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## Knowing the Sustainable Fishery

Andersson, Malin

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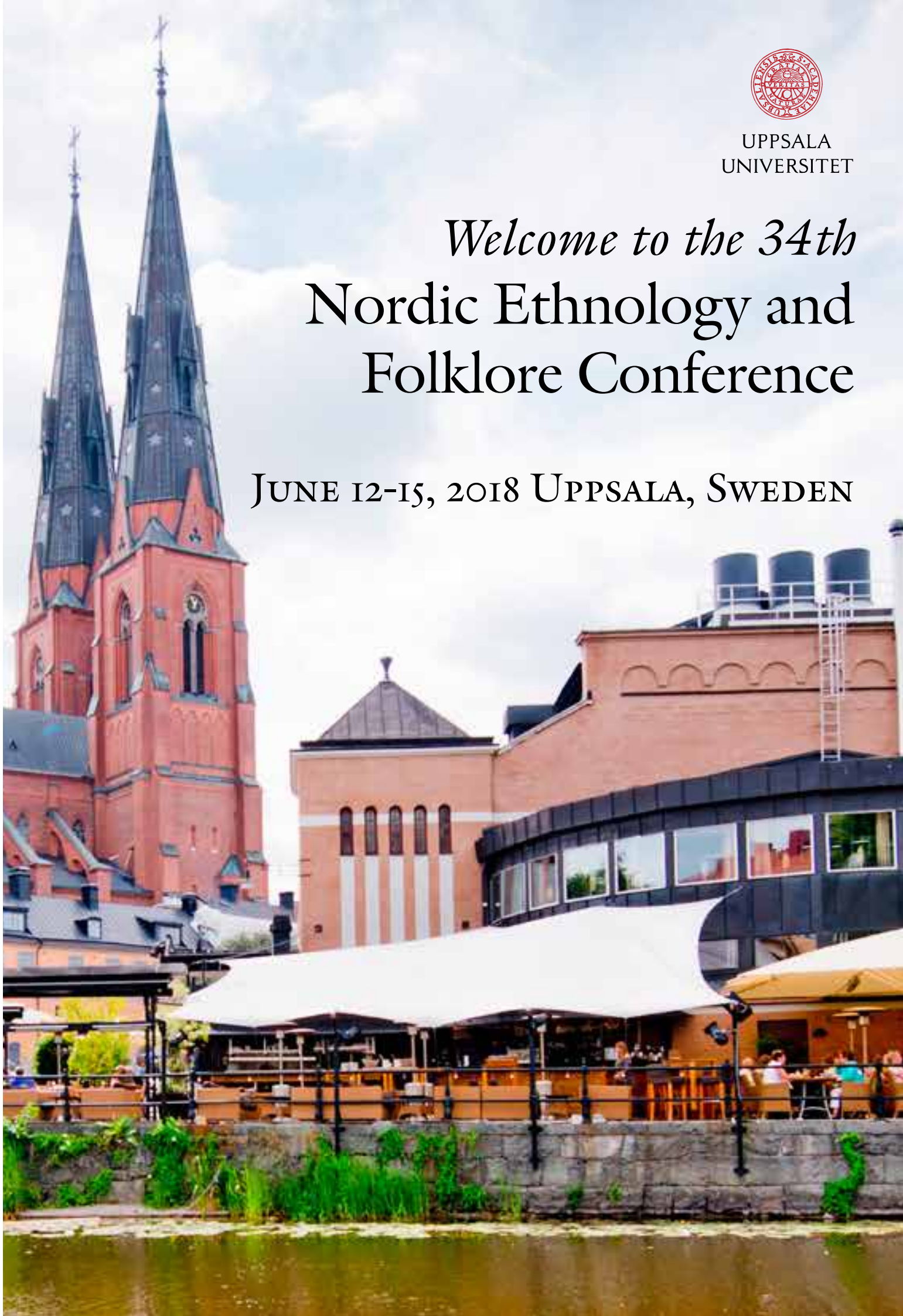
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221 00 Lund  
+46 46-222 00 00



UPPSALA  
UNIVERSITET

# *Welcome to the 34th* Nordic Ethnology and Folklore Conference

JUNE 12-15, 2018 UPPSALA, SWEDEN



# WELCOME

## 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

Professor Ella Johansson	Uppsala University, Sweden
Professor Owe Ronström	Uppsala University/Campus Gotland, Sweden
Professor Birgitta Meurling	Uppsala University, Sweden
Senior Lecturer Oscar Pripp	Uppsala University, Sweden
Senior Lecturer Camilla Asplund Ingemark	Uppsala University/Campus Gotland, Sweden
Senior Lecturer Carina Johansson	Uppsala University, Sweden
Senior Lecturer Ingeborg Svensson	Uppsala University, Sweden
Daniel Bodén, Ph.D.	Uppsala University, Sweden
Gurbet Peker	Uppsala University, Sweden
Paul Agnidakis, Ph.D.	Uppsala University, Sweden
Annie Woube, Ph.D.	Uppsala University, Sweden
Karin Eriksson Aras, Ph.D.	Uppsala University, Sweden

# 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 Ågatan 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](http://www.uppsalataxi.se)  
or

(+46) 18 123 456, Taxi Kurir ([www.taxikurir.se](http://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](http://www.destinationuppsala.se)

[info@destinationuppsala.se](mailto: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](mailto: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 Sigríður 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 erotiska möten mellan människa och naturväsen i finlandssvenska folksägnar

**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*

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.

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 frågelistor.
- 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 dödsannonser – endringer fra 1960 - 2015
- 3 *Hanna Jansson*  
Pojken på stranden – tolkningar av en ikonisk bild och av en flyktingkatastrof
- 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

## 7 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 – dilemman, 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, 1<sup>st</sup> Floor**

**11:15 - 12:15 Keynote: Kyrre Kverndokk: “‘The Child’ and Climate Change: Family Time in the Anthropocene.”, Lecture Hall X**

**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-Pötzsch*  
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 pre-school 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 Resløyken*  
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 kulturarvsproduktion, 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

5 Diskussion

**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 politized 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 frågelistor
- 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 Truchlik*  
Collective memory vs. facts – using the example of the reconstruction of men’s traditional costume from a north-western Slovak wire vil-  
lage.
- 4 *Jenni Suomela*  
I. K. Inha’s textile collection
- 5 *Päivi Salonen*  
How to deal with low cost clothes of today? A New Materialist sug-  
gestion
- 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*  
A man in crisis or crisis of men? Masculinity and societal challenge in  
the 1970s in Sweden.
- 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*  
Handslaget - intränad självklarhet
- 3 *Karin Salomonsson*  
”Orkar inte dela med mig idag!” Om lånekultur och delandets impera-  
tiv 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

# THURSDAY 14 JUNE 2018

## **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 Čeginskas*  
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 og kompleks, alvorlig funksjonshemming
- 3 The changing room as a site for transformation
- 4 Kroppen som metodologisk och analytisk ingång i studier av tjejløpp
- 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

**09:15 - 10:45 Visual Narratives of Sustainability in Today's Global World, Lecture Hall VIII**

**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 fotografi som etnografisk metod
- 5 Diskussion

**10:45 - 11:15 Coffee, 1<sup>st</sup> Floor**

**11:15 - 12:15 Keynote: Thomas DuBois: “AlterNative Facts and the Ethnographer's Role in a ‘Post Factual’ but Still Thoroughly Racist World”, Lecture Hall X**

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



**13:45 - 15:15 Digital ‘objects’ on the move: imported weblore and its use, transformation and domestication in Scandinavian social spaces, Hall I**

**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 Leparskienė*

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 Ingridsson*  
Why Swedishness Matters in Argentina: Exploring Heritage Through the Concept of Coloniality
- 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 Olovsson Lööf*  
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, 1<sup>st</sup> 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 Ågatan 14**

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# ANTHROPOLOGY OF POLITICAL PROTEST

**Daria Radchenko<sup>1</sup>, Alexandra Arkhipova<sup>2</sup>, Anna Kirzyuk<sup>1</sup>, Leta Yugay<sup>1</sup>**

<sup>1</sup> Russian Academy of National Economy and Public Administration, Moscow, Russia

<sup>2</sup> 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 Arkhipova**<sup>1</sup>

*Daria Radchenko*<sup>1</sup>, *Alexey Titkov*<sup>1</sup>, *Elena Yugay*<sup>1</sup>, *Dmitry Doronin*<sup>1</sup>, *Maria Gavrilova*<sup>2</sup>,  
*Anna Kirzyuk*<sup>1</sup>, *Irina Kozlova*<sup>3</sup>

<sup>1</sup> Moscow School of Social and Economic Sciences, Moscow, Russia

<sup>2</sup> RANEPA, Moscow, Russia

<sup>3</sup> 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 hypersemiotization, 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 Kozlova**<sup>1</sup>

<sup>1</sup> 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 meeting 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 meetings 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 Astapova<sup>1</sup>**

*Vasil Navumau<sup>2</sup>*

<sup>1</sup> University of Tartu, Uppsala University

<sup>2</sup> 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 parilamentary 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**

### **1. Anthropology of political protest: methods and approaches**

**Ilya Chalov<sup>1</sup>**

<sup>1</sup> Tver State University, Tver, Russia

**Abstract:** The upcoming 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**

### **1. Anthropology of political protest: methods and approaches**

**Alexandra Orlova<sup>1</sup>**

<sup>1</sup> 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 Frihammar<sup>1</sup>**

<sup>1</sup> 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 triggered 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 amusement 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**<sup>1</sup>

<sup>1</sup> 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**<sup>1</sup>

<sup>1</sup> 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<sup>1</sup>**

<sup>1</sup> 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”.



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<sup>1</sup>**

<sup>1</sup> 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 19<sup>th</sup> 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 Meurling<sup>1</sup>**

<sup>1</sup> Uppsala universitet, Institutionen för kulturanthropologi och etnologi

**Abstract:** Genus/kön spelar roll i olika tider, på olika platser, i olika sociala och kulturella sammanhang. Frågan är hur och på vilket sätt. I denna session välkomnar vi föredrag som på olika sätt tar upp genus och intersektionella aspekter. I linje med kongressens övergripande tema fokuseras här hur och på vad sätt genus har för innebörd och form – och på hur betydelse och materialitet är könade. Här ryms bidrag som har historisk ansats likaväl som bidrag med samtidsfokus. Den gemensamma nämnaren är att genus/kön spelar roll.

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 Öman**<sup>1</sup>

<sup>1</sup> Göteborgs universitet, Institutionen för kulturvetenskaper, Göteborg, Sverige

**Abstract:** I mitt avhandlingsarbete undersöker jag Starlet, en svensk tidning som publicerades 1966-96. Tidningen innehöll serier, redaktionellt material samt texter inskickade av läsarna och den talade därför *till* unga samtidigt som ungdomarna själva hade möjlighet att kommunicera sinsemellan. Under 30 år var Starlet med andra ord ett slags ungdomsforum i det pre-internetska Sverige, och när man idag talar om den får den ofta stämpeln av en tjejtidning. Men vem vände sig Starlet till, och vem läste den egentligen? I tidningens innehåll syns att kvinnliga läsare var i majoritet, men det framkommer att även manliga läsare fanns, och inte sällan försökte redaktionen hålla sig könsneutral i sina framföranden. I mitt paper ämnar jag diskutera tidningens tilltal och beskrivning av ungdomar och hur de talade till respektive om killar och tjejer, detta utifrån nedslag i serierna och de inskickade läsartexterna samt brevvänsannonser, men också utifrån tävlingar, tester och meddelanden från redaktionen. Vem är de olika typerna av innehåll riktat till, och vem kommer till tals i materialet? Och framför allt: vad var det att vara en ung tjej respektive kille enligt den vuxna redaktionen och läsarna själva.

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

9. Gender matters

**Tatyana Lipai**<sup>1</sup>

<sup>1</sup> 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 Ambjörnsson**<sup>1</sup>

<sup>1</sup> 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 Meurling<sup>1</sup>**

<sup>1</sup> Institutionen för kulturanthropologi 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 intersektionellt 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 Skillingaryd 1890 – 1914 Närläsning av husmors dagbok ur fenomenologiskt perspektiv

### 9. Gender matters

Åsa Ljungström<sup>1</sup>

<sup>1</sup> Forum for Gender Research, Mid Sweden University, Uppsala, sweden

**Abstract:** Arbetsjournaler brukar inte uppta känsloreflektioner men bakom vardagssysslorna anas känslor i fru Lundebergs hushållsdagbok i Skillingaryd 1890–1914 (DFU 40059). Arbetsuppgifterna för husmor och piga fördelades efter årstid, status, kompetens och kroppskrafter. Visiter till förmiddagskaffet visar på socialt umgänge.

Vid kontinuerlig närläsning växer inblicken i vardagen under 24 år. Dagboken fördes av min svärmors mormor (1837-1914) och svärmors (1905–1999) barndomsminnen och familjeberättelser fyller ut bilden av tillvaron i stationssamhället med militärt övningssläger jämte brorsdöttrarnas berättelser, bevarade anteckningar och interiörfotografier.

Jag planerar en fenomenologisk analys av dagbokens bild av familjeliv från barnens tioårsålder till föräldrarnas åldrande 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 tätorter, 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 kroppsliga erfarenheter (*body, sensoriality*), spontana utbrott (*affect*), känsloreflektioner (*emotion*).

Husmor såg på fenomenen hemsysslor såsom de framstod och skulle åtgärdas. Hon valde vad och hur hon skulle skriva eller inte skriva. Texterna möter mig, etnologen, som fenomen att tolka. Bakom en notering fanns ett beslut, en känsla. Den kanske framgår, annars måste jag föreställa mig och redogöra för situationen, kompletterad med familjetraditionens vetande eller arkivaliskt verifierbara data, fotografier och tidningsklipp. Jag får föreslå tolkningar vars rimlighet läsaren får bedöma. Eftersom vissa sysslor och sorger saknas, får jag betänka vad som står och inte står...

# NEW WINE IN OLD BOTTLES?

**Camilla Asplund Ingemark<sup>1</sup>**

<sup>1</sup> Institutionen för kulturanthropologi och etnologi

**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.

## 15 - New Wine in Old Bottles? Imaginative Worlds in History Revisited. Contemporary People's belief in deceased relatives as their guardian spirits/ fylgjur.

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

**Hrefna Sigríður Bjartmarsdóttir<sup>1</sup>**

<sup>1</sup> 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 devine 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 exampels 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 Istitute of Árni Magnússon in Iceland and some online material.

## 16 - Lekfulla möten och allvarsamma speglingar

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

**Tora Wall<sup>1</sup>**

<sup>1</sup> 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



förflutna och samtiden som speglas genom detta. I första hand fokuserar min undersökning på anläggningarna Trolska skogen i Hälsingland och Tomteland i Dalarna. Turistattraktioner uppbyggda kring folklöre är platser skapade för nöje men de är också platser där känslor väcks, rädslor utmanas och fantasin får utrymme. Deras huvudsakliga målgrupp är barn och barnfamiljer, vilket påverkar hur miljöer och aktiviteter utformas. Jag utgår från tesen att det bakom det lekfulla, mjuka och humoristiska - som ofta utmärker dessa platser - göms djupare företeelser och föreställningar om människan, naturen och samhället. Den glättiga ytan förvillar betraktaren och gör det lätt att förbise allvaret och dolda speglingar av kultur och föreställningsvärld. 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**<sup>1</sup>

<sup>1</sup> Åbo Akademi, Nordisk folkloristik

**Abstract:** Mitt paper behandlar erotiska möten mellan människor och folktroväsen i finlandssvenska folksägner. Min läsning av dessa sägner är queer, det vill säga jag anser att den i sägnerna beskrivna heterosexualiteten och heteronormativiteten är kulturella, sociala och historiska konstruktioner. Dessa konstruktioner förespråkar en viss sorts liv som inte begränsas enbart av den allmänna diskursen utan även av en djupgående uppdelning i ”vi” och ”dem”. I mitt material framträder naturväsendena som ”dem”, motsatsen till människans ”vi” (Kivilaakso, Lönngrén & Paqvalén 2012). Jag ser på denna uppdelning mellan människa och naturväsen genom posthumanistiska glasögon. Inspirerad av Donna Haraway (2003) menar jag att relationen mellan människa och naturväsen kan beskrivas som ett kompanjonskap sällskapsarter emellan, det vill säga att de lever tillsammans i en meningsfull gemenskap. Jag granskar även uppdelningen kultur-natur och dess relation till sexuella maktstrukturer, och föreslår Haraways begrepp naturkultur som ett alternativt sätt att betrakta levnadsmiljön i sägnerna. Synsättet innebär att natur och kultur inte är av varandra oberoende föreställningar utan överlappar varandra såväl geografiskt som idémässigt.

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

39. Other / Free

**Asya Karaseva<sup>1</sup>, Maria Momzikova<sup>2</sup>**

<sup>1</sup> European University at St. Petersburg

<sup>2</sup> 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.

## 19 - Presenting and Promoting National Defence: A Comparative Study of Official Websites

39. Other / Free

**Barbro Blehr**<sup>1</sup>

<sup>1</sup> 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**<sup>1</sup>

<sup>1</sup> 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 extent 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 Martin**<sup>1</sup>

<sup>1</sup> 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 Farahani<sup>1</sup>, René León Rosales<sup>2</sup>, Maryam Adjam<sup>3</sup>**

<sup>1</sup> Stockholm University, Stockholm, Sweden

<sup>2</sup> Mångkulturellt centrum, Stockholm, Sweden

<sup>3</sup> 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 Rosales<sup>1</sup>**

<sup>1</sup> Mångkulturellt 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 Young<sup>1</sup>**

<sup>1</sup> 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 Stenius<sup>1</sup>**

<sup>1</sup> 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 participant observation models and experimental ethnographic new theory when it comes to shifting stance (“in between - position” - named - *The combat dilemma*) social inclusion and collecting material. The military life and combat education in today's 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 education. 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 Rinne<sup>1</sup>**

<sup>1</sup> 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 transmit "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 Hjortfors<sup>1</sup>**

<sup>1</sup> Vaartoe- centre for sami 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<sup>1</sup>**

<sup>1</sup> 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<sup>1</sup>

<sup>1</sup> 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 korrekta” 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 Vallström<sup>1</sup>**

*Elisabeth Wollin Elhouar<sup>1</sup>, Lotta Svensson<sup>2</sup>, Mikael Vallström<sup>2</sup>, Mats Lindqvist<sup>1</sup>, Daniel Bodén<sup>1</sup>, Sara Helmersson<sup>2</sup>*

<sup>1</sup> Etnologi, inst. för historia och samtidsstudier, Södertörns Högskola, Flemingsberg, Sweden

<sup>2</sup> FoU Hälsingland, CFL Söderhamn, Hälsinglands utbildningsförbund, Söderhamn, Sweden

**Abstract:** På grund av politiska framgångar och nya konfliktlinjer 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 samtalets 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 förtroendet 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 I

**Oscar Pripp<sup>1</sup>**

<sup>1</sup> 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**

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

**Jonas Ålander**<sup>1</sup>

<sup>1</sup> 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**

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

**Lene Halskov Hansen**<sup>1</sup>

<sup>1</sup> 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 Rossil<sup>1</sup>**

<sup>1</sup> 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 revivalist 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<sup>1</sup>

<sup>1</sup> Department of Ethnology, History of Religions and Gender studies at Stockholm University

**Abstract:** Hiphopmusik är ofta förknippad med tydliga föreställningar om autenticitet både gällande musikalisk tradition där till exempel stil och estetik ingår, samt sociala kategorier såsom etnicitet/ras, kön/genus och plats. Medan tidigare forskning om hiphop i stor utsträckning har fokuserat sociala kategorier som en del av identitetspolitik, har hiphopens musikaliska aspekt ofta blivit förbisedd. I denna studie undersöks villkorandet av hiphopmusik med utgångspunkt i skärningspunkten mellan praktiskt musikskapande och diverse sociala kategorier som utövarna tillskrivs eller tillskriver sig själva.

Genom att utgå från etnografiskt fältarbete från Sverige bland battlerap-utövare, nattklubbs-dj:ar samt musikläger riktade till tjejer, vill denna studie analysera de processer som formar svensk hiphopmusik. Christopher Smalls begrepp *musicking* är med sitt perspektiv på musik som en samling sociala processer en viktig analytisk utgångspunkt för denna studie. För att ta fasta vid de förutsättningar som är specifika för ett hiphop-sammanhang används begreppet *hiphopmusikande*. Dessa förutsättningar består av olika tekniska färdigheter samt specifika förståelser av rim, humor, rytm, melodier och deras viktiga förhållande till olika sociala kategorier såsom kön/genus, etnicitet/ras, klass, generation och plats.

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<sup>1</sup>

Maria Westvall<sup>2</sup>

<sup>1</sup> Uppsala University

<sup>2</sup> 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.

### **34 - Densities. A key to (late) modern cultural production**

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

**Owe Ronström<sup>1</sup>**

<sup>1</sup> Uppsala University, Campus Gotland

**Abstract:** 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.

# ARCHIVE MATTERS I

**Charlotte Hyltén-Cavallius<sup>1</sup>, Susanne Nylund Skog<sup>1</sup>, Fredrik Skott<sup>2</sup>, Marie Steinrud<sup>3</sup>**

<sup>1</sup> Institute for Language and Folklore, Uppsala

<sup>2</sup> Institute for Language and Folklore, Göteborg

<sup>3</sup> Stockholm University

**Abstract:** 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

2. Archive Matters. Unfolding the How and the What.

**Lene Vinther Andersen**<sup>1</sup>

<sup>1</sup> 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

2. Archive Matters. Unfolding the How and the What.

**Maria Momzikova**<sup>1</sup>

<sup>1</sup> 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”**

2. Archive Matters. Unfolding the How and the What.

**Ave Goršič**<sup>1</sup>

<sup>1</sup> 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?

## 38 - Forskaren, cykeln och arkivet. Att arbeta med egna och andras frågelistor

2. Archive Matters. Unfolding the How and the What.

**Charlotte Hagström**<sup>1</sup>

<sup>1</sup> 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 svaren 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 friheten* 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 behandlar förfluten tid? Jag diskuterar också hur och varför jag i det pågående projektet kombinerar 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

2. Archive Matters. Unfolding the How and the What.

**Charlotte Hyltén-Cavallius**<sup>1</sup>

*Lotta Fernstål*<sup>2</sup>

<sup>1</sup> Institutet för språk och folkminnen, Uppsala, Sverige

<sup>2</sup> 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 Ekström<sup>1</sup>, Hanna Jansson<sup>2</sup>

<sup>1</sup> Stockholms universitet, Institutionen för etnologi, religionshistoria och genusvetenskap

<sup>2</sup> 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?

Som forskningsfält är havet som grav knutet till det kulturvetenskapliga utforskande av lidande, sorg, förlust och död. Därmed ansluter sig sessionen till det växande intresset för vad som kan kallas för *existentiell etnografi*. Med detta avser vi etnografiska undersökningar av miljöer som utmärks av de rör vid själva grunden för det mänskliga varat. Det kan handla om att med etnografiska metoder närma sig människor i olika tillstånd av utsatthet, kris eller andra starkt omvälvande känslomässiga upplevelser. Men det kan också vara empirinära undersökningar av institutioner som i sin verksamhet hanterar frågor med tydlig bäring på liv och död.

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 utövar 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 och autenticitet i den existentiella etnografin

**Tove Ingebjørg Fjell**<sup>1</sup>

<sup>1</sup> Universitetet i Bergen

**Abstract:** I presentasjonen vil diskuteres de siste tiårenes økte individualisering og privatisering av død. Det vil bli presentert en undersøkelse av dødsannonser, slik de fremkommer i regionsavisen *Bergens Tidende*, en avis som dekker både by- og landkommuner. Undersøkelsen er en sammenligning av dødsannonser fra utvalgte perioder i 1960 og 1965, samt i 2010 og 2015, og målet er å undersøke endringer i formuleringer av dødsannonsene. Dødsannonser formuleres oftest ikke av etterlatte alene, men ansatte i begravelsesbyrå tilbyr hjelp med dette, og videre kan aviser ha begrensninger knyttet til symbolbruk. Sentralt i studien står ordvalg i annonsene knyttet til omtaler av og omskrivninger av død, hvordan relasjon til avdøde signaliseres, symbolbruk, samt i hvilken grad askespredning over sjø og land vokser frem som et alternativ til begravelse eller bisettelse. Noen ganger publiseres ikke dødsannonser, blant annet i tilfeller der personer forsvinner på sjø eller land og aldri blir funnet igjen. I materialet inngår intervjuer med ansatte i begravelsesbyrå og helsevesen (krisepsykologer), og i presentasjonen vil jeg trekke inn dette materialet for å diskutere endringer i praksiser knyttet til situasjoner der etterlatte ikke har den døde kroppen og derfor ikke kan gjennomføre en tradisjonell avslutningsseremoni.

## 41 - Pojken på stranden – tolkningar av en ikonisk bild och av en flyktingkatastrof

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

**Hanna Jansson**<sup>1</sup>

<sup>1</sup> Stockholms universitet, Stockholm, Sverige

**Abstract:** Presentationen baseras på förarbetet till ett tänkt post doc-projekt om digital folklöre relaterad till flyktingkatastrofen på Medelhavet. Den tar som sin utgångspunkt fotografierna på den drunknade treåriga pojken Alan Kurdi. I september 2015 spreds tusentals versioner av fotografier på det döda barnets kropp i sociala medier och nyhetsmedier. Bilderna som refererar till Alan Kurdi är en form av folklöre som kallas *newslore*: bilder och texter som kommenterar, kritiserar eller driver med nyhet-

shändelser och massmediers rapportering. Kurdi och elva andra flyktingar, däribland hans bror och mor, drunknade när deras gummibåt välte under försöket att ta sig från Turkiet till Grekland. Men redan två dygn efter att fotografierna började spridas var det inte längre fotografen Nilüfer Demirs originalbilder som delades mest i sociala medier. Istället var det illustratörers och konstnärers tolkningar av fotografierna som framförallt spreds. Under veckorna som följde tillkom nya målningar eller photoshoppade fotografier när privatpersoner publicerade sina versioner. Idag finns tusentals bilder som refererar till pojken på stranden. Många av dem uttrycker sorg över hans död och identifierar de som bär skulden för den. Andra bilder är mindre sympatiserande och har exempelvis fått texttrader som ifrågasätter hans familjs behov av att fly. Därtill finns exempel som kommenterar nyhetsmediernas rapportering om pojkens död, och den västerländska mediepublikens kortvariga engagemang. Genom de visuella tolkningarna uttrycks vitt skilda förståelser av Alan Kurdis öde och av flyktingkrisen i allmänhet. Därför erbjuder de en möjlighet att förstå hur människor kreativt använder bilder på internet för att tolka och debattera migration, flyktingmottagande och solidaritet.

## **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**<sup>1</sup>

<sup>1</sup> Stockholms universitet, institutionen för etnologi, religion och genusvetenskap (ERG)

**Abstract:** Det finns platser som är medvetet utformade för att uppmärksamma döden. Det gäller begravningsplatser, minnesmonument, kryptor, hospice eller de särskilda sjukhusrum som tas i bruk när anhöriga ska ta avsked av den avlidna. I andra fall kan döden sätta en mer begränsad eller tillfällig prägel på platsen i fråga. Det är exempelvis fallet med de byggda vägaltare eller spontana ansamlingar av rosor, foton, minnessaker eller nallar som arrangeras efter en trafikolycka eller någon annan tragisk händelse med dödlig utgång.

Det är mot denna senare bakgrund som det blir rimligt att betrakta också maritima museer som särpräglade deathscapes. Maritima museer innehåller ofta samlingar och utställningar med tydlig koppling till mänsklig död. Det kan röra sig om kvarlevorna efter personer som omkommit vid förlisningar. Men döden kan också ligga inlagrad i berättelser, föremål och fotografier med anknytning till skeppsbrott eller bärgningar. Döden är endast undantagsvis den primära anledningen till att museet existerar, men det hindrar inte att den ”dödliga närvaron” kan vara nog så påtaglig inom museets väggar.

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 Gustavsson<sup>1</sup>**

<sup>1</sup> University of Oslo, Norway

**Abstract:** Äldre tiders folktro präglades av rädsla för dem som omkommit på havet inom fiske eller kustnära sjöfart och inte blivit begravna i vigd jord. De ansågs bli gästar som skrek på natten och ansågs farliga att komma i kontakt med. För att skydda sig förekom olika magiska ritual i maritima miljöer. Detta synsätt kan beläggas såväl i uppteckningsmaterial som i en folklivsmålares folkloristiska målningar från västkusten.

I takt med att äldre tiders folktro försvann upphörde också rädslan för dem som omkommit på havet. I stället växte det under slutet av 1900-talet fram en tanke på att minnas och hedra dem som aldrig fått en kristen begravning eller fått vila på hemortens kyrkogård. På tidigare gravstenar står endast de avlidna männens änkor angivna. Den nya trenden för att återuppliva historien som jag studerat utmed bohuslänkusten blev att resa kollektiva minnesstenar. Där inristades de omkomna männens namn i kronologisk ordning alltifrån mitten av 1800-talet när storsjöfiske och långväga sjöfart växte fram. De omkomnas insatser för lokalorten skulle inte bli glömda utan hållas levande och hedras genom detta konkreta minnesmärke. Initiativtagare till dessa minnesmärken var lokalhistoriska föreningar som spårade alla omkomna i arkivaliska källor. En invigningsceremoni med många deltagare och där alla de avlidnas namn lästes upp förekom för att markera betydelsen av att inte glömma dem som inte fått en fysisk gravplats på kyrkogården. Den tidigare dolda historien har gjorts levande på ett konkret sätt.

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

# KNOWING NATURE

Lars Kaijser<sup>1</sup>, Elin Lundquist<sup>1</sup>

<sup>1</sup> 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 Andersson**<sup>1</sup>

<sup>1</sup> 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's 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 depletioning 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 Henriksson**<sup>1</sup>

*Ann-Helen Sund*<sup>2</sup>

<sup>1</sup> Åbo Akademi, folkloristik, Åbo, Finland

<sup>2</sup> Åbo Akademi, etnologi, Åbo, Finland

**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 Kuoljok<sup>1</sup>**

<sup>1</sup> Postgraduate student Ethnology, Department of Culture and Media Studies, Umeå Univeristy, 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**<sup>1</sup>

<sup>1</sup> 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 Intengable 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**<sup>1</sup>

<sup>1</sup> Nanomicroscopy Center Aalto University Finland

**Abstract:** Finnish ethnographic folklore sources collected in surveys at countryside

during the late 20<sup>th</sup> 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 Kaijser**<sup>1</sup>

<sup>1</sup> 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.

# KÄK, KONSUMTION, KONFLIKT OCH KULTURARV

**Kerstin Gunnemark<sup>1</sup>, Eva Knuts<sup>1</sup>**

<sup>1</sup> Institutionen för kulturvetenskaper, Göteborgs universitet, Sverige

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

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

Kök sägs vara hemmets hjärta, en betydelsefull plats för matlagning och samvaro. Trenderna om hur köken ska inredas och utrustas har förändras över tid, men hur har uppfattningar om måltidsseder påverkat kulturarvsrelaterade (re)konstruktioner i köken? Vilka föreställningar om mat, middagar och andra aktiviteter i vardagslag och till fest får acceptans? Förväntningar om värme, mat och gemenskap kan både relateras till minnesvärda stunder och överdrivna förhoppningar. För köket är också en arena för konflikter mellan familjemedlemmar, kollektivboende och arbetskamrater. Hur (re)produceras föreställningar om kökens utformning och vilka umgängesnormer ska gälla där? Hur framställs kök i olika tidskontexter relaterat till klass, genus, generation och etnicitet via museala utställningar, kockprogram, mäklarannonser och reklam?

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<sup>1</sup>**

<sup>1</sup> 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.

Sommaren 2018 är planen att jag ska se närmare på fenomenet utekök. Hur ska jag gå till väga? Jag vill göra intervjuer, walk-alongs (eller kanske grill-alongs!), analysera annonser och populärkulturella uttryck och jag vill använda frågelista. Jag vill undersöka både konsumenter och producenter av utekök.

Varför är det så inne med utekök? Handlar det om närhet till växter och natur, drömmen om naturliga råvaror och hållbarhet? Handlar det om manliga projekt och längtan efter att gjuta i betong? Handlar det om att kök är status, något att visa upp på sociala medier? Handlar det om drömmen om den varma, myggfria sommaren? Eller kanske drömmen om otvungen social samvaro med släkt och vänner? Det återstår att se!

## 51 - Kökets förnyelse – inredningsideal och realitet

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

**Yrsa Lindqvist<sup>1</sup>**

<sup>1</sup> 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 självständighetssträvandena 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.

Via arkivmaterial och frågelistsvar vill jag visa på att det under stora delar av 1900-talet fanns en köksutveckling vars ideal inte mötte realiteten, speciellt på landsbygden. Männens inverkan på den traditionellt kvinnliga domän som köket innebar kunde vara betydande. I början som motstånd till förnyelse och senare som ivrande för att teknologisera köket som arbetsmiljö. Storstugan i början av seklet och trenden med öppen planlösning i slutet av seklet står varandra nära. Köket är ett rum inte enbart för matlagning utan även familjesamvaro och könsöverskridande praktiker.

## 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 Lyngø<sup>1</sup>**

<sup>1</sup> 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.

I mitt innlegg vil jeg stoppe opp ved dette interiøret og spør hva slags matpraksiser kommer til syne i dette utstilte miljøet? Inspirert av James Cliffords begrep om ”the blind spot” fra boken *Returns. Becoming Indigous in the Twenty-First-Century* (2013), vil jeg særlig oppholde meg med det som ikke umiddelbart kommer til syne, men som befinner seg i blindsonen.

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 Jönsson**<sup>1</sup>

<sup>1</sup> 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 kondenseras 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 kökslådornas triviala föremål. Vilken mening har olika föremål givits, och hur har dessa meningar 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<sup>1</sup>**

<sup>1</sup> Institutionen för kulturvetenskaper, Göteborgs universitet

**Abstract:** Hur betydelsefullt är köket som rum? Vad är väsentligt för att ett kök ska vara trivsamt att vistas i? Hur påverkar minnen av egna och andras kök förväntningar på utformning och inredning av nutidens kök? Vilka möjligheter har ägare till äldre bostäder att realisera sina drömkök och varifrån hämtar de inspiration för val av stil, färg- och material? Kök att trivas i kan antingen vara associerat med det ombonade hemmets signum eller vara en markör för minimalistisk enkelhet och trendmedvetenhet. Oavsett kökets stil kan det liknas vid en kropp som byter skepnad till jul. Dofter av bak och matlagning, julgardiner och pynt förmedlar julstämning för att i konkret mening markera en höjdpunkt i kökets årliga cykel. Därefter transformeras köket återigen till vardagslivets praktik och atmosfär.

I fokus för denna studie står villaägares berättelser om sina förhållningssätt till kök. Deras uppfattningar om kök som arbetsplats och umgängesyta relateras till hur de väljer att transformera sina kök vid juletid. Målsättningen är därmed att utifrån värderingar och praktiker nå kunskaper om kökets betydelse. Studiens inriktning på äldre kök möjliggör analyser av hur nutidens ägare förhåller sig till historiska lager med tidigare generationers moderniseringar. Studiens historiska perspektiv består både av kökens transformeringar över tid och hur dagens ägare beaktar egna betydelsebärande köksminnen i omgestaltningen av sina äldre kök. Därmed blir det möjligt att analysera hur kulturarv görs, imaginärt och konkret med Latours begrepp översättning som vetenskapligt verktyg.

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

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

39. Other / Free

**Silja Ósk Þórðardóttir**<sup>1</sup>

<sup>1</sup> 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**<sup>1</sup>

<sup>1</sup> 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; Kalmre 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)

39. Other / Free

Svetlana Nikolaeva<sup>1</sup>

<sup>1</sup> 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 («Belomorskies stariny i duhovnye stihi» by A. Markov, «Neizdannye materialy ekspeditsii B.M. i Yu.M. Sokolovyh. 1926–1928. Po sledam Rybnikova i Gilferdinga») and several texts from «Arhangel'skie bylina 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 find 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 Liu<sup>1</sup>**

<sup>1</sup> 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

Tytti Steel<sup>1</sup>, Eerika Koskinen-Koivisto<sup>2</sup>

<sup>1</sup> University of Helsinki, Helsinki, Finland

<sup>2</sup> 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?

**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**

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

**Kalle Ström<sup>1</sup>**

<sup>1</sup> Stockholms Universitet

**Abstract:** Den första mars 2017 beslutade regeringen att återinföra värnplikten i Sverige. Detta innebär att den tidigare frivilliga utbildningen, där personer självmant ansökte för att göra "lumpen", har återgått till ett system baserat på tvång, eller "plikt" som det officiellt heter. Återgången till värnplikt kan sägas aktualisera ett spänningsfält mellan å ena sidan värden som plikt och tvång, å andra sidan frivillighet, valfrihet och självbestämmande. Detta spänningsfält utgör fokus för mitt avhandlingsprojekt. Med deltagande observationer och intervjuer så undersöks hur föreställningar

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

I min presentation kommer jag att beskriva avhandlingsprojektet, med särskilt problematiserande fokus på relationen till tidigare forskning inom ett ”institutionsetnologiskt” fält. Bland exemplen på ”institutionsetnologi” som presenterades i panelbeskrivningen, fanns den militära institutionen inte med. Jag vill väcka frågor om på vilka sätt den militära grundutbildningen kan förstås, eller inte förstås, som en del av en institutionsetnologisk tradition. Vilka metodologiska likheter och skillnader finns det mellan denna studie och exempelvis etnologiska vårdstudier? Den militära grundutbildningen kräver exempelvis inga formella förkunskaper, vilket öppnar för möjligheter att som forskare delta i hög utsträckning, men vilka metodologiska implikationer får det? På vilket sätt skiljer sig etiska överväganden här i relation till andra institutioner? Slutligen är militären ett tvärvetenskapligt fält som beforskas inom en rad ämnesområden, men hur förhåller sig denna studies potentiella humanvetenskapliga kunskapsbidrag till den mer nyttoinriktade forskningen som bedrivs inom ramen för exempelvis Försvarshögskolan?

## **60 - Institutionsetnografi – dilemman, fördelar och nytta**

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

**Maria Björklund<sup>1</sup>**

<sup>1</sup> Stockholm University, Institutionen för etnologi, religionshistoria och genusvetenskap, Stockholm, Sweden

### **Abstract: Institutionsetnografi – dilemman, fördelar och nytta**

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

Maria Björklund<sup>1</sup>

<sup>1</sup> 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 korrigerande. 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 dilemman 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 etnografen öppna upp för i denna typ av fält? I ett sammanhang präglad 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<sup>1</sup>**

<sup>1</sup> Södertörn University, Stockholm

**Abstract:** Baserat på etnografiska studier av tvångsvårdens fält förs i detta paper en diskussion om etnografins möjligheter och begränsningar i institutionssammanhang. I mötet med ett fält där några av samhällets mest utsatta befinner sig ställs särskilda krav på den etnografiska forskaren vad gäller t ex etik och frågor om självreflexivitet. Ett sätt att hantera dessa krav är att betrakta institutionsetnografi som en särskild form av etnografi- och här prövas idén om den smutsiga etnografen vilket är en term myntad av antropologen Beatrice Jauregui (2013) som bland annat studerat polisvåld och polisbrutalitet med hjälp av etnografiska metoder. Att se på institutionsetnografi som smutsig etnografi innebär att se och erkänna sammanblandningar av olika slag. Det innebär också att se och erkänna etiska tvivelaktigheter i fält; även de etiska tvivelaktigheter som forskaren själv är inbegripen i. För det första kan alltså smutsig etnografi betyda att både forskare och forskningspersoner navigerar mellan multipla krav, positioner och motiv, och att sammanblandningar mellan dessa sker i de praktiker som studeras och i själva studiet av dessa praktiker (forskarens egen praktik). Här handlar det om smuts i den betydelse som Mary Douglas lägger i begreppet; att något befinner sig på fel plats och därför uppfattas som skadligt, farligt eller orent. För det andra kan smutsig etnografi betyda studiet av sådana fält där man stöter på mänsklighetens baksida på olika vis. I den meningen är smutsig etnografi en etnografi som hanterar våld, övergrepp och markanta maktobalanser och där etiska frågor blir akuta att hantera.

## 62 - Gathering Digital Data Onsite: A Note on Fieldwork in a Software Company

24. Participatory research in a post-factual world

**Christian Simon Ritter**<sup>1</sup>

<sup>1</sup> 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**<sup>1</sup>

*Eerika Koskinen-Koivisto*<sup>2</sup>

<sup>1</sup> University of Helsinki, Helsinki, Finland

<sup>2</sup> 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 SOCIAL, POLITICAL AND CULTURAL MEANING OF SOUND AND MUSIC 2

**Oscar Pripp<sup>1</sup>**

<sup>1</sup> 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.

We welcome contributions in any of the Nordic languages and in English.



## 64 - Lyden af Norden – et nordatlantisk musikstafet

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

**Eva Fock**<sup>1</sup>

<sup>1</sup> Lyden af Norden – et nordatlantisk musikstafet, Denmark

**Abstract:** Lyden af Norden – et nordatlantisk musikstafet Mens 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 musikeknolog 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 musikeknologiens rolle og udfordringer i en tid hvor populære numre fylder stadig mere.

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

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

**Mats Nilsson**<sup>1</sup>

<sup>1</sup> Göteborgs universitet, nst för kulturvetenskaper

**Abstract:** I propose that dance shall be seen as a mode of using music, parallel to for instance 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 Franzén<sup>1</sup>**

<sup>1</sup> ERG, Stockholms universitet

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

Att lyssna på radio innebär att befinna sig i ett slags kluvet rum. Lyssnandet äger rum på en bestämd plats men källan till de upplevda ljuden finns någon annanstans – det akusmatiska ljudet är på så vis en grundläggande premis i mediebruket. Radiolyssnande kan betraktas som en förbindelse mellan lyssnarens egen rumsliga sfär och andra rumsligheter. Vad är det för rumsligheter som skapas genom praktiken att lyssna på radio? Vilka rumsliga förbindelser upplevs som meningsfulla och vilka rum krokar? Vad är problemet med att gå med hörlurar på Drottninggatan men inte «veta om det»?

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.

## ARCHIVE MATTERS 2

**Charlotte Hyltén-Cavallius<sup>1</sup>, Susanne Nylund Skog<sup>1</sup>, Fredrik Skott<sup>2</sup>, Marie Steinrud<sup>3</sup>**

<sup>1</sup> Institute for Language and Folklore, Uppsala

<sup>2</sup> Institute for Language and Folklore, Göteborg

<sup>3</sup> Stockholm university

**Abstract:** 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.

## **67 - Uppburna, övergivna och omfamnade monument: från excerpt till cosplay Staging the Archive: from Excerpt to Cosplay.**

2. Archive Matters. Unfolding the How and the What.

**Simon Ekström**<sup>1</sup>

<sup>1</sup> Stockholms universitet, institutionen för etnologi, religion och genusvetenskap (ERG)

**Abstract:** Arkivet på Nordiska museet innehåller bland mycket annat också den excerptsamling som sammanfört stora delar av det förra seklets omsorgsfullt insamlade vetande om den folkliga föreställningsvärld vilken befolkades av väsen som näcken, gastar, tomten och havsfrun. I mitt paper avser jag att diskutera excerptsamlingen som en vetenskaplig resurs vilken över tid genomgått en radikal omprövning: från eftertraktat vetande till närmast obsolet kvarleva. Det jag därmed vill belysa – med arkivet och excerptsamlingen som exempel – är relationen mellan ny och gammal kunskap. Vad händer med ett tidigare uppburet akademiskt vetande när själva vetenskapligheten migrerar någon annanstans? Hur kan detta vetande i någon mån överleva och fortsätta att finnas till som erkänd kunskap? Vilka möjliga reträttposter och alternativa existensformer står den detroniserade kunskapen till buds? Den metod jag förlitar mig på är det närsynta följandet av enskilda folkloristiska belägg i olika akademiska och folkliga genrer. En nyckelfråga i sammanhanget är var och hur den folkloristiska kunskapen har kommit att spelas upp och omsättas i olika praktiker. Ironiskt nog uppvisar mitt eget val av metod alltså ett tydligt släktskap med de ambitioner som en gång motiverade excerptsamlingarnas både tillkomst och användning, dvs den äldre folklivsforskningens intresse för att spåra olika kulturelement i tid, rum och social miljö.

## **68 - Marketing a goldmine? Creating an archival topic-bank for university students.**

2. Archive Matters. Unfolding the How and the What.

**Susanne Österlund-Pötzsch**<sup>1</sup>

<sup>1</sup> 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

### 2. Archive Matters. Unfolding the How and the What.

**Susanne Nylund Skog<sup>1</sup>**

<sup>1</sup> 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.

# EDUCATION AS AN ETHNOLOGICAL FIELD

**Maria Zackariasson<sup>1</sup>, Malin Ideland<sup>2</sup>, Beatriz Lindqvist<sup>1</sup>**

<sup>1</sup> Södertörn University, School of historical and contemporary studies, Stockholm, Sweden

<sup>2</sup> Malmö University, Faculty of Education and Society, Malmö, Sweden

**Abstract:** 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?

## 70 - “Green is more than a color” – embodiment and materiality of preschool children outdoor learning

6. Education as an ethnological field

**Beatriz Lindqvist**<sup>1</sup>

<sup>1</sup> School of Historical and Contemporary Studies, Södertörn University, Sweden

**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

## 71 - Etnologisk forskning om högpresterande elever?

6. Education as an ethnological field

**Göran Nygren**<sup>1</sup>

<sup>1</sup> Institutionen för kulturanthropologi och etnologi, Uppsala universitet

**Abstract:** Skolprestationer i form av betygsgader och resultat på nationella och internationella kunskapstester har de senaste decennierna fått en allt större betydelse globalt, nationellt och lokalt. Inom utbildningsforskningen har så kallade effektstudier haft en framträdande roll, ofta med fokus på organisatoriska, ekonomiska eller pedagogiska/didaktiska faktorer och samband. I mitt föredrag presenterar och diskuterar jag, utifrån mitt pågående avhandlingsarbete om högpresterande elever, hur en etnologisk processtudie kan tillföra exklusiva forskningsbidrag till utbildningsfältet om elevers prestationer och lärande.

Studiens syfte är att beskriva och analysera hur de högpresterandes villkor, identifieringar och praktiker ser ut i klasser och skolor med högre betygsnivåer än genomsnittet samt vad deras elevpositioner säger om högstadieelevers handlingsutrymmen och om strukturella maktordningar i Sverige under 2000-talet. En central frågeställning är om det finns några kännetecknande frågeställningar, strategier och resurser bland eleverna? Studiens teoretiska plattform är politisk diskursteori med logikperspektivet som analysmetod. Materialinsamlingen genomfördes genom längre fältarbeten i tre högstadielklasser i deras skolvardag. Metoderna var observationer, samtal och intervjuer. I föredraget kommer jag att diskutera några av de förtjänster men också svårigheter som jag har funnit med min etnologiska studie med en etnografisk, kulturanalytisk, explorativ och holistisk ansats.

## 72 - Getting a grip on multiple perceptions related to special support

### 6. Education as an ethnological field

**Pilvi Hämeenaho<sup>1</sup>**

<sup>1</sup> 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 Zackariasson**<sup>1</sup>

<sup>1</sup> 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 Henningsen<sup>1</sup>, Tine Damsholt<sup>1</sup>, Brita Brenna<sup>2</sup>, Line Esborg<sup>2</sup>

<sup>1</sup> University of Copenhagen, Denmark

<sup>2</sup> 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 Breier<sup>1</sup>

<sup>1</sup> 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 Resløyken<sup>1</sup>

<sup>1</sup> 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**<sup>1</sup>

<sup>1</sup> 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 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.

Engman, J. 2011: Kulturarvingarna. I: "*Kulturarvingarna, typ! Vad ska barnen ärva och varför*". Stockholm: Centrum för barnkulturforskning, 44.

Darian-Smith, K. & Pascoe, C. (red), 2012: *Children, childhood and cultural heritage*. New York: Routledge.

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

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

**Brita Brenna<sup>1</sup>**

<sup>1</sup> 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 I

Katarzyna Herd<sup>1</sup>, Gabriella Nilsson<sup>1</sup>

<sup>1</sup> 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.

## 78 - Tell it like it is. Truth, masculinity, affect and nation

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

**David Gunnarsson**<sup>1</sup>

<sup>1</sup> Södertörn University

**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”?

## 79 - A real Finnish man

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

**Karin Sandell**<sup>1</sup>

<sup>1</sup> Åbo Akademi University, Nordic Folkloristics, Åbo, Finland

**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 a ‘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 one’s 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 Grønstad<sup>1</sup>**

<sup>1</sup> 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 symbolizes 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.



## 81 - Perceptions of masculinity in football crowds

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

**Katarzyna Herd**<sup>1</sup>

<sup>1</sup> 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 I

**Camilla Asplund Ingemark<sup>1</sup>, Lone Ree Milkær<sup>2</sup>**

<sup>1</sup> Institutionen för kulturanthropologi och etnologi, Uppsala Universitet, Sverige

<sup>2</sup> 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.

## 82 - ”Jag glömmer aldrig åskvädet 1960 tror jag det var” – ovädersberättelser

22. Narrating a climate changed future

**Lena Marander-Eklund**<sup>1</sup>

<sup>1</sup> Åbo Akademi

**Abstract:** Detta fördrag handlar inte om människans relation till klimatfrågan men snarare hur vi upplever oväder, närmare bestämt hur dessa upplevelser tar sig berättelsens form ofta med dramatisk och emotionell karaktär. Berättelserna återfinns i frågelistsvar på frågelistan Vackert väder idag! som Svenska litteratursällskapet i Finland sände ut vintern 2015–2016.

Ovädersberättelserna handlar om hotande händelser som ändå slutade väl. Katastrofen som kunde ha skett uteblev. Dessa kallar jag för nästan-berättelser. Det är fråga om stormen som nästan fällde träd, blixten som nästan slog ner, och om blixten träffade om hur personerna nästan dog. Berättelser om oväder handlar i hög utsträckning om en situation då människans kontroll och kontrollbehov är satta ur spel. De dramatiska och till och med skräckfyllda händelserna låter sig formas till avslutbara berättelser med tydlig orsak-verkan, en kausalitet och tydliga markeringar av interna och externa värderingar i form av emotionsord och emotiva uttryck. Det dramatiska som ”nästan” hände kan ses som en överdrift, ett sätt att berätta något spännande, men det kan också tolkas som ett starkt emotionellt uttryck; en rädsla inför naturens krafter. Analys av berättelser om oväder genom att fokusera på den narrativa överdriften blir så ett sätt att förstå dramatiseringen av existentiell rädsla.

## 83 - Kulturanalyser i superstormarnas tid

22. Narrating a climate changed future

**Gösta Arvastson**<sup>1</sup>

<sup>1</sup> 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”.

En sådan storm drog in över England 1703 och lämnade 8 000 döda efter sig, vilket var skrämmande och uppfattades som Guds straff. Jag kommer vidare att tala om hur människor sökte stilla sin oro i mytologierna, religionen och drömmarna, som lade in förklaringar i det till synes obegripliga. Känslan av utsatthet och den dystopiska framtidsbilden, både den verkliga och mytologiska, har intressanta paralleller i dagens klimatdebatt. I mitt bidrag utvecklar jag dessa frågor om människans ”vara i världen”. Jag kommer också att diskutera förutsättningarna för en kulturanalys om lufthavets och klimatets fenomen. Lufthavet är mänsklighetens gemensamma nyttighet. Vad som utspelar sig i lufthavet vänder sig till alla. Människorna andas luften och kommenterar lufthavet som en jag-du relation - jag ser vad du ser. Berättelser och återberättelser spelar in, mediabevakningen grundar sig på klimatets nyhetsvärden. Mitt bidrag avslutas med en diskussion om den etnografiska tolkningen av luften som suddar ut gränserna mellan nära och fjärran.

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

### **22. Narrating a climate changed future**

**Helena Hörnfeldt<sup>1</sup>**

<sup>1</sup> 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.

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

22. Narrating a climate changed future

**Camilla Asplund Ingemark<sup>1</sup>**

<sup>1</sup> 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.

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

22. Narrating a climate changed future

**Sigrun Hanna Thorgrimsdottir<sup>1</sup>**

<sup>1</sup> University of Gothenburg

**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<sup>1</sup>**

<sup>1</sup> 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 Milkær<sup>1</sup>**

<sup>1</sup> Universitetet i Bergen, Institut for arkæologi, historie, kultur- og religionsvitenskap

#### **Abstract:** Glocalized narratives of Transition

The Transition Network Movement is the text book 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 glocalization 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<sup>1</sup>**

<sup>1</sup> 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**<sup>1</sup>

<sup>1</sup> 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 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 the newly converts in this movement? How did their different experiences influence 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**<sup>1</sup>

<sup>1</sup> 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 feminism 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 Ellenberger<sup>1</sup>

<sup>1</sup> 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 residence in the Women's House in Reykjavík. Among these organizations was Íslensk-lesbíska, 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 20<sup>th</sup> century and thus urbanization, essential for the formation of homosexual sub-cultures, lagged behind 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 laid 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-lesbíska in the construction of lesbian identity in Iceland by combining an analysis of media discourses and oral history interviews with members of Íslensk-lesbíska 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 Hellesund<sup>1</sup>**

<sup>1</sup> 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 Agnidakis<sup>1</sup>, Carina Johansson<sup>1</sup>

<sup>1</sup> Institutionen för kulturanthropologi och etnologi, Uppsala universitet

**Abstract:** I det senmoderna samhället förutsätts människor vara rörliga och kunna förflytta sig mellan olika platser och sammanhang. Det handlar om rumsliga förflyttningar mellan och inom nationer, såsom mellan fastland och öar, samt stad och land. Häri omfattas exempelvis pendling, samt säsongsbaserat resande. Dessa vardagliga företeelser infattar ofta starka element av identitetsbygge och kulturarvsproduktion. De bakomliggande orsakerna kan vara relaterade till arbete, familj, rekreations- och upplevelsebehov. Förflyttningarna sker såväl enskilt som i grupp.

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 förflyttningar mellan olika rumsligheter med människors relation till platser? Hur omförhandlas platsers 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**<sup>1</sup>

<sup>1</sup> 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 invånarantal. Utmärkande för dessa kommuner är att de själva ofta inte kan erbjuda arbetsplatser, men väl en naturnära boendemiljö och goda kommunikationer. För allt 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**<sup>1</sup>

<sup>1</sup> 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 kulturarvsaspekter vid 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 Ramanathan**<sup>1</sup>

<sup>1</sup> 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 Johansson**<sup>1</sup>

<sup>1</sup> 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.

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

**Oscar Pripp<sup>1</sup>**

<sup>1</sup> 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.



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

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

**Vladislava Vladimirova**<sup>1</sup>

<sup>1</sup> 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 Lundberg**<sup>1</sup>

<sup>1</sup> 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.

[1] Motion till riksdagen: 2014/15:2895 av Aron Emilsson m.fl. (SD)

## **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<sup>1</sup>**

<sup>1</sup> Svenskt visarkiv

**Abstract:** En fråga som i hög grad engagerade 1970-talets alternativa musikerörelse i Sverige rörde vad politisk musik kunde vara. Eftermälet har ofta handlat om politisk dogmatism, bokstavtrogen exegetik och trångsynt sekterism. Men musikerörelsen och dess förelöpare i det senare sextiotalets form- och genreexperiment rymmer dock andra sätt att förhålla sig till det politiska. I intervjuer med verksamma från den tiden talas det till exempel om musik som sätt att frigöra tanken, som brott med etablerade sociala konventioner och – faktiskt – som ett sätt att omformulera människans plats i världen. I mitt bidrag kommer jag att diskutera musik (i en vid bemärkelse av performance, sociala nätverk och normer) som en arena för förhandlingar om det politiska. Utgångspunkt utgör levnadshistoriska intervjuer, texter och samtida medieskildringar. Bidraget är en presentation av mitt arbete i det nyligen påbörjade forskningsprojektet *Kreativa förflyttningar – musikaliska flöden i 1960- och 70-talens Sverige*.

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

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

**Linnea Helmersson**<sup>1</sup>

<sup>1</sup> 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.

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

2. Archive Matters. Unfolding the How and the What.

**Marie Steinrud<sup>1</sup>**

<sup>1</sup> 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**

2. Archive Matters. Unfolding the How and the What.

**Jonas Hedberg**<sup>1</sup>

<sup>1</sup> 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.**

2. Archive Matters. Unfolding the How and the What.

**Jonas Engman**<sup>1</sup>

**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 constructs 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

### 2. Archive Matters. Unfolding the How and the What.

**Maria Bäckman**<sup>1</sup>

<sup>1</sup> 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) placerades 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?

Avsikten med föreliggande paper är att presentera några olika ingångar till ett problem som kan beskrivas som behovet av att kontextualisera ett förhållandevis informationsfattigt och stumt fotografiskt arkivmaterial, placerat vid Nordiska museet. En central fråga är till exempel hur och av vilka aktörer som statarbilderna har använts. Bland dessa kan särskilt nämnas den svenska fackföreningsrörelsen (specifikt Lantarbetarförbundet), Ivar Lo Johansson i bl.a. tidskriften *Folket i bild*, kulturarvsinstitutioner som Skansen, samt den svenska folklivsforskningen.

# LIVING WITH FASHION, DRESS AND TEXTILE

**Marie Riegels Melchior<sup>1</sup>, Mikkel Venborg Pedersen<sup>2</sup>**

<sup>1</sup> The Saxo Institute, University of Copenhagen, Denmark

<sup>2</sup> The National Museum of Denmark, Denmark

**Abstract:** Dress, fashion and textile are 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.

Marie R. Melchior: Are fashion histories sustainable? Some Concerns about Engaging the Past in Present Fashion Practices in the Age of the Anthropocene

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**<sup>1</sup>

<sup>1</sup> 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**<sup>1</sup>

<sup>1</sup> 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 Salonen<sup>1</sup>**

<sup>1</sup> 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 Herd<sup>1</sup>, Gabriella Nilsson<sup>1</sup>**

<sup>1</sup> 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.

## **108 - A man in crisis or crisis of men? Masculinity and societal challenge in the 1970s in Sweden.**

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

**Kristofer Hansson**<sup>1</sup>

<sup>1</sup> Department of Arts and Cultural Sciences, Lund University, Sweden

**Abstract:** The psychological term ‘Individual crisis’ was introduced in Sweden in the late 1960s. Too have 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 discuss 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 Löfgren**<sup>1</sup>

<sup>1</sup> 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 #metoo 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 Nilsson<sup>1</sup>**

<sup>1</sup> 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 necessary 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 känslolandskap – reflektioner över ett frågelistmaterial

39. Other / Free

**Marianne Robertsson<sup>1</sup>**

<sup>1</sup> Åbo Akademi, Nordisk etnologi, Åbo, Finland

**Abstract:** Detta paper reflekterar över ett frågelistmaterial. Frågelistmaterialet insamlades både via ett etablerat informantnätverk och via en webbenkät. I materialet framkommer de osystematiska och pluralistiska sidorna hos lokala cykelkulturer och hur människor cyklar i marginalen av bilsamhället både i städer och på landsbygden. Framträdande i frågelistmaterialet är att svaren insamlade via webben och svaren insamlade via informantnätverket verkar tillhöra olika genrer.

Genom en närläsning av frågelistmaterialet undersöks informanternas erfarenhetsvärld genom att leta efter motsägelser och förändringspunkter. En framträdande intressepunkt i materialet är att både människor som brukar cykeln i sin vardag och människor som inte cyklar, eller beskriver sig som "bilister", har besvarat frågelistan. Varför ventilerar människor som huvudsakligen använder bil som fortskaffningsmedel sina känslor, både negativa och positiva, om cykling i en frågelista fokuserad på vardagscykling? Vilken sorts kunskap kan detta frågelistmaterial ge om cyklingens känslolandskap?

## 112 - Handslaget - intränad självklarhet

39. Other / Free

**Karin Högström<sup>1</sup>**

<sup>1</sup> 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 överensstämmelse med samtida ideal och traditioner. Det

gäller bland annat vissa av de sociala och kulturella kontexter som nyanlända immigranter fostrats in i.

Att ta i hand på rätt sätt är en färdighet som kan behöva tränas in, särskilt för den som söker inträde i nya sociala sammanhang. Handslagets korrekta utförande lärs ut på kurser och beskrivs i etikettböcker. Utifrån exempel från kurser (Arbetsförmedlingen och SFI) och några etikettböcker (nedslag från 1800-tal till 2000-tal) diskuterar denna presentation hur handslaget uppfattas i olika historiska och sociala kontexter, och hur ett korrekt handslag beskrivs och lärs ut.

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 intryck 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 insikt i maktförhållanden 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<sup>1</sup>**

<sup>1</sup> Danmarks Tekniske Museum

**Abstract:** Rige europæiske lande har de seneste år måtte forholde sig til fremmede kulturer med tilhørende religiøse aspekter. Terrorisme 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 radikaliserings.

Måske overser vi folketroen, hvis form og styrke kan være forudsætningen for den liturgiske overbygning. I Sydamerika findes et kulturmøde mellem en årtusindårig indiansk kultur og en moderne kultur. Stats- og samfundsannelsen har i århundreder bygget på europæisk religion og kultur, men stadig ligger den oprindelige kultur dybt i mennesker. Trods mange århundreders dominans af et katolsk ledet styre, er denne folketro stadig stærk.

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 årtier opstået 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 boliger



ger for afdødes sjæle, animataer, 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 Salomonsson**<sup>1</sup>

<sup>1</sup> Institutionen för kulturvetenskaper, Lunds universitet, Lund

**Abstract:** Trots alla goda skäl som talar för en övergång till en hållbar, delande eller kollaborativ ekonomi är skepsisen fortfarande stor inför att hyra, låna, byta, ge bort eller gratis få varor och tjänster. Miljömässiga, sociala och ekonomiska fördelar kan lätt räknas upp och är svåra att invända emot. Statliga och kommunala initiativ, liksom kommersiella företag, förespråkar delandet som en framtidsmodell. Storskaliga projekt för stadsplanering, liksom småskaliga, lokalt förankrade initiativ försöker på olika sätt implementera och sprida budskapet att ”dela mera”. Många *säger* sig vilja dela, men gör det trots allt inte. Varför är det så?

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 I

Lizette Gradén<sup>1</sup>, Tom O'Dell<sup>2</sup>

<sup>1</sup> Lund University, Division of Ethnology

<sup>2</sup> 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 21<sup>st</sup> 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 Saltzman**<sup>1</sup>

<sup>1</sup> Department of Conservation, University of Gothenburg

**Abstract:** The rose ‘Valdemarsvik’, the garden phlox ‘Alma Jansson, the geranium ‘Knapa-trädet’ and the pea ‘Lokförare Bergfäls 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 Bangstad**<sup>1</sup>

<sup>1</sup> 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<sup>1</sup>**

<sup>1</sup> 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 Reme<sup>1</sup>**

<sup>1</sup> Kulturvitenskap. Universitetet i Bergen

**Abstract:** Bedehus, misjon og kulturarv

«Det Europeiske kulturarvsåret» indikerer både anvendeligheten, nødvendigheten og tøyeligheten som karakteriserer kulturarvbegrepet. Selv ønsker jeg å starte å ta opp noen av de prosesser og paradokser som preger kulturarvbegrepet. Det empiriske utgangspunktet er bedehuset og ‘misjonen’ som på ulike måter har preget mange norske lokalsamfunn i snart 200 år. Man kan snakke om dette miljøet i lys av tradisjon. Bedehuset har vært et møtested, et ideologisk samlingspunkt, der husflid og håndarbeid har driftet ord og følelser. Blant mange av produktene misjonsvenene har formet og formidlet, ligner mange på gjenstandene formidlet i museer og i turistbrosjyrer som kulturarv. Like fullt har misjonsvenene ikke blitt trukket frem eller hedret som tradisjonsbærere- eller skapere; de lenge vært usynlige. Dette kan reise flere generelle spørsmål. Er det tingene eller er det personer og grupper involvert i kulturproduksjon som avgjør hvorvidt ting kan ‘bli’ kulturarv? Er det stedene og formålene, ikke tingene, som kan være det utslagsgivende? Forstyrrer fremmede kulturprodukt – som gavene fra misjonsmarkene – oppfatninger av hva som er ‘kulturarv’? I dag har misjonsvenene tatt nye arenaer i bruk og en kan undre om ‘misjonsfolket’ som nå agerer på ulike messer kan betraktes som salgsentreprenører av ‘kulturarv’? Skapes og defineres kulturarv for å synliggjøre identiteter og fellesskap, eller er det kapital og marked som ‘skaper’ kulturarv. Enten kulturarv betraktes som vare eller som en kollektiv fellesnevner, representerer det noe vagt men kostbart og følelsesfylt. Hvor villig er vi til å inkludere eller ekskludere andre?

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

### 28. Rethinking Heritage and Why it Still Matters so Much

**Lizette Gradén**<sup>1</sup>

*Tom O'Dell*<sup>1</sup>

<sup>1</sup> 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 its coupling to the experience economy and forms of edutainment tighten?

# THE HUMANITIES AS FIELD OF CULTURE

**Helena Pettersson<sup>1</sup>, Eddy Nehls<sup>2</sup>, Katarzyna Wolanik Boström<sup>3</sup>**

<sup>1</sup> Dept. of Culture & Media Studies/ Ethnology Umeå University SE-901 87 Umeå Sweden + 46(0)90-786 70 55 [helena.pettersson@umu.se](mailto:helena.pettersson@umu.se)

<sup>2</sup> Dept. of Business Administration University West SE 461 86 Trollhättan Sweden + 46(0)520223876 [eddy.nehls@hv.se](mailto:eddy.nehls@hv.se)

<sup>3</sup> Dept. of Culture & Media Studies Ethnology Umeå University SE-901 87 Umeå Sweden +46(0)90-786 97 02 [katarzyna.wolanik.bostrom@umu.se](mailto:katarzyna.wolanik.bostrom@umu.se)

**Abstract:** 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

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

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

**Eddy Nehls**<sup>1</sup>

<sup>1</sup> University West, Sweden

**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.

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

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

**Anne Leonora Blaakilde**<sup>1</sup>

<sup>1</sup> Region Zealand

**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 McIntyre<sup>1</sup>**

<sup>1</sup> 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 Pettersson<sup>1</sup>**

<sup>1</sup> 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).

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

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

**Katarzyna Wolanik Boström<sup>1</sup>**

<sup>1</sup> 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 + ETHNOGRAPHIC KNOWLEDGE IN POLITICAL DECISION-MAKING

## **Beyond tradition: Scholars, prophets, mystics, and activists making knowledge**

**Nathan Light**<sup>1</sup>

<sup>1</sup> 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?

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**Ethnographic knowledge in political decision-making – what's the point?**

**Pia Olsson<sup>1</sup>**

*Tiina-Riitta Lappi<sup>1</sup>, Karoliina Ojanen<sup>1</sup>*

<sup>1</sup> University of Helsinki, Helsinki, Finland

**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<sup>1</sup>**

<sup>1</sup> Dept. of Cultural Anthropology and Ethnology Uppsala University, Uppsala, Sweden

**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<sup>1</sup>**

<sup>1</sup> 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**<sup>1</sup>

<sup>1</sup> 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, indigenous' 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**<sup>1</sup>

<sup>1</sup> Institutt 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**<sup>1</sup>

*Pia Olsson*<sup>1</sup>

<sup>1</sup> 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<sup>1</sup>, Lena Martinsson<sup>2</sup>, Birgitta Meurling<sup>3</sup>, Britta Lundgren<sup>4</sup>

<sup>1</sup> Institutionen för kulturvetenskaper, Lunds universitet, Lund, Sverige

<sup>2</sup> Institutionen för kulturvetenskaper, Göteborgs universitet, Göteborg, Sverige

<sup>3</sup> Institutionen för kulturanthropologi och etnologi, Uppsala universitet, Uppsala, Sverige

<sup>4</sup> 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 akademien, men också utgå från samverkan med samhällsinstitutioner, myndigheter och organisationer utanför akademien. Forskning och forskningsansökningar saknar ofta ett tydligt samverkansinitiativ. Det saknas även ett ansvarstagande från akademiens 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**<sup>1</sup>

<sup>1</sup> 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**<sup>1</sup>

*Ingela Broström*<sup>2</sup>

<sup>1</sup> FoU Hälsingland, CFL Söderhamn, Hälsinglands utbildningsförbund, Söderhamn, Sweden

<sup>2</sup> 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,

både inom privat, offentlig och civil sektor. Tillsammans med Läns museet Gävleborg har vi haft projekt som "Motbilder. Om samhällsförändring och migration på mindre orter" och "Vem äger berättelserna?" om industrisamhällets kulturarv. I detta paper vill vi berätta, ur två olika perspektiv, hur det kan vara att samverka. Vilka är riskerna respektive möjligheterna med samverkan? Medverkande är Maria Vallström, docent i etnologi, FoU Hälsingland och Ingela Broström, Avdelningschef, Publik verksamhet, Läns museet Gävleborg.

## **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 Lundgren<sup>1</sup>**

<sup>1</sup> 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 nyttiggöras 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.

Det andra exemplet rör utbrottet av mjältbrand bland tamdjur och vilda djur i Ombergstrakten 2016. Med inspiration från *rapid ethnography* utfördes 2017 ett kortare fokuserat fältarbete med inriktning mot de djurägare som var drabbade. Mjältbrandsutbrotten visar en ökande trend i Sverige och mest troligt är det omöjligt att undvika eller exakt förutse nya mjältbrandsutbrott. Men det går att skapa ökad kunskap kring dess konsekvenser, lindra effekterna och eventuellt försvaga utbrottets överraskningsmoment. Tänkbara redskap kan vara en mera demokratisk syn på beredskap och dess praktik samt scenariobyggande baserat på såväl arkivalisk/historisk kunskap som realistiskt, emellanåt även mera fantasifullt, förutseende.

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

16. Integrativ etnologi, forskning och samvrkan

Inger Lövkrona<sup>1</sup>

<sup>1</sup> 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 uthängning på nätet och efterfrågan på s.k. oskuldsintyg. Vi har sett en kraftig ökning av antalet anmälda sexuella 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, tvärprofessionella 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 utjämna 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 Idvall<sup>1</sup>, Fredrik Nilsson<sup>2</sup>

<sup>1</sup> Lund University, Department of Arts and Cultural Sciences, Lund, Sweden

<sup>2</sup> 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 opinion som 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 flyktinglägret, 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, förlägningsvardag och flyktingboende i Norden.

Genom att fokusera på lägerliv, förlägningsvardag och boende välkomnar sessionen bidrag som problematiserar hur nationsgränser utövas, utmanas, kontrolleras och över-skrids i vardagliga situationer och på olika typer av platser där ett flyktingliv äger rum. Sessionen fäster 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**<sup>1</sup>

<sup>1</sup> Nordiska muséet

**Abstract:** Läger är per definition ett ambivalensens rum. Ett rum skapat med sitt snara försvinnande i sikte. Att slå läger är att befästa det förgängliga. Att slå fast och sätta på undantag på en och samma gång. Lägret är också en rörelsens tillfälliga anhalt, ett rum på väg och emellan. Efter sig lämnar lägret en dubbelexponerad karta, platser som omdefinierats och som definierar i sin tur. En skola, ett Folkets hus, baracker i skogen och spåren av det flyktingläger de en gång varit. En flyktens geografi som lägger till ett extra lager till rummet, och ett rum som ramar in, avgränsar, begränsar och definierar flykten och på samma gång sätter alla definitioner ur spel.

Genom att undersöka hur flyktens minnen spårar erfarenheter av lägerliv och det resonans platserna ger i minnen, analyserar jag läger som ett existentiellt rum. Hur definieras flyktingskap 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)**<sup>1</sup>

<sup>1</sup> 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 addressed 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 Geschwind<sup>1</sup>**

<sup>1</sup> etnologiska avdelningen Stockholms universitet

**Abstract:** Under arbetet med avhandlingen, som studerade publika rum och demokratiska ideal på Historiska museet 1943–2013, stötte jag på ett utrymme i ämbetslokalerna som väckte min nyfikenhet: en korridor benämnd ”Baltiska gången”. Den utgör ett materiellt spår efter några av de ester som flydde till Sverige under andra världskriget och anställdes av museet. Även Nordiska museet tog emot baltiska flyktingar i sin stab. Vissa gjorde forskarkarriär här. Jag är nyfiken på hur de kom in i museerna? Vad gjorde de? Hur såg relationerna ut till övriga forskare och antikvarier? Vad hände med dem sen? Historiska Museets och Riksantikvariens Sigurd Curmans roll är mycket intressant. Curman spelade en aktiv roll i balters flykt, särskilt i det känsliga politiska spelet i utlämningen av Svensk-ester genom samverkan med SS-officeren Ludwig Lienhard och förhandlingar med den svenska regeringen. Rummet har väckt frågor om de statliga museernas politiska roll vid denna tid.

## **137 - Brunnshotellet, gymnastiksalen och fabriken: Miljöer för flyktingmottagande och performativt gränsarbete i andra världskrigets Helsingborg**

20. Lägerliv och flyktingskap i Norden

**Markus Idvall<sup>1</sup>**

<sup>1</sup> 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 koncentrationslägerfångarna”. 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).

Detta paper 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?

Referens: Lövgren, Anna-Brita 1992: Politik och förvaltning från kommunalreform 1862 till sammanläggning 1971. I: *Helsingborgs historia, VII:1. Befolkning, förvaltning, kommunal service 1863-1970*.

## 138 - Reningsritualer och gränsarbete

### 20. Lägerliv och flyktingskap i Norden

**Fredrik Nilsson**<sup>1</sup>

<sup>1</sup> Lunds universitet, Institutionen för Tjänstevetenskap

**Abstract:** Under 1944 och 1945 kom allt fler flyktingar till Sverige. För att hantera flödet utvecklades ett omfattande gränsarbete som inkluderade noga reglerade gränspassager. Detta gränsarbete var impregnerat av en djupare liggande symbolik och kulturellt formade föreställningar om den Andre. Flyktingen betraktades som oren och för att hantera risken för kulturell kontaminering blev särskilda reningsritualer viktiga element i gränsarbetet. I detta paper undersöks hur nationen synliggjordes genom sådana ritualer, dvs. hur gränsen mellan rent-orent, moral-omoral, svenskt-osvenskt, tog sig uttryck. Teoretisk inspiration hämtas från performativ gränsforskning. Ett performativt

gränsperspektiv betonar att gränser är i ständig tillblivelse och att de materialiseras genom exempelvis gränsbommar och staket, men också genom narrativ som beskriver, klassificerar och värderar det som finns på andra sidan (Rumford 2014). I överförd mening innebär detta att gränser bland annat görs då transnationella flyktingströmmar hanteras och diskuteras, oavsett om detta sker i direkt anslutning till gränsen, på kontor långt från själva gränsen eller i media. Jag avser därför att diskutera såväl materialiserade som narrativa gränspraktiker. Studien knyter även an till etnografen Arnold van Genneps (1908/1960) analyser av övergångsritualer med transformativ potential. Sådana ritualer har ofta en tydlig rumslig dimension och rening utgör ett centralt inslag. Den som ska passera blir föremål för reningsriter som syftar till att minska risken för kulturell kontaminering i mötet med världen på andra sidan. Frågan är om sanering av flyktingarna som kom till Sverige under andra världskriget fyllde en snarlik rituell funktion?

# RETHINKING HERITAGE AND WHY IT STILL MATTERS SO MUCH 2

Lizette Gradén<sup>1</sup>, Tom O'Dell<sup>2</sup>

<sup>1</sup> Lund University, Division of Ethnology

<sup>2</sup> 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 21<sup>st</sup> 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. Hafstein**<sup>1</sup>

Áslaug Einarisdóttir<sup>2</sup>

<sup>1</sup> University of Iceland / Háskóli Íslands, Department of Folkloristics/Ethnology and Museum Studies

<sup>2</sup> Davis, California and Reykjavík, Iceland

**Abstract:** This 30-minute narrative documentary film traces the global circulation of the melody “El Condor Pasa”: from the Andes mountains to global metropolises; 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 Stureika**<sup>1</sup>

<sup>1</sup> 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<sup>1</sup>**

*Viktorija Čeginskas<sup>1</sup>*

<sup>1</sup> 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 20<sup>th</sup> and early 21<sup>st</sup> 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 ethnographic 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:**

Delanty, G. (2017) *The European Heritage. A Critical Re-Interpretation*. London: Routledge.

# TILL SAKEN I ETNOLOGISKA STUDIER AV SPORT OCH FYSISK AKTIVITET

Karin S Lindelöf<sup>1</sup>, Annie Woube<sup>1</sup>

<sup>1</sup> Centrum för genusvetenskap, Uppsala universitet, Uppsala, Sverige

**Abstract:** Essensen av sport och fysisk aktivitet är en *kropp i rörelse*. Samtidigt har humanistiska och samhällsvetenskapliga studier av detta fält ofta tappat bort själva den aktiva materiella kroppen till förmån för studier av de kulturella föreställningar och diskursiva landskap som omger den fysiska aktiviteten och sportandet.[1] Hur kan den materiella kroppen i rörelse studeras etnologiskt och etnografiskt? Hur kan den individuella och kollektiva upplevelsen av kroppsrörelse, sport och fysisk aktivitet inkluderas i dessa studier? Vilken roll spelar annan sportrelaterad materialitet som kläder, idrottsutrustning, pulsklockor och träningsappar? Och hur förhåller sig allt detta till kulturella föreställningar, samhälleliga villkor och dominerande diskurser om just kroppar, sport och fysisk aktivitet?

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.

[1] Några undantag finns dock t ex i antologierna Tolvhed & Cardell, red. 2011 *Kulturstudier, kropp och idrott* samt Fundberg, Ramberg & Waldetoft, red. 2005. *Tankar från baslinjen*.

## 142 - Kroppen, bevegelsen og kompleks, alvorlig funksjonshemming

35. Till saken i etnologiska studier av sport och fysisk aktivitet

**Kristin Vindhol Evensen**<sup>1</sup>

<sup>1</sup> Norwegian school of sport sciences

**Abstract:** Bevegelse er grunnleggende i menneskelig erfaring, og favner videre enn diskursen innen sport og fysisk aktivitet. I presentasjonen gir jeg eksempler på hvordan det å anerkjenne bevegelse gir kunnskap om perspektiver i livsverdener hvor symbolsk språk ikke er et alternativ. De åtte elevene som deltar i studien har alle diagnosen multifunksjonshemming. Grunnet funksjonshemmings kompleksitet uttrykker de seg gjennom før-symbolske, 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.

Funksjonshemmingsforskning generelt og forskning på kompleks og alvorlig funksjonshemming spesielt har tradisjonelt vært medisinsk og vanskeorientert, og fokus har vært rettet mot objektive og målbare avvik sett opp mot en gitt normal. Behavioristisk forskning har befattet seg med stimuli og respons. Forskning har også fokusert på sosiale rammefaktorer. Den subjektive kroppen i bevegelse har derimot fått lite oppmerksomhet.

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 Bäckström<sup>1</sup>

<sup>1</sup> 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 commonplace 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. Lindelöf<sup>1</sup>

Annie Woube<sup>2</sup>

<sup>1</sup> Centrum för genusvetenskap, Uppsala universitet

<sup>2</sup> 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 loppet. 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 idrottande 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 tjejloppen har stärkande och frigörande potential genom den aktiva kroppen i rörelse – trots att löpens kulturella inramning ofta kan uppfattas som förminskande och könsstereotyp.

# VISUAL NARRATIVES OF SUSTAINABILITY IN TODAY'S GLOBAL WORLD

**Carina Johansson<sup>1</sup>, Jens Petter Kollhøj<sup>2</sup>, Consuelo Griggio<sup>1</sup>, Anders Häggström<sup>3</sup>**

<sup>1</sup> Institutionen för kulturanthropologi och etnologi, Uppsala universitet

<sup>2</sup> Nasjonalbiblioteket, Oslo

<sup>3</sup> Institutionen för kulturanthropologi 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 Kollhøj<sup>1</sup>**

<sup>1</sup> Nasjonalbiblioteket

**Abstract:** Nasjonalbiblioteket har litt over 1000 glassnegativer laget av Ole Tobias Olsen (1830-1924). Olsen var bl. a. prest og salmedikter, han samlet inn folkeminne og folkemelodier, og er kjent som «Nordlandsbanens far». Olsens fotografier kan betraktes som materielle, ikke-fornybare ressurser, som kan tilføre samfunnet viktige kunnskaper og perspektiver. Dette åpner for å forstå disse fotografiene som elementer i en bærekraftig utvikling på lik linje med fredete bygg, og retter oppmerksomheten mot sikring av materialet for framtidige generasjoner. En sentral formidlingsform på Nasjonalbiblioteket til forskere var lenge påsyn på lesesal, dvs personlig frammøte og fysisk håndtering, med tilhørende risiko for slitasje og skader. Ole Tobias Olsens glassnegativer ble gjort tilgjengelig først som papirkopier men seinere digitalt på nett, noe som har redusert behovet for fysisk håndtering kraftig, og forenklet tilgangen til kildene. Å se fotografier som ressurser som kan tilføre viktige kunnskaper og perspektiver innebærer også at de ikke bare skal bevares, men også formidles og brukes aktivt som kilder. Dette aktualiserer en tradisjonell, hermeneutisk tilnærming, dvs tolkning og analyse av bildeinnhold og kontekst. Eksempel på undersøkelse av hva Ole Tobias Olsens fotografier kan gi som kildemateriale og kunnskapsressurs kan være å se etter koblinger mellom bildene og Olsens tanker om utvinning av mineralforekomster, eller jernbaneutbygging. Eller å undersøke mulige forbindelser mellom fotografiene og innsamlingen av folkemelodier og folkeminne. Begrepet «digital humaniora» forstått som bruk av digitale verktøy innenfor humanistisk forskning framstår som svært relevant for diskusjoner om fotografi og bærekraftig utvikling.

## **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 Aslan<sup>1</sup>**

<sup>1</sup> 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<sup>1</sup>**

<sup>1</sup> 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 integrant 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 fotografi som etnografisk metod

### 36. VISUAL NARRATIVES OF SUSTAINABILITY IN TODAY'S GLOBAL WORLD

**Carina Johansson<sup>1</sup>**

*Tommy Söderlund<sup>2</sup>*

<sup>1</sup> Institutionen för kulturarntropologi och etnologi, Uppsala universitet, Campus Gotland, Visby Sverige

<sup>2</sup> Landsarkivet i Visby, Sverige

**Abstract:** Med erfarenheter från en förstudie, Kustliv, utförd på Gotland, diskuteras hur fotografi reflexivt kan användas som metod vid dokumentation och i förlängningen som arkivmaterial för att förmedla och nyansera livet på platser med betydande turism och fritidsboende. Den projektgrupp som arbetat med studien har bestått av en byggnadsantikvarie, två etnologer och en fotograf, som alla använt kameror som verktyg tillsammans med observationer, samtal och intervjuer. Teknisk utrustning, kunskap om fotografiskt hantverk, liksom förhållandet till de berättelser som förmedlats har skilt sig åt i gruppen, medan det gemensamma har varit att vi alla närvarat i fältarbetet för att skapa ett användbart forskningsmaterial tillsammans med en byggnadsinventering. Syftet med dokumentationen varierar beroende på arbetsgivare, här universitetet och ett regionalt museum, liksom uppdragsgivare, i detta fall Länsstyrelsen och olika förhållningssätt har utkristalliserat sig i gruppen under arbetets gång. Hållbarhet och kulturarv har varit två av flera viktiga utgångspunkter och fotografierna har använts som fältanteckningar, men även för att dokumentera själva fältarbetet, förutom att skildra människor, byggnader och miljöer. Tillsammans bidrar de olika typerna av fotografier till

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 Palmskökd<sup>1</sup>, Karin Gustavsson<sup>2</sup>

<sup>1</sup> Department of Conservation, University of Gothenburg, Sweden

<sup>2</sup> 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 20:th 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 characteristics 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**<sup>1</sup>

<sup>1</sup> 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**<sup>1</sup>

<sup>1</sup> 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**<sup>1</sup>

<sup>1</sup> 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 invanda kulturanalytiska översättningstekniker 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<sup>1</sup>**

<sup>1</sup> Stockholm University, Department of ethnology

**Abstract:** My PhD project examines the borders around the Åland islands, or rather the traces left by the borders Ålandic 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 interviews 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 Tolgensbakk<sup>1</sup>, Line Esborg<sup>2</sup>, Inger Christine Årstad<sup>3</sup>

<sup>1</sup> NOVA, HiOA, Oslo, Norway

<sup>2</sup> UiO, Oslo, Norway

<sup>3</sup> 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 Esborg**<sup>1</sup>

<sup>1</sup> 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 its point of departure some of the results of this collection. Focusing on what might be labeled as *muslim motivational memes*, this paper discusses how memes are framed in order to address questions of identity politics.

## 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 Årstad**<sup>1</sup>

<sup>1</sup> 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 prime minister Erna Solberg's 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 collectors-site into a daily «newsfeed». Besides laughing about the presidents shithole, atomrocets, fake news and Melania screaming of escape, we will in this paper discuss the borders 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 Tolgensbakk<sup>1</sup>**

<sup>1</sup> 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 Hjemdahl<sup>1</sup>, Bjørn Sverre Hol Haugen<sup>2</sup>, Kristina Skåden<sup>3</sup>

<sup>1</sup> Statens vegvesen, Drammen, Norge

<sup>2</sup> Anno museum, Norge

<sup>3</sup> 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 interessert 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 julekraft eller er de sannferdige?

Denne sesjonen fokuserer på de kulturhistoriske fagenes omgang med tingene/gjenstandene/föremålen – 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 Skåden**<sup>1</sup>

<sup>1</sup> Universitetet i Oslo, Institutt 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 19<sup>th</sup> and 20<sup>th</sup> 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 particularly 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 19<sup>th</sup> and 20<sup>th</sup> century, by applying different map functions: Key questions are: How do 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 Hjemdahl**<sup>1</sup>

<sup>1</sup> Statens vegvesen

## **Abstract: Culture that matters**

Hvordan har kultur – og kulturarvspolitik blitt utformet? Etter hvert finnes det en del kunnskap om kulturminnevernets historie i Norge, mens det er mindre kunnskap om hvordan kulturminnepolitikk utformes og gjøres relevant i det statlige byråkratiet.

I statlig planarbeid foretas konsekvensanalyser. Politiske beslutninger – også omtalt som «bestillinger» - utredes gjennom et bestemt utvalg fagspesifikke analyser som er ment som faglige svar i politikktutforming. Disse analysene er imidlertid gjerne basert på en streng metodikk for etablering av fakta om blant annet kulturhistoriske forhold og om kulturminner, og hvor tid skrives fram som et kausalt forhold mellom årsak og virkning. Statens vegvesen er en statlig aktør som i en årrekke (siden 1980-tallet) har foretatt konsekvensanalyser som del av sin veiplanlegging. Konsekvensanalysen kan forstås som en politisk teknologi som vever sammen vitenskap og politikk. Begrepet «politikkenes teknologier» fokuserer på de ulike måtene vitenskapelig kunnskap inngår i politikken på, samt de tekniske arrangementer og prosedyrene som bidrar til å muliggjøre og forme politikk (Asdal 2011:13).

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 politikktutforming?

## **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 Hol Haugen<sup>1</sup>**

<sup>1</sup> 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 hodeplaggbruken 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 brukes 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 Hansson<sup>1</sup>, Rachel Irwin<sup>1</sup>, Maria Johansson<sup>2</sup>**

<sup>1</sup> Department of Arts and Cultural Sciences, Lund University, Sweden

<sup>2</sup> 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 Hansson**<sup>1</sup>

<sup>1</sup> 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 where 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 analyse 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 ethnographic 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 Hallqvist**<sup>1</sup>

<sup>1</sup> 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 surveillance 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 Gustavsson<sup>1</sup>**

<sup>1</sup> 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 Drakos<sup>1</sup>**

<sup>1</sup> 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**<sup>1</sup>

<sup>1</sup> Nordisk folkloristik, Utbildningslinjen för kultur, historia och filosofi vid Åbo Akademi, Åbo, Finland

**Abstract:** Presentationen strävar efter att belysa hur individer berättar om upplevelser av kropp i förhållande till sjukdom genom personliga erfarenhetsberättelser om diabetes typ 1. Med hjälp av kulturanalys fokuseras kropp, hälsa och sjukdom i berättelserna. Att vara öppen med den kroniska sjukdomen diabetes typ 1 eller att dölja den för omgivningen kan bli ett val som görs, medvetet eller omedvetet. Det som döljs eller inte döljs, och valet att göra det ena eller det andra, fokuseras.

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 rubriken, "*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**<sup>1</sup>

<sup>1</sup> 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 Irwin<sup>1</sup>**

<sup>1</sup> 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 ethnology, 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 Liliequist<sup>1</sup>, Christine Bylund<sup>1</sup>

<sup>1</sup> 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 Liliequist<sup>1</sup>**

<sup>1</sup> 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 Pohtinen<sup>1</sup>**

<sup>1</sup> 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 Bylund<sup>1</sup>**

<sup>1</sup> 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**<sup>1</sup>

<sup>1</sup> 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 fictitious 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 amotions 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-ethnoraphy as a means of studying larps: what pos-

sibilities does it give? Are there any downsides? How can an insider perspective and auto-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 Lundell**<sup>1</sup>

<sup>1</sup> 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 occur 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<sup>1</sup>**

<sup>1</sup> 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 20<sup>th</sup> 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.



# RETHINKING HERITAGE AND WHY IT STILL MATTERS SO MUCH 3

Lizette Gradén<sup>1</sup>, Tom O'Dell<sup>2</sup>

<sup>1</sup> Lund University, Division of Ethnology

<sup>2</sup> 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 21<sup>st</sup> 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 Coloniality**

28. Rethinking Heritage and Why it Still Matters so Much

**Jenny Ingridsson<sup>1</sup>**

<sup>1</sup> 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 19<sup>th</sup> and early 20<sup>th</sup> 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 Kjaer<sup>1</sup>**

<sup>1</sup> 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 pastel 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 peninsula 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 Valse, 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<sup>1</sup>**

<sup>1</sup> 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.

Lars-Eric Jönsson<sup>1</sup>, Håkan Jönsson<sup>1</sup>

<sup>1</sup> Lunds universitet

**Abstract:** Relationen mellan stad och landsbygd är och har varit en väsentlig del av etnologin, och Mats Hellspongs och Orvar Löfgrens bok *Land och stad* (1972, 1994) har varit en grundbok för generationer av etnologistudenter. Trots att det är länge sedan boken gavs ut vill vi påstå att relationen stad och land äger hög relevans, inte minst för oss etnologer.

I dagens offentliga diskussion fångas inte sällan relationen upp via talet om ekologisk hållbara och eller alternativa livsstilar, social marginalisering och klyftor mellan städer och landsbygd. Ibland framställs staden som ett stort problem och landsbygden som alternativet. Ibland är det tvärtom. Landsbygden representerar problematiken och staden dess lösning. Ofta tycks landsbygden befinna sig i ett slags förfluten tid medan staden representerar framtiden. Så enkelt är det knappast. Vi ser hur det urbana och rurala ständigt tar sig ny skepnad. Med stadsodlingsprojekt har landet flyttat in i staden, urbana entreprenörer startar nya verksamheter på landsbygden, och migranter från mångmiljonstäder placeras på avfolkningsorter på landsbygden.

Med den här sessionen vill vi undersöka och pejla på vilket sätt dagens etnologer undersöker relationen mellan stad och land. Sessionen välkomnar inlägg som problematiserar, ställer frågor till och undersöker hur stad och land förhåller sig till varandra. Vi välkomnar både nutida och historiska studier och perspektiv.

## 175 - Lägenhet och sommarstuga - mellan stad och land

### 32. Stad och land

**Susanna Rolfsdotter**<sup>1</sup>

<sup>1</sup> Institutionen för kulturvetenskaper, Göteborgs Universitet

**Abstract:** Mitt avhandlingsprojekt "En ny generation i sommarstuga" tar avstamp i frågan om varför 70- och 80-talister väljer att investera tid och pengar i ett fritidsboende. De flesta av deltagarna i projektet bor i hyreslägenhet i stan och äger ett fritidshus ett par timmar bort, eller mer, med bil. Fritidshusen är av varierande typ. I studien finns torp, Västkuststugor, äldre missionshus och till och med mindre villor. Gemensamt är att de, med enstaka undantag, är belägna inåt landet i mindre samhällen på landsbygden. Under studiens gång har olika sätt att förstå och förhålla sig till de båda platser som utgör permanentboende respektive fritidsboende framkommit. Städerna, Stockholm och Göteborg, beskrivs å ena sidan som smörgåsbord av möjligheter. Där finns jobb, vänner och kaffe latte. Å andra sidan uppfattas staden som en plats bortom individens kontroll. Städerna upplevs i ständig förändring och känslor av alienation och rotlöshet gör sig påmind där. Landsbygden, fritidshusets plats, uppfattas annorlunda. Tempot är lugnare, människor vänligare och där erbjuds möjligheter att söka rötter och att rota sig. Samtidigt beskrivs landsbygden som en plats där främlingsfientlighet kan gro och där social kontroll utövas. Trots att Internetuppkopplingen ibland är bättre än i stan är "Landet" inte en plats där de urbana 70- och 80-talisterna vill bo permanent. Jag vill problematisera mina informanternas kontrasteringar och försöka komma närmare deras förståelse av stad och landsbygd, bortom det ofta omtalade miljöombytetets nödvändighet.

## 176 - I periferins centrum: avlägsenhet

### 32. Stad och land

**Owe Ronström**<sup>1</sup>

<sup>1</sup> Institutionen för kulturanthropologi 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 innebörd till läge och riktningar i västerlandets mytiska geografi. Skillnad och avstånd blir aspekter på samma fenomen

Svårtillgänglighet är avlägsenhetens dominerande egenskap. Till det avlägsna måste det gå att komma, men ett visst mått av besvär och en viss tid är nödvändigt. Ju fler stopp, byten, övergångar och ju fler slags färdmedel, desto avlägsnare ter sig resmålet.

Det avlägsna är inte en slutstation, utan uppstår precis som hemkänsla av cykliska pendlingar till och från. Utan återvändandet hem, förankrat i vardagsvärldens självklara här-och-nu, skulle utflykterna till de avgränsade meningssammanhangen där-och-då inte vara möjliga. Genom ankomsterna, avfärderna och återkomsterna, alla de upprepade, ritualiserade handlingar som färden kräver, upprättas avlägsenhet.

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

### **32. Stad och land**

**Anna Olovsson Lööv<sup>1</sup>**

<sup>1</sup> 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 Sjöholm<sup>1</sup>**

<sup>1</sup> 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 gårdsbutik. 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 goda livet 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 Lundgren**<sup>1</sup>

<sup>1</sup> Umeå universitet, Institutionen för kultur- och medievetenskaper, Umeå, Sverige

**Abstract:** Idag argumenteras ofta för en förståelse av landsbygder som uppmärksammar kampen om att få definiera vad ”landsbygd” är. Många är också måna om att betona landsbygders komplexitet. Samtidigt innebär urbana normer att landsbygder i det offentliga samtalet inte bara homogeniseras och ibland nedvärderas, utan också osynliggörs. Den som intresserar sig för hur kamp om tolkningsföreträde och mening går till i konkreta situationer på detta fält behöver ofta inte leta länge. Bara i norra Sverige har det under de senaste åren pågått flertalet mer eller mindre högljudda initiativ för att protestera mot, diskutera eller bara undvika, uppfattade konsekvenser av urbana normer och ekonomism, t.ex. problematiska gruvprospekteringar, nedläggningar av vård- och service, okunnig medierepresentation. Presentationen utgår från ett pågående projekt som studerar sådana initiativ. Det bygger på intervjuer och observationer, samt på analyser av politiska dokument och mobilisering på sociala medier. Jag kommer att ge empiriska exempel och diskutera hur initiativen hanterar mer allmänna föreställningar om stad och landsbygd, om förr och nu, och hur de laborerar med en moralisk och känslomässig geografi. Exempelen ger prov på hur land/staddikotomin är stadigt förankrad, men också pågående utmanas. De visar också hur frågan om ansvar görs central och politiseras, och hur protesters materialitet hanteras.

# ÖPPEN DISKUSSION OM NORDISKT NÄTVERKANDE/OPEN DISCUSSION ON NORDIC NETWORKING

## 180 - Öppen diskussion om nordiskt nätverkande/Open discussion on Nordic networking

39. Other / Free

**Blanka Henriksson**<sup>1</sup>

<sup>1</sup> 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.

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# LIST OF PARTICIPANTS

Last name	First name	E-mail	University/Institution/ Department	Country
Adem	Aida	aidaadem40a@gmail.com	uppsala universitet	SWEDEN
Adjam	Maryam	maryam.adjam@gmail.com	Nordiska museet	SWEDEN
Adolfsdóttir	Margrét	maa16@hi.is	Háskóli Íslands	ICELAND
Agic	Haris	haris.agic@sll.se	Kompetenscentrum kultur och hälsa	SWEDEN
Ambjörnsson	Fanny	fanny.ambjornsson@gender.su.se	Stockholm university	SWEDEN
Andersen	Lene Vinther	lean@kb.dk	Royal Danish Library, DFS	DENMARK
Andersson	Malin	malin.andersson@ism.lu.se	Campus HelsingborgLunds Universitet	SWEDEN
Árnadóttir	Tóta	totaa@setur.fo	Fróðskaparsetur Føroya (FMD)	FAROE ISLANDS
Aslan	Devrim Umut	devrim_umut.aslan@ism.lu.se	Lund University	SWEDEN
Asplund Ingemark	Camilla	camillaasplundingemark@ etnologi.uu.se	Uppsala University/ Campus Gotland	SWEDEN
Bangstad	Torgeir Rinke	torgeir.r.bangstad@uit.no	UiT-The Arctic University of Norway	NORWAY
Bartels	Kevin	kiwibar@hotmail.com	Uppsala Universitet	SWEDEN
Bartholdsson	Susanne	sus.bartholdsson@gmail.com	Uppsala University	SWEDEN
Bjærke	Marit Ruge	marit.r.bjerke@uib.no	University of Bergen	NORWAY
Björklund	Maria	maria.bjorklund@etnologi.su.se	Stockholms universitet	SWEDEN
Blaakilde	Anne Leonora	ablaa@regionsjaelland.dk	Region Sjælland/Roskilde Univ.	DENMARK
Blehr	Barbro	barbro.blehr@etnologi.su.se	Stockholm University	SWEDEN
Bodén	Daniel	daniel.boden@sh.se	Södertörn university	SWEDEN
Breier	Dorothea	dorothea.breier@helsinki.fi	University of Helsinki	FINLAND
Brenna	Brita	b.s.brenna@ikos.uio.no	Centre for Museum Studies, IKOS,UiO	NORWAY
Brodie	Ian	ian_brodie@cbu.ca	Cape Breton University	CANADA
Broström	Ingela	ingela.brostrom@xlm.se	LÄNSMUSEET GÄVLEBORG	
Bylund	Christine	kristin.bylund@umu.se	Umeå University	SWEDEN
Bäckman	Maria	maria.backman@etnologi.su.se	Nordiska museet	SWEDEN
Bäckström	Åsa	asa.backstrom@gih.se	GIH, Swedish School of Sport	SWEDEN
Ceginskas	Viktorija	viktorija.ceginskas@jyu.fi	University of Jyväskylä	FINLAND
Damsholt	Tine	tinedam@hum.ku.dk	Etnologi, Københavns Universitet	DENMARK
Dankic	Andrea	andrea.dankic@etnologi.su.se	Ethnology, Stockholm University	SWEDEN
Denborg	Ylva	ylva.denborg.3560@student.uu.se	Volonter Uppsala University	SWEDEN
Drakos	Georgii	georg.drakos@narrativ-etnografi.se	Narrativ Etnografi	SWEDEN
Dubois	Thomas	tadubois@wisc.edu	University of Wisconsin-Madison	UNITED STATES
Ek-Nilsson	Katarina	annakatarinaek@hotmail.com	Uppsala universitet	SWEDEN
Eklund	Sophia	sophiapluto73@gmail.com	Uppsala University	SWEDEN

Ekström	Simon	simon.ekstrom@etnologi.su.se	Nordiska museet	SWEDEN
Ellenberger	Íris	irisel@hi.is	University of Iceland	ICELAND
Engström	Maria	mareng71@gmail.com	Volunteer	SWEDEN
Eriksson-Aras	Karin	karin.eriksson-aras@etnologi.uu.se	Uppsala University	SWEDEN
Esborg	Line	line.esborg@ikos.uio.no	University of Oslo	NORWAY
Evensen	Kristin Vindhol	k.v.evensen@nih.no	Norwegian school of sport sciences	NORWAY
Farahani	Fataneh	fataneh.farahani@etnologi.su.se	Stockholm University	SWEDEN
Fjell	Tove Inge-björg	tove.fjell@uib.no	University of Bergen	NORWAY
Fleischhack	Julia	julia.fleischhack@phil.uni-goettingen.de	Georg August Universität	GERMANY
Fock	Eva	e.fock@adr.dk	Ears Wide Open	DENMARK
Franzén	Elin	elin.franzen@etnologi.su.se	ERG, Stockholms universitet	SWEDEN
Fredriksson	Cecilia	cecilia.fredriksson@ism.lu.se	Lund University	SWEDEN
Frihammar	Mattias	mattias.frihammar@etnologi.su.se	Stockholms universitet, Etnologi	SWEDEN
Fröhligh	Florence	florence.frohligh@sh.se	Stockholm University	SWEDEN
Goršič	Ave	avegorsic@folklore.ee	Estonian Literary Museum	ESTONIA
Griggio	Consuelo	consuelo.griggio@etnologi.uu.se	Uppsala University Campus Gotland	SWEDEN
Grønstad	Line	line.gronstad@uib.no	University of Bergen	NORWAY
Gunnarsson	David	david.gunnarsson@sh.se	Södertörns högskola	SWEDEN
Gunnemark	Kerstin	kerstin.gunnemark@ethnology.gu.se	Göteborgs universitet	SWEDEN
Gustafsson Reinius	Lotten	lotten.gustafsson@etnologi.su.se	Stockholm University/ Nordic Museum	SWEDEN
Gustavsson	Anders	anders.gustavsson@ikos.uio.no	University of Oslo	NORWAY
Gustavsson	Karin	karin.gustavsson@kultur.lu.se	Lund University	SWEDEN
Hafstein	Valdimar	vth@hi.is	Háskóli Íslands/Islands universitet	ICELAND
Hagström	Charlotte	charlotte.hagstrom@kultur.lu.se	Lund University	SWEDEN
Hallqvist	Johan	johan.hallqvist@umu.se	Umeå universitet	SWEDEN
Halskov Hansen	Lene	lehh@kb.dk	Dansk Folkemindesamling	DENMARK
Hansen	Kjell	kjell.hansen@slu.se	Sveriges lantbruksuniversitet	SWEDEN
Hansson	Kristofer	kristofer.hansson@kultur.lu.se	Institutionen för kulturvetenskaper	SWEDEN
Harjunen	Catarina	charjune@abo.fi	Åbo Akademi University	FINLAND
Hedström	Erika	erika.hedstrom@comhem.se	Uppsala University	SWEDEN
Hellesund	Tone	tone.hellesund@uib.no	University of Bergen	NORWAY
Helmersson	Linnea	linnea.helmersson@umu.se	Umeå universitet	SWEDEN
Henningsson	Anne Folke	folke@hum.ku.dk	Københavns Universitet	DENMARK
Henriksson	Blanka	blhenrik@abo.fi	Folkloristik/Åbo Akademi	FINLAND
Herd	Katarzyna	katarzyna.herd@kultur.lu.se	Lunds Universitet	SWEDEN
Hillén	Sandra	sandra.hillen@gu.se	University of Gothenburg	SWEDEN
Hjemdahl	Anne-Sofie	as.hjemdahl@gmail.com	Statens vegvesen	NORWAY
Hylén Ullman	Jeanna	jessy.hu@live.se	Uppsala Universitet	SWEDEN
Hyltén-Cavallius	Charlotte	charlotte.hylten-cavallius@sprakochfolkminnen.se	Institutet för språk och folkminnen	SWEDEN
Hyltén-Cavallius	Sverker	sverker.hylten-cavallius@musikverket.se	Svenskt visarkiv/ Musikverket	SWEDEN
Hämeenaho	Pilvi	pilvi.hameenaho@jyu.fi	University of Jyväskylä	FINLAND

Högström	Karin	karin.hogstrom@etnologi.su.se	Stockholm University	SWEDEN
Hörnfeldt	Helena	helena.hornfeldt@etnologi.su.se	Stockholms universitet	SWEDEN
Idvall	Markus	markus.idvall@kultur.lu.se	Lund University	SWEDEN
Ingridsdotter	Jenny	jenny.ingridsdotter@sh.se	Södertörn högskola	SWEDEN
Irwin	Rachel	rachel.irwin@kultur.lu.se	Lund University	SWEDEN
Jansson	Hanna	hanna.jansson@etnologi.su.se	Stockholm universitet	SWEDEN
Johansson	Carina	carina.johansson@etnologi.uu.se	Uppsala universitet Campus Gotland	SWEDEN
Johansson	Ella	ella.johansson@etnologi.uu.se	Uppsala university	SWEDEN
Johansson	Maria	mjohanss@abo.fi	Åbo Akademi	FINLAND
Jonsdottir	Vilhelmina	vij13@hi.is	University of Iceland	ICELAND
Jourová	Eva	evajourova@mail.muni.cz	Masaryk University	CZECH REPUBLIC
Jugai	Elena	leta-u@yandex.ru	RANEPa	RUSSIA
Juvonen	Tuula	tajuvo@utu.fi	University of Turku	FINLAND
Jönsson	Håkan	hakan.jonsson@kultur.lu.se	Lunds universitet	SWEDEN
Jönsson	Lars-Eric	lars-eric.jonsson@kultur.lu.se	Lunds universitet	SWEDEN
Kaasik-Krogerus	Sigrid	sigrid.s.kaasik-krogerus@jyu.fi	University of Jyväskylä	FINLAND
Kaijser	Lars	lars.kaijser@etnologi.su.se	Stockholm University	SWEDEN
Kalda	Mare	mare.kalda@folklore.ee	Estonian Literary Museum	ESTONIA
Kalmre	Eda	eda@folklore.ee	ESTONIAN LITERARY MUSEUM	ESTONIA
Kankainen	Satu	satu.kankainen@helsinki.fi	University of Helsinki	FINLAND
Karlsdóttir	Rannveig	rak3@simnet.is	Verkmenntaskólinn á Akureyri	ICELAND
Karlsson	Karina	karlssonkarina@hotmail.com	Uppsala universitet	SWEDEN
Kjaer	Sarah Holst	sarah.holst.kjaer@etnologi.su.se	Stockholm University	SWEDEN
Knuts	Eva	eva.knuts@gu.se	Göteborg universitet	SWEDEN
Kohne	Sara	sara.kohne@uib.no	University of Bergen	NORWAY
Kollhøj	Jens Petter	jenspetter.kollhoj@nb.no	National Library of Norway	NORWAY
Koskinen-Koivisto	Eerika	eerika.koskinen-koivisto@jyu.fi	University of Helsinki	FINLAND
Kuoljok	Kajsa	kajsa.kuoljok@ajtte.com	Umeå University	SWEDEN
Kverndokk	Kyrre	kyrre.kverndokk@uib.no	University of Bergen	NORWAY
Lappi	Tiina-Riitta	tiina-riitta.lappi@helsinki.fi	University of Helsinki	FINLAND
Larsson	Marianne	marianne.larsson@nordiskamuseet.se	Stiftelsen Nordiska museet	SWEDEN
León Rosales	René	rene.leon.rosales@mkcentrum.se	Mångkulturellt centrum	SWEDEN
Light	Nathan	nathan.light@gmail.com	Uppsala University	SWEDEN
Liliequist	Evelina	evelina.liliequist@umu.se	Umeå University	SWEDEN
Lindelöf	Karin S	karin.lindelof@gender.uu.se	Uppsala universitet	SWEDEN
Lindqvist	Beatriz	beatriz.lindqvist@sh.se	Södertörns högskola	SWEDEN
Lindqvist	Mats	mats.lindqvist@sh.se	Södertörns högskola	SWEDEN
Lindqvist	Yrsa	yrsa.lindqvist@sls.fi	Åbo Akademi	FINLAND
Ljungström	Åsa	aa.ljungstrom@gmail.com	Forum för genusforskning MIUN	SWEDEN
Lundell	Erika	erika.lundell@lnu.se	Linneaus University	SWEDEN
Lundgren	Anna Sofia	anna.sofia.lundgren@umu.se	Umeå universitet	SWEDEN
Lundgren	Britta	britta.lundgren@umu.se	Umeå universitet	SWEDEN
Lundquist	Elin	elin.lundquist@etnologi.su.se	Stockholms Universitet	SWEDEN
Lyngø	Inger Johanne	ingerjohannelyng@mac.com	Lyngøya	NORWAY

Lützen	Karin Cohr	lutz@ruc.dk	Roskilde Universitet	DENMARK
Löfgren	Jakob	jlofgren@abo.fi	Lund/Åbo Akademi	SWEDEN
Lönnroth	Jenny	jenny.lonnroth@etnologi.su.se	Stockholms universitet, ERG	SWEDEN
Lövkrona	Inger	inger.lovkrona@kultur.lu.se	Lunds universitet	SWEDEN
Marander-Eklund	Lena	lmarande@abo.fi	Åbo Akademi	FINLAND
Martin	Christopher	christopher.martin@hh.se	Halmstad University/Lund University	SWEDEN
Matres	Inés	ines.matres@helsinki.fi	University of Helsinki	FINLAND
Meurling	Birgitta	birgitta.meurling@etnologi.uu.se	Etnologiska avdelningen, UU	SWEDEN
Milkær	Lone	lone.milker@uib.no	Universitetet i Bergen	NORWAY
Minganti	Pia	pia.karlsson@etnologi.su.se	Stockholm University	SWEDEN
Momzikova	Maria	nomariam@gmail.com	University of Tartu	ESTONIA
Nehls	Eddy	eddy.nehls@hv.se	Högskolan Väst	SWEDEN
Nilsson	Fredrik	fredrik.nilsson@ism.lu.se	Åbo Akademi	FINLAND
Nilsson	Gabriella	gabriella.nilsson@kultur.lu.se	Lund University	SWEDEN
Nilsson	Mats	mats.nilsson@gu.se	University of Gothenburg	SWEDEN
Nygren	Göran	goran.nygren@etnologi.uu.se	Uppsala University	SWEDEN
Nylund Skog	Susanne	susanne.nylund.skog@ sprakochfolkminnen.se	Institute for Language and Folklore	SWEDEN
O'dell	Tom	thomas.odell@kultur.lu.se	Ethnology, Lund Uni- versity	SWEDEN
Olovsdotter Lööv	Anna	anna_olovsdotter.loov@genus.lu.se	Lunds universitet	SWEDEN
Olsson	Pia	pia.olsson@helsinki.fi	University of Helsinki	FINLAND
Palmsköld	Anneli	anneli.palmskold@conservation.gu.se	Department of Conservation	SWEDEN
Pedersen	Mikkel Venborg	venborg@natmus.dk	Nationalmuseet	DENMARK
Peker	Gurbet	gurbet@me.com	Uppsala University	SWEDEN
Petersson Mcintyre	Magdalena	magdalena.petersson@cfk.gu.se	University of Gothenburg	SWEDEN
Pettersson	Helena	helena.pettersson@kultmed.umu.se	Umeå University	SWEDEN
Pohtinen	Johanna	johannapoht@gmail.com	University of Turku	FINLAND
Pripp	Oscar	oscar.pripp@etnologi.uu.se	Uppsala University	SWEDEN
Renman	Carolina	crenman@abo.fi	Åbo Akademi	FINLAND
Resløkken	Åmund Norum	a.n.reslokken@ikos.uio.no	University of Oslo	NORWAY
Riegels Melchior	Marie	jcd470@ku.dk	University of Copenhagen	DENMARK
Rinne	Jenni	jenni.r.rinne@helsinki.fi	University of Helsinki	FINLAND
Ritter	Christian	christian.ritter@ntnu.no	NTNU Norway	NORWAY
Robertsson	Marianne	mroberts@abo.fi	Åbo Akademi	FINLAND
Rolfsdotter	Susanna	susanna.rolfsdotter@gu.se	Göteborgs universitet	SWEDEN
Ronström	Owe	owe.ronstrom@etnologi.uu.se	Uppsala Universitet	SWEDEN
Salomonsson	Karin	karin.salomonsson@kultur.lu.se	Lunds universitet, Inst. för kultur	SWEDEN
Salonen	Päivi	ptsalo@utu.fi	University of Turku	FINLAND
Saltzman	Katarina	katarina.saltzman@gu.se	University of Gothenburg	SWEDEN
Sandell	Karin	karin.sandell@abo.fi	Åbo Akademi University / SLS	FINLAND
Silow Kallenberg	Kim	kim.silow.kallenberg@sh.se	Södertörns högskola	SWEDEN

Sitek	Martin	01sitekmartin01@gmail.com	Institute of European Ethnology	CZECH REPUBLIC
Sjödín	Frida	frida@krakvilan.com	Uppsala universitet	SWEDEN
Sjöholm	Carina	carina.sjoholm@ism.lu.se	Lund University	SWEDEN
Skott	Fredrik	fredrik.skott@sprakochfolkminnen.se	Institutet för språk och folkminnen	SWEDEN
Skåden	Kristina	kristina.skaden@ikos.uio.no	University of Oslo	SWEDEN
Steel	Tytti	tytti.steel@helsinki.fi	University of Helsinki	FINLAND
Steinrud	Marie	marie.steinrud@etnologi.su.se	Stockholm University	SWEDEN
Strandberg-Zerpe	Birgitta	birgitta.zerpe@gotlandsmuseum.se	Gotlands Museum	SWEDEN
Ström	Karl	kalle.strom@etnologi.su.se	Stockholms Universitet	SWEDEN
Sund	Ann-Helen	ansund@abo.fi	Åbo Akademi	FINLAND
Suomela	Jenni	jenni.suomela@helsinki.fi	University of Helsinki	FINLAND
Þórðardóttir	Silja Ósk	silja.thordardottir@gmail.com	Student at University of Iceland	ICELAND
Tolgensbakk	Ida	ida.tolgensbakk@oslomet.no	NOVA, Oslo Metropolitan University	NORWAY
Truchlík	Tomas	tomas.truchlik@gmail.com	Masaryk University	CZECH REPUBLIC
Vajanto	Krista	krista.vajanto@aalto.fi	Nanomicroscopy Center Aalto Univ.	FINLAND
Vallström	Maria	maria.vallstrom@sh.se	Södertörns högskola/FoU Hälsingland	SWEDEN
Vallström	Mikael	mikael.vallstrom@hufb.se	Hälsinglands utbildningsförbund	SWEDEN
Vickers	Charlotte	arlee_96@hotmail.com	Uppsala Universitet	SWEDEN
Vladimirova	Vladislava	vladislava.vladimirova@ires.uu.se	Uppsala University	SWEDEN
Wall	Tora	torawall@gmail.com	Åbo Akademi	SWEDEN
Westvall	Maria	maria.westvall@oru.se	Örebro universitet	SWEDEN
Wide	Amanda	amanda.wide@hotmail.com	Uppsala Universitet	SWEDEN
Willim	Robert	robert.willim@kultur.lu.se	Lund University	SWEDEN
Winroth	Anncristin	anncristin.winroth@umu.se	Umeå Universitet	SWEDEN
Wolanik Boström	Katarzyna	katarzyna.wolanik.bostrom@umu.se	Umeå universitet	SWEDEN
Wollin Elhouar	Elisabeth	elisabeth.wollin.elhouar@sh.se	Södertörns högskola	SWEDEN
Woube	Annie	annie.woube@etnologi.uu.se	Uppsala universitet	SWEDEN
Young	Dr Sheila	sheila.young@abdn.ac.uk	Elphinstone Institute	UNITED KINGDOM
Zackariasson	Maria	maria.zackariasson@sh.se	Södertörns högskola, Stockholm	SWEDEN
Åkesson	Lynn	lynn.akesson@kultur.lu.se	Lund University	SWEDEN
Öhlander	Magnus	magnus.ohlander@etnologi.su.se	Stockholm University	SWEDEN
Öman	Kristina	kristina.oman@gu.se	Göteborgs universitet	SWEDEN
Österlund-Pötzsch	Susanne	susanne.osterlund-potzsch@sls.fi	Svenska litteratursällskapet	FINLAND



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