sarah.holst.kjaer@etnologi.su.se</a></td>
</tr>
<tr>
<td>Knuts</td>
<td><a href="mailto:eva.knuts@gu.se">eva.knuts@gu.se</a></td>
</tr>
<tr>
<td>Kohne</td>
<td><a href="mailto:sara.kohne@uib.no">sara.kohne@uib.no</a></td>
</tr>
<tr>
<td>Kollhøj</td>
<td><a href="mailto:jenspetter.kollhoj@nb.no">jenspetter.kollhoj@nb.no</a></td>
</tr>
<tr>
<td>Koskinen-Koivisto</td>
<td><a href="mailto:eerika.koskinen-koivisto@jyu.fi">eerika.koskinen-koivisto@jyu.fi</a></td>
</tr>
<tr>
<td>Kuoljok</td>
<td><a href="mailto:kajsa.kuoljok@jtte.com">kajsa.kuoljok@jtte.com</a></td>
</tr>
<tr>
<td>Kverndókk</td>
<td><a href="mailto:kyrre.kverndook@uib.no">kyrre.kverndook@uib.no</a></td>
</tr>
<tr>
<td>Lappi</td>
<td><a href="mailto:tiina-riitta.lappi@helsinki.fi">tiina-riitta.lappi@helsinki.fi</a></td>
</tr>
<tr>
<td>Larsson</td>
<td><a href="mailto:marianne.larsson@nordiskmuseet.se">marianne.larsson@nordiskmuseet.se</a></td>
</tr>
<tr>
<td>León Rosales</td>
<td><a href="mailto:rene.leon.roales@mckcentrum.se">rene.leon.roales@mckcentrum.se</a></td>
</tr>
<tr>
<td>Light</td>
<td><a href="mailto:nathan.light@gmail.com">nathan.light@gmail.com</a></td>
</tr>
<tr>
<td>Liliequist</td>
<td><a href="mailto:evelina.liliequist@umu.se">evelina.liliequist@umu.se</a></td>
</tr>
<tr>
<td>Lindelöf</td>
<td><a href="mailto:karin.lindelof@gender.uu.se">karin.lindelof@gender.uu.se</a></td>
</tr>
<tr>
<td>Lindqvist</td>
<td><a href="mailto:beatriz.lindqvist@sh.se">beatriz.lindqvist@sh.se</a></td>
</tr>
<tr>
<td>Lindqvist</td>
<td><a href="mailto:mats.lindqvist@sh.se">mats.lindqvist@sh.se</a></td>
</tr>
<tr>
<td>Lindqvist</td>
<td><a href="mailto:yrsa.lindqvist@sls.fi">yrsa.lindqvist@sls.fi</a></td>
</tr>
<tr>
<td>Ljungström</td>
<td><a href="mailto:aa.ljungstrom@gmail.com">aa.ljungstrom@gmail.com</a></td>
</tr>
<tr>
<td>Lundell</td>
<td><a href="mailto:erika.lundell@lnu.se">erika.lundell@lnu.se</a></td>
</tr>
<tr>
<td>Lundgren</td>
<td><a href="mailto:anna.sofia.lundgren@umu.se">anna.sofia.lundgren@umu.se</a></td>
</tr>
<tr>
<td>Lundgren</td>
<td><a href="mailto:britta.lundgren@umu.se">britta.lundgren@umu.se</a></td>
</tr>
<tr>
<td>Lundquist</td>
<td><a href="mailto:elin.lundquist@etnologi.su.se">elin.lundquist@etnologi.su.se</a></td>
</tr>
<tr>
<td>Lyngø</td>
<td><a href="mailto:inger.johannelyng@mac.com">inger.johannelyng@mac.com</a></td>
</tr>
<tr>
<td>Lyngø</td>
<td><a href="mailto:inger.johannelyng@mac.com">inger.johannelyng@mac.com</a></td>
</tr>
<tr>
<td>Lyngø</td>
<td><a href="mailto:inger.johannelyng@mac.com">inger.johannelyng@mac.com</a></td>
</tr>
<tr>
<td>Name</td>
<td>Name</td>
</tr>
<tr>
<td>-----------------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>Lützen</td>
<td>Karin Cohr</td>
</tr>
<tr>
<td>Löfgren</td>
<td>Jakob</td>
</tr>
<tr>
<td>Lönnroth</td>
<td>Jenny</td>
</tr>
<tr>
<td>Lövkrona</td>
<td>Inger</td>
</tr>
<tr>
<td>Marander-Eklund</td>
<td>Lena</td>
</tr>
<tr>
<td>Martin</td>
<td>Christopher</td>
</tr>
<tr>
<td>Matres</td>
<td>Inês</td>
</tr>
<tr>
<td>Meurling</td>
<td>Birgitta</td>
</tr>
<tr>
<td>Milker</td>
<td>Lone</td>
</tr>
<tr>
<td>Minganti</td>
<td>Pia</td>
</tr>
<tr>
<td>Momzikova</td>
<td>Maria</td>
</tr>
<tr>
<td>Nehls</td>
<td>Eddy</td>
</tr>
<tr>
<td>Nilsson</td>
<td>Gabriella</td>
</tr>
<tr>
<td>Nilsson</td>
<td>Mats</td>
</tr>
<tr>
<td>Nygren</td>
<td>Göran</td>
</tr>
<tr>
<td>Nylund Skog</td>
<td>Susanne</td>
</tr>
<tr>
<td>O’dell</td>
<td>Tom</td>
</tr>
<tr>
<td>Olovsdotter Lööv</td>
<td>Anna</td>
</tr>
<tr>
<td>Olsson</td>
<td>Pia</td>
</tr>
<tr>
<td>Palmsköld</td>
<td>Anneli</td>
</tr>
<tr>
<td>Pedersen</td>
<td>Mikkel Venborg</td>
</tr>
<tr>
<td>Pekk</td>
<td>Gurbet</td>
</tr>
<tr>
<td>Petersson Mcintyre</td>
<td>Magdalena</td>
</tr>
<tr>
<td>Pettersson</td>
<td>Helena</td>
</tr>
<tr>
<td>Pohinen</td>
<td>Johanna</td>
</tr>
<tr>
<td>Pripp</td>
<td>Oscar</td>
</tr>
<tr>
<td>Renman</td>
<td>Carolina</td>
</tr>
<tr>
<td>Reslakken</td>
<td>Åmund Norum</td>
</tr>
<tr>
<td>Riegels Melchior</td>
<td>Marie</td>
</tr>
<tr>
<td>Rinne</td>
<td>Jenni</td>
</tr>
<tr>
<td>Ritter</td>
<td>Christian</td>
</tr>
<tr>
<td>Robertsson</td>
<td>Marianne</td>
</tr>
<tr>
<td>Rolfsdotter</td>
<td>Susanna</td>
</tr>
<tr>
<td>Ronström</td>
<td>Owe</td>
</tr>
<tr>
<td>Salomonsson</td>
<td>Karin</td>
</tr>
<tr>
<td>Salonen</td>
<td>Päivi</td>
</tr>
<tr>
<td>Saltzman</td>
<td>Katarina</td>
</tr>
<tr>
<td>Sandell</td>
<td>Karin</td>
</tr>
<tr>
<td>Silow Kallenberg</td>
<td>Kim</td>
</tr>
<tr>
<td>Name</td>
<td>Email</td>
</tr>
<tr>
<td>--------------------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>Sitek Martin</td>
<td><a href="mailto:01sitekmartin01@gmail.com">01sitekmartin01@gmail.com</a></td>
</tr>
<tr>
<td>Sjödin Frida</td>
<td><a href="mailto:frida@krakvilan.com">frida@krakvilan.com</a></td>
</tr>
<tr>
<td>Sjöhölm Carina</td>
<td><a href="mailto:carina.sjoholm@ism.lu.se">carina.sjoholm@ism.lu.se</a></td>
</tr>
<tr>
<td>Skott Fredrik</td>
<td><a href="mailto:fredrik.skott@sprakofolkminnen.se">fredrik.skott@sprakofolkminnen.se</a></td>
</tr>
<tr>
<td>Skåden Kristina</td>
<td><a href="mailto:kristina.skaden@ikos.uio.no">kristina.skaden@ikos.uio.no</a></td>
</tr>
<tr>
<td>Steel Tytti</td>
<td><a href="mailto:tytti.steel@helsinki.fi">tytti.steel@helsinki.fi</a></td>
</tr>
<tr>
<td>Steinrud Marie</td>
<td><a href="mailto:marie.steinrud@etnologi.su.se">marie.steinrud@etnologi.su.se</a></td>
</tr>
<tr>
<td>Strandberg-Zerpe Birgitta</td>
<td><a href="mailto:birgitta.zerpe@gotlandsmuseum.se">birgitta.zerpe@gotlandsmuseum.se</a></td>
</tr>
<tr>
<td>Ström Karl</td>
<td><a href="mailto:kalle.strom@etnologi.su.se">kalle.strom@etnologi.su.se</a></td>
</tr>
<tr>
<td>Sund Ann-Helen</td>
<td><a href="mailto:ansund@abo.fi">ansund@abo.fi</a></td>
</tr>
<tr>
<td>Suomela Jenni</td>
<td><a href="mailto:jenni.suomela@helsinki.fi">jenni.suomela@helsinki.fi</a></td>
</tr>
<tr>
<td>Pórðardóttir Silja Ósk</td>
<td><a href="mailto:silja.thordardottir@gmail.com">silja.thordardottir@gmail.com</a></td>
</tr>
<tr>
<td>Tolgensbakk Ida</td>
<td><a href="mailto:ida.tolgensbakk@oslomet.no">ida.tolgensbakk@oslomet.no</a></td>
</tr>
<tr>
<td>Truchlík Tomas</td>
<td><a href="mailto:tomas.truchlik@gmail.com">tomas.truchlik@gmail.com</a></td>
</tr>
<tr>
<td>Vajanto Krista</td>
<td><a href="mailto:krista.vajanto@aalto.fi">krista.vajanto@aalto.fi</a></td>
</tr>
<tr>
<td>Vallström Maria</td>
<td><a href="mailto:maria.vallstrom@sh.se">maria.vallstrom@sh.se</a></td>
</tr>
<tr>
<td>Vallström Mikael</td>
<td><a href="mailto:mikael.vallstrom@hufb.se">mikael.vallstrom@hufb.se</a></td>
</tr>
<tr>
<td>Vickers Charlotte</td>
<td><a href="mailto:arlee_96@hotmail.com">arlee_96@hotmail.com</a></td>
</tr>
<tr>
<td>Vladimirova Vladislava</td>
<td><a href="mailto:vladislava.vladimirova@ires.uu.se">vladislava.vladimirova@ires.uu.se</a></td>
</tr>
<tr>
<td>Wall Tora</td>
<td><a href="mailto:torawall@gmail.com">torawall@gmail.com</a></td>
</tr>
<tr>
<td>Westvall Maria</td>
<td><a href="mailto:maria.westvall@oru.se">maria.westvall@oru.se</a></td>
</tr>
<tr>
<td>Wide Amanda</td>
<td><a href="mailto:amanda.wide@hotmail.com">amanda.wide@hotmail.com</a></td>
</tr>
<tr>
<td>Willim Robert</td>
<td><a href="mailto:robert.willim@kultur.lu.se">robert.willim@kultur.lu.se</a></td>
</tr>
<tr>
<td>Winroth Anncrhisti</td>
<td><a href="mailto:anncrhisti.winroth@umu.se">anncrhisti.winroth@umu.se</a></td>
</tr>
<tr>
<td>Wolanik Boström Katarzyna</td>
<td><a href="mailto:katarzyna.wolanik.bostrom@umu.se">katarzyna.wolanik.bostrom@umu.se</a></td>
</tr>
<tr>
<td>Wollin Elhouar Elisabeth</td>
<td><a href="mailto:elisabeth.wollin.elhouar@sh.se">elisabeth.wollin.elhouar@sh.se</a></td>
</tr>
<tr>
<td>Woube Annie</td>
<td><a href="mailto:annie.woube@etnologi.uu.se">annie.woube@etnologi.uu.se</a></td>
</tr>
<tr>
<td>Young Dr Sheila</td>
<td><a href="mailto:sheila.young@abdn.ac.uk">sheila.young@abdn.ac.uk</a></td>
</tr>
<tr>
<td>Zackariasson Maria</td>
<td><a href="mailto:maria.zackariasson@sh.se">maria.zackariasson@sh.se</a></td>
</tr>
<tr>
<td>Åkesson Lynn</td>
<td><a href="mailto:lynn.akesson@kultur.lu.se">lynn.akesson@kultur.lu.se</a></td>
</tr>
<tr>
<td>Öhlander Magnus</td>
<td><a href="mailto:magnus.ohlander@etnologi.su.se">magnus.ohlander@etnologi.su.se</a></td>
</tr>
<tr>
<td>Öman Kristina</td>
<td><a href="mailto:kristina.oman@gu.se">kristina.oman@gu.se</a></td>
</tr>
<tr>
<td>Österlund-Pöttsch Susanne</td>
<td><a href="mailto:susanne.osterlund-pottsch@sls.fi">susanne.osterlund-pottsch@sls.fi</a></td>
</tr>
</tbody>
</table>
Arranged in cooperation with Kungliga Gustav Adolfs Akademien with financial contribution from Riksbankens Jubileumsfond and Vetenskapsrådet