



# 33. Nordic Ethnology and Folklore Conference Copenhagen 2015



**Organisation / steering committee**

Københavns Universitet, Saxo Institutet: Anne Folke Henningsen, Frida Hastrup, Jane Finnerup Johnsen, Marie Riegels Melchior, Marie Sandberg, Mark Vacher, Sabine Køhn og Tine Damsholt.

Lunds Universitet, Inst. för kulturvetenskaper: Fredrik Nilsson, Karin Salomonsson, Lars-Eric Jönsson, Robert Willim og Tom O'Dell.

Aalborg Universitet København: Carina Ren og Morten Krogh Petersen.

Dansk Folkemindesamling, Det Kongelige Bibliotek: Lene Halskov Hansen og Lene Vinther Andersen.

Nationalmuseet: Mikkel Venborg Pedersen.

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## Sponsors/special thanks



**KØBENHAVNS KOMMUNE**

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**DET FRIE FORSKNINGSRÅD**  
DANISH COUNCIL FOR  
INDEPENDENT RESEARCH



Kungl. Gustav Adolfs Akademiens fond



# Welcome to the 33. Nordic Ethnology and Folklore Conference, CO- in Copenhagen 2015

Join us in discussing "Co-" – Co-productions, collaborations, contestations coming together in Copenhagen.

'Co-' is an English language prefix denoting 'with', 'together' or 'joint'. It points to partners or contributors – as in co-authors, collaborators or cohabitants. It indicates a relationship, but also points to complicated and controversial encounters.

In the organizing committee, we see Co- as an invitation and opportunity to engage with new research realities and to explore the perhaps increasing awareness that cultural knowledge is always co-produced. But how so, and to what kinds of (desired) effects? Co- invites us to experiment with and reflect upon research not about but with people and other actors.

In the spirit of the challenges and opportunities brought about by the current turn to co-creation, we imagine this conference as a collaborative endeavor. We invite you, in other words, to join us in co-fabricating ethnological futures. We look forward to probing all of this together with you – our colleagues coming to Copenhagen from near and far.

*Thank you for attending and enjoy,*

*The CO Organizing group*



# General Information

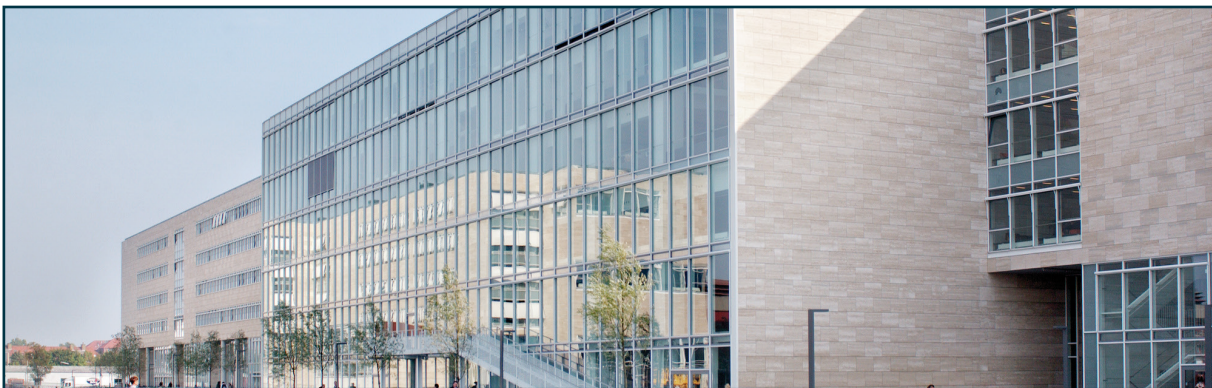
## Dates

18. – 21. August 2015

## Conference venue



The 33. Nordic Ethnology and Folklore Conference will take place at the University of Copenhagen. The Conference will begin with a welcome ceremony on **18.** of August at the ceremonial hall (Festsalen i Hovedbygningen) at Frue Plads in the centre of Copenhagen and next to the cathedral (Vor Frue Kirke) (Fiolstræde 1 or Nørregade 10). To get there, please take the train, bus or metro to Nørreport Station. From 14.00 on August 18. guides will be placed on the main square in front of the station, to assist you in finding your way to the university.



From the **19. – 21.** the conference will take place at Southern Campus (KUA), building 23 + 24.  
Karen Blixens Vej 4, 2300 København S  
(view map and how to get there on the next page)

## Conference secretariat

Will be located in Faculty Lounge Building 23, 1. floor above the canteen (see map next page) and will be manned throughout the conference.

## Volunteers

Volunteers will be wearing CONFERENCE T-SHIRTS and will be assisting delegates during plenary and panel sessions, register delegates and man the secretariat, guide delegates at the conference venue and to the social events. The volunteers will also be ready to assist delegates with information about transportation to and from Southern Campus (KUA) and will answer any questions related to the Conference Activities.

## Name badges

All registered delegates are requested to wear the Conference name badge when attending conference activities and scheduled social events. The badge will function as a pass during the Conference, granting delegates access to the Conference venues.

## Languages

The official language of the Conference is English. Translation is not available. Also please note that some afternoon workshop sessions will be conducted in Scandinavian. These are clearly marked in the Conference programme.

## Internet

Wireless Internet access, free of charge, will be available for delegates.

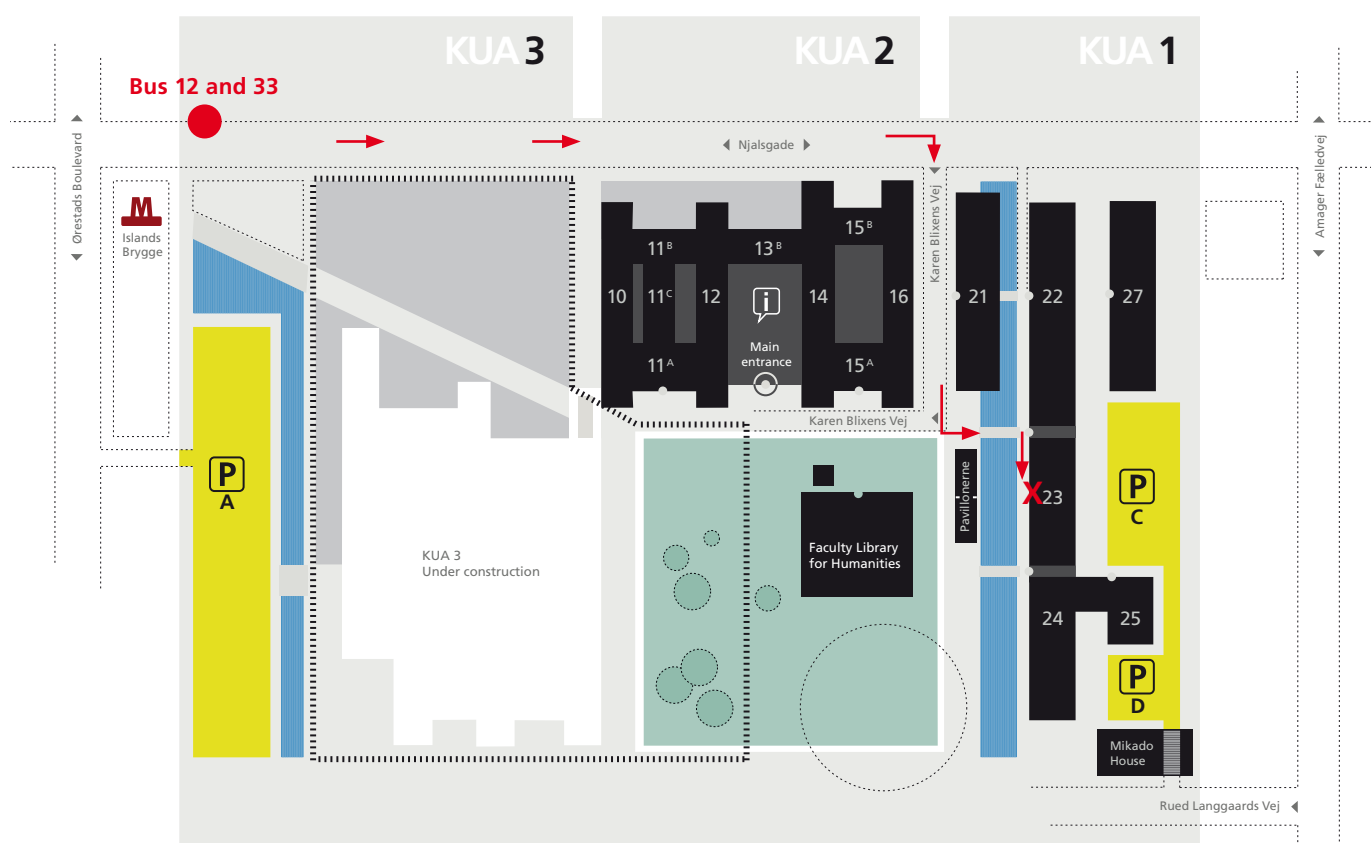
We kindly ask Speakers and Panellists for both Plenaries and Workshops to bring a memory stick with their presentations to the room where the panel/plenary will take place (see schedules) well ahead of the relevant session, in order for it to be uploaded.

## University of Copenhagen, Southern Campus (KUA)

Take the Metro to Station Islands Brygge or bus 12 or 33 to Njalsgade. Go by Njalsgade to Karen Blixens Vej. Turn right and walk around the building as indicated by the red arrows. Enter 23 building through the entrance indicated by the red X

### Address:

University of Copenhagen, Karen Blixens Vej 4  
2300 Copenhagen S, phone (+45) 3532 8811



The conference and conference facilities will mainly take place and be located in building 23 and 24.

# Programme Overview

Tuesday 18. August

15:00	<b>Room: Ceremonial Hall, Main building of the University of Copenhagen, Frue Plads.</b> REGISTRATION
16:30-17:00	CONFERENCE OPENING <b>Welcome Note by Tine Damsholt, University of Copenhagen</b>
17:00-18:00	OPENING KEYNOTE <b>Opening Keynote address by Vicky Singleton, Lancaster University</b> <i>How policy and care go-on-together: Against the pursuit of common values.</i>
19:00	<b>EVENING EVENT:</b> <b>Reception at Copenhagen City Hall</b>

Wednesday 19. August

8:00	<b>Room: 23.0.50</b> (CONT.) REGISTRATION
9:00-10:00	<b>Room: 23.0.50</b> KEYNOTE <b>Keynote address by Kirsten Hastrup, University of Copenhagen</b> <i>Comprehending Thule. The co-constitution of places, people, and stories.</i>
10:00-10:30	COFFEE BREAK
10:30-12:00	PANEL SLOT 1: <b>Rooms : Consult booklet from page 14.</b>
12:00-13:00	LUNCH BREAK
13:00-14:30	PANEL SLOT 2: <b>Rooms : Consult booklet from page 14.</b>
14:30-15:00	COFFEE BREAK
15:00-16:30	PANEL SLOT 3: <b>Rooms : Consult booklet from page 14.</b>
17:00-18:00	<b>SALON/CO-KEYNOTE 23.0.50</b> <b>Salon/Co-Keynote/Orvar Löfgren, University of Lund:</b> <i>A crowded living room: the co-habitation of stuff, affects, activities and dreams</i>

## Thursday 20. August

8:00	<b>Room: 23.0.50</b> (CONT.) REGISTRATION
9:00-10:00	<b>Room: 23.0.50</b> KEYNOTE <b>Keynote address by Valdimar Hafstein, University of Iceland</b> <i>Authors, Editors, Folk: Copyright and Creative Agency from a Folklorist's Perspective.</i>
10:00-10:30	COFFEE BREAK
10:30-12:00	PANEL SLOT 4: <b>Rooms : Consult booklet from page 14.</b>
12:00-13:00	LUNCH BREAK
13:00-14:30	PANEL SLOT 5: <b>Rooms : Consult booklet from page 14.</b>
14:30-15:00	COFFEE BREAK
15:00-16:00	PANEL SLOT 6: <b>Rooms : Consult booklet from page 14.</b>
16:30-17:50	<b>SALON/CO-KEYNOTE: 23.0.50</b> <b>Tom O'Dell, Fredrik Nilsson (University of Lund), Marie Sandberg, Mark Vacher (University of Copenhagen):</b> <i>Broen II Bron: The Öresund Region redux</i>  <b>Departure from venue immediately following the Salon/CO Keynote.</b>
18:30	<b>Boat departs from Islands Brygge</b>
19:00	<b>EVENING EVENT:</b> <b>Conference Banquet, Langelinie Pavillonon.</b>

## Friday 21. August, Excursions

<p><b>All excursions will start at 10:00</b> For place of departure, please consult the individual description of the excursion below, or in the booklet page 11.</p> <p><b>DieselHouse</b> <b>Departure:</b> Islands Brygge – Metro entrance</p> <p><b>Rock Star Architects, City of the Future, and Windy Fields</b> <b>Departure:</b> Main Hall, KUA</p> <p><b>Christiania – Heterotopia for Real.</b> <b>Departure:</b> Christians Havns Torv – Metro entrance</p> <p><b>Frederiksberg Garden and Zoo.</b> <b>Departure:</b> Frederiksberg Garden entrance, Frederiksberg Runddel</p>
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## Social Events



Reception at Copenhagen City Hall,  
Tuesday August 18., 19:00 hrs.

**Welcome address by Representative for the City Council, Copenhagen City Hall and Anders Holm Rasmussen, Head of the Saxo-Institute, University of Copenhagen**

**Directions:**

Delegates will be guided from Copenhagen University at Frue Plads to City Hall by our student volunteers.

The reception is hosted by the City Council of Copenhagen and will take place at the City Hall. All delegates are cordially invited to the City Hall reception. Copenhagen City Hall is situated in Rådhuspladsen (English: City Hall Square) in central Copenhagen. It was designed by architect Martin Nyrop, the design for the building being inspired by the City Hall of Siena, Italy. Construction began in 1892 and the Hall was opened on September 12, 1905. The appearance of the City Hall is dominated by its impressive front, the golden statue of Absalon just above the balcony and the tall, slim clock tower. The City Hall tower with its 105.6 meters is one of the tallest structures in Copenhagen.



Conference Banquet, Langelinie Pavillon,  
Thursday August 20., 19:00 hrs.

The evening starts with a boat trip along the harbourfront.

Boats will depart from Islands Brygge at 18:30. Delegates will be guided from the Conference Venue to the departure point by our student volunteers.

Located on the waterfront with an unrivalled view of The Little Mermaid, the restaurant contains some if not the finest examples of 1950s Danish design, including Poul Henningsen's world-famous cone lamps, of which the restaurant is the proud owner of the first eight ever produced. With the restaurant's superb cuisine, the evening is bound to be a great experience!

## Excursions, Friday 21., 2015

### Diesel House:

A nice walk through the old industrial Sydhavn (southern harbour) with DieselHouse as ending point. Dieselhouse is an industrial hall from the 1930s with the biggest diesel motor through many years. It lays close up to the HC Ørstedsværket – which has been part of the building - and near by a new and exclusive storey building, which can be seen as a picture for the Copenhagen conversion from an industry town to an attraction for the creative class. On the way we will pass the balloon park (town of wooden barracks from 1800), harbour bath, the converted Islands Brygge and the new Cyklingbridge. The walk will take about 45 minutes. The guides are Niels Jul Nielsen and Fredrik Nilsson.

**Time:** 10:00 am

**Meeting point:** Islands Brygge – Metro entrance

### Rock Star Architects, City of the Future, and Windy Fields:

Copenhagen is moving east to the open planes of Amager. Ørestad City constitutes the largest Copenhagen green field development in recent times. On this field trip we will present 21st century architectural icons in plentitude, expose you to challenges of large scale planning, and invite you to contemplate on the future of cities/cities of the future. Guide: Mark Vacher.

**Time:** 10:00

**Meeting point:** The main entrance hall - KUA

### Christiania – Heterotopia for Real:

This site probably needs no introduction. Christiania is one of Copenhagen's most visited tourist attractions. Whether you want to impress your teenage kids, shock your conservative neighbors with stories about drugs and flower power, or you just want to experience an exotic and radical social experiment, you should join this tour guided by local Christianits. The tour ends with a nice christianian lunch. Guide: Aske Juul Lassen

**Time:** 10:00 am

**Meeting point:** ChristiansHavns Torv – Metro entrance

### Frederiksberg Garden and Zoo:

The tamed and the wild, the familiar and the foreign, the past and the present/Det fremmede og det kendte, det tæmmede og det vilde, det fortidige og det nære: Udflugten går til Frederiksberg bakke, hvor vi besøger Københavns Zoologiske have og slotsparkerne Frederiksberg Have og Søndermarken, der omkring år 1800 blev omlagt fra barokstil til romantiske landskabshaver. De tre haver blev åbnet for offentligheden i 1850'erne og har været yndede udflugtsmål lige siden. Haverne materialiser omhyggeligt doserede mængder af vildhed, tæmmethed, fremmedhed, velkendthed, fortidighed og samtidighed på overraskende vis og i uventede kombinationer. Ikke blot qua arkitekturen men også via udstillede levende væsner. Zoologisk have sluttede sig i årtierne omkring 1900 til den europæiske trend at fremvise 'eksotiske' mennesker, og her sammenfiltredes idéer om fortidighed, fremmedhed og utæmmethed i iscenesættelser af levende etnografiske udstillinger. (NB! The tour will be given in Danish) Guides: Anne Folke Henningsen and Tine Damsholt

**Time:** 10:00 am

**Meeting point:** Indgangen til Frederiksberg Have, Frederiksberg Runddel. (Bus 26 fra Københavns Hovedbanegård or metro to Frederiksberg station and from there bus 8A (2 stops) or 15 minutes additional walk)

# Keynote Speakers

## Vicky Singleton



### **How policy and care go-on-together: Against the pursuit of common values**

Through a critical engagement with UK policy pursuing common values in health care I interrogate the relationship between policy and care. Policy can be seen as a historically, culturally and politically specific form of care and yet how policy relates to care, in diverse policy-related domains, is complex and problematic. In the UK in 2013 there was extensive media, public, professional and government attention to the failure of health care policy and practices to prevent patient suffering. One explanation has been a critique of lack of values in locations of care with a policy response to promote and co-ordinate values as shared alike across locations. In this way care is enacted as an

entity that can be delineated, known and controlled by a universally applicable policy.

Within Science and Technology Studies several recent ethnographic studies have suggested that care is a process achieved through practices of tinkering (Mol, 2008; Mol, Moser, Pols, 2010). Although focused on care, this work raises the question, are care and policy incompatible? I argue that this friction between common characteristics of policy as universal protocol or guidelines and care as situated tinkering is productive of reconfigurations of policy as well as care. Indeed, perhaps policy should be 'cared for' as a multiple entity that requires tinkering with in locations of practice. If caring is an effect of located assemblages of heterogeneous actors including practitioners, patients, diseases, bodies, technologies, it will also include guidelines and policies. So, what would 'good policy' look like? How might policy be re-conceptualised to promote sets of relations that foster caring-in-practices? How are such practices gathered under sets of rules or protocols? Or how, instead of rules and protocols might we think about and develop policy-care assemblages, with both fluid and structural aspects, continually emergent and mutating.

The answers to these questions are empirical. I am making a plea for more studies of the 'best possible fit' policy-care assemblages in specific locations of practice in diverse policy-related domains. It is here that Helen Verran's concept of 'going-on-together' is especially helpful. It draws attention to; tensions as productive; how commonalities and differences are enacted together in practices; to values as process; and that everyday practices enact realities. It reminds me that common values and universal policy are neither possible nor desirable.

## Kirsten Hastrup



### **Comprehending Thule. The co-constitution of places, people, and stories**

The main tenet of this contribution is to show how 'fields' are made and analytically objectified in the cultural and social sciences. Based on extensive work in the Thule area of Northwest Greenland, I want to show how ancient images and present challenges to this far northern corner of the world equally enter into the perspective on both the place and its people. Places are so much more than geography, being constituted also by their accessibility and resources, and by their storied presence in the literature. In the same vein, I shall discuss how people emerge, not only through their own

actions, but also through past and present contacts within and between regions that are never really bounded, however isolated they may seem.

While the discussion will be based in ethnographic work, implicitly I also want to challenge the notion of 'ethnography' itself, by showing how it is always the outcome of chance encounters, previous contacts, and current interests. This is precisely what makes it work, and what makes us realize that our object is always in the making, as are – indeed – the lives of our conversational partners in the field.

(Please note that this is provisional)



## Orvar Löfgren



### **A crowded livingroom: the cohabitation of stuff, affects, activities and dreams**

In cultural analysis turns come and go - the material, the spatial, the affective and the ontological. They focus on different dimensions of everyday life. I am interested in how such dimensions work together. How do we develop ethnographies of this throwntogetherness? My examples come mainly from an ongoing project on the invisible home, in which objects, bodies, feelings and fantasies are constantly on the move. My talk will be hands-on, navigating a living room with IKEA stuff.

## Valdimar Hafstein



### **Authors, Editors, Folk: Copyright and Creative Agency from a Folklorist's Perspective**

Where do our ideas of creative agency flow from? How do they shape the circulation of culture? The presentation will grapple with contemporary representations of creative agency, given shape through the regime of authorship and force of law through the regime of copyright, and it will seek to understand where these representations come from.

Beginning with the paradoxical case of a traditional lullaby that acquired a composer and "fell into" copyright, the presentation will then juxtapose the author/composer with the folk as two modern figures of creative agency with contrary attributes. The concept of the creative process that underpins modern regimes of intellectual property reflects the Romantic ideal of solitary genius. Canonized in international law, this ideal has little patience for cultural products developed in a more diffuse, cumulative, and collective manner -- where it is impossible to fix specific steps like invention or authorship at any given point in time or attribute them to an individual.

Taking an historical perspective, the ambition will be to shed light on the historical provenance of a series of contemporary Catch-22s, such as: Should we copyright culture? How does a traditional lullaby become a work of authorship? Who owns Cinderella? Who owns Mickey Mouse? And what would the Grimms, the Krohns, and the Grundtvigs say?

## Tom O'Dell, Fredrik Nilsson, Marie Sandberg and Mark Vacher

### **Broen II Bron. The Öresund Region Redux**

When a dead body is found on the bridge connecting Denmark and Sweden, right on the border, Danish inspector Martin Rohde and Swedish Saga Norén have to share jurisdiction and work together to find the killer. Since 2011 The Bridge (Danish: Broen; Swedish: Bron) the Danish-Swedish co-produced crime drama television series have attracted many audiences in Scandinavia and the UK.

In this keynote session we will also work together searching for the mystery of the Öresund Region resurging its peoples, borders and trajectories.

## Panel Schedule and Room Location

Wednesday, August 19., 2015

PANEL SLOT 1, 10:30–12:00				
Workshop Number	Title	Organiser	Length (min.)	Location
Panel 3	The Good Border	Marie Sandberg, Marlene P. Kristensen, Fredrik Nilsson	3 hours (2 slots)	23.2.39
Panel 15	Coexistence: Neighbourhood Relations in Local Spaces	Tina G. Jensen, Marianne Holm Pedersen	3 hours (2 slots)	23.2.47
Panel 22	Collectors and Collections	Tove Fjell, Charlotte Hagström, Lena Marander-Eklund, Susanne Nylund Skog	4 ½ hours (3 slots)	24.2.01
WS D	COMpliance? CONcordance? COLlective and CO-produced Standards and Health Practises	Aske Juul-Lassen, Astrid Pernille Jespersen, Kristofer Hansson	3 hours (2 slots)	23.3.39
Panel 23	Heterochronicity and co-timing in/ of bodies and spaces	Helge Jordheim, Dorthe Gert Simonsen, Tine Damsholt, Frida Hastrup	3 hours (2 slots)	23.3.47
WS C	Studies in dress revisited and reinvigorated	Marie Riegels Melchior, Bjørn Sverre Hol Haugen, Mikkel Venborg Pedersen	1 ½ hours (1 slot)	24.3.01
WS A	European Transformations: Under- standing Contradictions and Connections within Everyday Life	Thomas Højrup, Niels Jul Nielsen, Sigrid Lejlund, Jeppe Høst	3 hours (2 slots)	24.3.07
Panel 11	Co-existence. On relations between Humans, Animals and Plants	Simon Ekström, Lars Kaijser, Katarina Saltzman	3 hours (2 slots)	24.3.11
Panel 5	Contradictions of Holiday: The Exotic and the Ordinary in European recrea-tional spheres	Sarah Holst Kjær, Ella Johansson, Annie Woube	3 hours (2 slots)	24.4.01

**PANEL SLOT 2, 13:00–14:30**

<b>Workshop Number</b>	<b>Title</b>	<b>Organiser</b>	<b>Length (min.)</b>	<b>Location</b>
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Panel 4	COventions, Conflicts and Controversies in Institutional Settings	Anne Leonora Blaakilde, Georg Drakos	3 hours (2 slots)	24.3.01

**PANEL SLOT 3, 15:00–16:30**

<b>Workshop Number</b>	<b>Title</b>	<b>Organiser</b>	<b>Length (min.)</b>	<b>Location</b>
Panel 22	Collectors and Collections	Tove Fjell, Charlotte Hagström, Lena Marander-Eklund, Susanne Nylund Skog	4 ½ hours (3 slots)	24.2.01

Panel 16	Spacial Mobility among Professionals – Transnational CO-operations	Helena Pettersson, Katarzyna Wolanik Boström, Magnus Öhlander	1 ½ hours (1 slot)	23.2.47
Panel 18	Not so “New” but still “Nordic”? – Cooking and Co-production of Food in the Nordic Region	Håkan Jönsson, Hanne Pico Larsen, Yrsa Lindquist	1 ½ hours (1 slot)	23.3.39
Panel 17	Co-body: Ethnological Perspectives on Dialects of the Body	Åsa Alftberg, Kristofer Hansson	1 ½ hours (1 slot)	23.3.47
Panel 4	COventions, Conflicts and Controversies in Institutional Settings	Anne Leonora Blaakilde, Georg Drakos	3 hours (2 slots)	24.3.01
Panel 20	Collaborations in New Configurations: Ethnologists’ Teaching and Research in Multidisciplinary Settings	Maja Povrzanovic Frykman	1 ½ hours (1 slot)	24.3.07

## Thursday, August 20., 2015

### PANEL SLOT 1, 10:30–12:00

Workshop Number	Title	Organiser	Length (min.)	Location
Panel 1	Conflict, Contestation, or Collaboration in an Era of Shifting Engagements and new Constellations: The Practices and Politics of Knowledge Production	Lizette Gradén, Tom O’Dell, Robert Willim, Helena Hörnfeldt, Fataneh Farahani	4 ½ hours (3 slots)	23.2.39
Panel 2	The Production of Knowledge at the Tradition Archives	Lene Vinther Andersen, Audun Kjus, Fredrik Skott, Susanne Österlund-Pötzsch	4 ½ hours (3 slots)	23.2.47
Panel 9	CO-creating ageing	Anne Leonora Blaakilde, Amy Clothworthy, Nanna Hilm, Kamilla Nørtoft, Aske Juul Lassen	1 ½ hours (1 slot)	24.2.01
Panel 13	CO in maritime ethnology	Mattias Frihammar, Tytti Steel	1 ½ hours (1 slot)	23.3.39
WS B	Constructing history and constructions in history	Aleksi Huhta, Anniina Lehtokari, Antti-Jussi Nygård, Johanna Skurnik	1 ½ hours (1 slot)	23.3.47

Panel 24	Miscellaneous	Marie Riegels Melchior	1 ½ hours (1 slot)	24.3.01
Panel 10	Cosmopolitan CONVIVIALITY Contextualized: The (Con)fusion of Contemporary Commemora- tions and Contestations	Viveca Motsieloa, Oscar Pripp	3 hours (2 slots)	24.3.07
Panel 7	The messy home: Process of throwtogetherness	Billy Ehn, Orvar Löfgren	3 hours (2 slots)	24.3.11

**PANEL SLOT 2, 13:00–14:30**

<b>Workshop Number</b>	<b>Title</b>	<b>Organiser</b>	<b>Length (min.)</b>	<b>Location</b>
Panel 1	Conflict, Contestation, or Collaboration in an Era of Shifting Engagements and new Constellations: The Practices and Politics of Knowledge Production	Lizette Gradén, Tom O'Dell, Robert Willim, Helena Hörnfeldt, Fataneh Farahani	4 ½ hours (3 slots)	23.2.39
Panel 2	The Production of Knowledge at the Tradition Archives	Lene Vinther Andersen, Audun Kjus, Fredrik Skott, Susanne Österlund-Pötzsch	4 ½ hours (3 slots)	23.2.47
Panel 8	Förändrade organisationer och professioner: professionellas förhållningsätt till en nyliberal kontext i arbetslivet	Gabriella Nilsson, Angelika Sjöstedt Landén	3 hours (2 slots)	24.2.01
Panel 12	Interfaced places: co-creation, contestation and space flows creating rural-urban geographies in the 21st Century	Jeppe Høst, Cecilia Fredriksson, Maria Vallström, Joakim Forsemalm, Elisabeth Högdahl, Rebecka Lennartsson	3 hours (2 slots)	23.3.39
Panel 14	Challenging museum authority? Contestations and co-productions of museum collections and exhibitions	Brita Brenna, Anne Folke-Henningsen	3 hours (2 slots)	23.3.47
Panel 21	Cooperation and Conflict in Sápmi. Research on Sámi struggle for cultural survival	Marianne Liliequist, Coppélie Cocq	3 hours (2 slots)	24.3.01
Panel 10	Cosmopolitan CONVIVIALITY Contextualized: The (Con)fusion of Contemporary Commemora- tions and Contestations	Viveca Motsieloa, Oscar Pripp	3 hours (2 slots)	24.3.07

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**PANEL SLOT 3, 15:00–16:30**

<b>Workshop Number</b>	<b>Title</b>	<b>Organiser</b>	<b>Length (min.)</b>	<b>Location</b>
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Panel 12	Interfaced places: co-creation, contestation and space flows creating rural-urban geographies in the 21st Century	Jeppe Høst, Cecilia Fredriksson, Maria Vallström, Joakim Forsemalm, Elisabeth Högdahl, Rebecka Lennartsson	3 hours (2 slots)	23.3.39
Panel 14	Challenging museum authority? Contestations and co-productions of museum collections and exhibitions	Brita Brenna, Anne Folke-Henningsen	3 hours (2 slots)	23.3.47
Panel 21	Cooperation and Conflict in Sápmi. Research on Sámi struggle for cultural survival	Marianne Liliequist, Coppélie Cocq	3 hours (2 slots)	24.3.01
Panel 6	RE:Heritage – Circulation and marketization of things with history	Helene Brembeck, Niklas Hansson, Anneli Palmköld	1 hour	24.3.07

## Panel abstracts

### Panel 1/

## Conflict, Contestation, or Collaboration in an Era of Shifting Engagements and new Constellations: The Practices and Politics of Knowledge Production

Conveners:

**Lizette Gradén, Head of Collections at The Royal Armory and Skokloster Castle with the Hallwyl Museum, and Affiliate Associate Professor, University of Washington, Seattle**

**Tom O'Dell, Professor, Lund University.**

**Robert Willim, Associate Professor, Lund University.**

**Helena Hörnfeldt, Senior lecturer, Stockholm University.**

**Fataneh Farahani, Associate professor, Stockholm University.**

The shifting conditions of knowledge production in academia involve a diversification of ethnographic practices and engagements, as both sensory and digital methods and shifting power relations open new opportunities for scholars, artists, and citizens to participate in and impact/affect the production of knowledge and the cultural world around them. We invite papers that explore the politics and practices of knowledge production from all of these diverse points of entry.

## Panel presenter abstracts

1/

### **Revisiting Reflexivity in the Era of Intersectionality**

This theme revisits a well-recognized issue regarding the politics of scholarly knowledge production and deals with theoretical and methodological questions concerning the partiality and situatedness of the produced knowledges. Lengthy and extensive discussions on positionality and reflexivity have lately been enriched by debates around intersectionality, and the ethical and moral considerations involved in diverse research practices. How do these circumstances condition the choice of research subjects, methodologies and, ultimately the knowledges produced? What does it mean to position and be positioned in an increasingly divergent field of research practices?

## Who's knowledge is subjective? Ethnological Reflexivity in the Era of Intersectionality

**Helena Hörnfeldt, Department of Ethnology, History of Religion and Gender studies,  
Stockholm University, Sweden.  
helena.hornfeldt@etnologi.su.se**

There are intersecting and shifting reasons behind why and how produced knowledge and knowledge producers are credited or discredited. Here, I will reflect over how and in what ways the ever-changing position of the researcher has an impact on how the produced knowledge is perceived within the discipline of ethnology. Furthermore, I will analyse what shape the prioritization of knowledge has within the field of ethnological research. I will particularly focus on the hierarchy of knowledge production based on (a.) the research subject matter and (b.) researchers' intersecting and shifting subject positions. Drawing on discussions of reflexivity and positionality in some of the contemporary ethnological research, for the purpose of this presentation, I aim to demonstrate how some researchers' positions in regards to their research subject is emphasized while others go untouched. Why is it that some researchers embody the knowledgeable subject regardless what type of research subject they choose to conduct? For instance, while feminist and postcolonial researchers' knowledge productions have often been disqualified as both subjective and highly political, the other researchers easily can disclaim their subjective position and political agenda. In other words, who is perceived as 'insider researcher' and how this has an impact on how the produced knowledge is perceived is therefore closely linked to notions of gender, age, race, and sexuality.

## Grumpy old men and reckless teenage boys – or say it again? Reflexive intersectionality in the field interaction and knowledge production

**Pia Olsson, University of Helsinki, ethnology.**

**Karoliina Ojanen, University of Helsinki, folklore studies.  
karoliina.ojanen@helsinki.fi**

In our presentation we examine different intersectional categories as meaningful practices considering the interaction in the field and knowledge production. Our materials come from different kinds of ethnographical contexts: Olsson's research focuses on the experiences of teenage boys and Ojanen's study contemplates on the narrations of gender and sexuality among old Finnish men. What does it mean in the fieldwork process and for the interpretations that we as women study boys and old men? For instance, how does the age difference and different societal positions actualize in field encounters and in the interpretations in research reports? The category of age is deeply intertwined with the social and cultural ideas regarding gender and sexuality thus providing one aspect for the reflexive analysis.

In the presentation we discuss how to address the interaction and social differences or distances in the ethnographic research. We are especially interested in age and gender, but also health, disability, sexuality, and ethnicity. What do these social categories and differences "do" in the field or in the analysis? On the other hand, should a researcher be more careful with the loop of intersectionality when entering the field as not to base the meaningful categories or differences on the preconceptions.

## Megafonen and the production of truth

**René León Rosales, Institutionen för pedagogik, didaktik och utbildningsstudier, Uppsala University.  
rene.leon-rosales@edu.uu.se**

Megafonen is a social movement present in several suburbs in Stockholm, organizing young people to fight for a society "free from racism, sexism and class oppression". It started in 2008 in Husby, a suburb with a population marked by a precarious position in the labor market and a majority with background in non-western countries. The members of the movement have engaged in struggles for the development of youth centers in vulnerable areas, the fight against the sale of public housing to the private sector, and have upheld a constant struggle against the stigmatization of their neighborhoods. I will show how the young members of this movement heavily rely on research in the articulation of their demands, creating a special position for researcher wanting to follow them. The production and use of scholarly knowledge is central for the production of what is taken as Truth in modern societies, and therefore central for movement and organizations wanting to influence these societies. Using Michel Foucault view on truth as a system of ordered procedures for the



production, regulation, distribution, circulation and operation of knowledge, I will analyse how the use of research by the Megafonen is a central part in becoming a credible actor as well as it is strategically used to empower the members of the movement, and I will reflect on the ethical challenges that follow with being a researcher producing scholarly knowledge on a youth movement such as the Megafonen, addressing issues of trust, politicized knowledge and the construction of a credible subject position as a researcher.

## Who is the same as me? On studying guided tours of a mosque.

**David Gunnarsson, Department of Ethnology, History of Religions and Gender studies, Stockholm University.**  
[david.gunnarsson@etnologi.su.se](mailto:david.gunnarsson@etnologi.su.se)

For my thesis, I have analysed the guided tours of the great mosque in Stockholm from a postcolonial perspective. Part from participant observations of the tours, I have interviewed both guides and visitors. In this paper, I wish to explore how the knowledge production is affected by the makings of differences between both researcher and researched as well as between different participators in the study. What is the role of the body and appearance as a base for my analyses and interpretations of the tours? In the intersecting field of religion, race and gender bodily signs are interpreted and connected with certain frames of intelligibility, for example, making a female white Muslim guide coming off as eerie to one of the visitors. Further, in the analyses and descriptions of the tours I have been much more cautious about how I describe the (mostly Middle Eastern) guides than I have been in describing white Swedish visitors resulting in that I have described many of them as quite one dimensional and less complex in the analyses. This is, on the one hand, the result of taking into consideration the on-going othering of Muslims in Sweden and the Western world. On the other hand, in trying to resist that very othering of Muslims I reiterate it instead, in the sense that I as a researcher seem to perceive the guides as more other and therefore become more vigilant of what I believe that I can grasp.

## Interfering with Others - Writing 'we' as a diffractive strategy

**Elias Mellander, Ethnology, Gothenburg Universit.**  
[elias.mellander@gu.se](mailto:elias.mellander@gu.se)

**Andréa Wiszmeg, Ethnology, Lund University.**

Ethnographic methods are characterized by a constant movement between empathic closeness and critical distance in relationship to the 'other'. The concept of reflexivity has a long-standing tradition as an analytical and methodological tool for exploring this movement. As a metaphor, reflexivity is not without it's limits – denoting light returning to it's original source albeit in a weaker state while connoting the image of the researching subject reflecting itself in the surface of the researched. As such, reflexivity presumes an a priori separation between researcher and the researched as distinct categories that intersect. Positing instead the concept of diffraction, the authors suggest an alternative way of thinking about ethnographic knowledge.

Two stones dropped simultaneously in a pond of water results in two sets of ripples. Their interference with each other creates diffraction patterns – which is also a description of the complex intra-actions of ethnography that the authors argue is more apt than the metaphor recalling the reflecting surface of calm water. By employing the concept of diffraction to analyze the production of knowledge, the

authors discuss how differences come to matter by searching together and searching apart with the co-researchers. With point of departure in their respective fields of research; ethnological knowledge production outside academia (Mellander), as well as object and knowledge production in clinical research on fetal cells (Wismeg), the authors argue that different intra-relations inform and form the interference with others, shaping the researching subjects as relational and situational "we's".

## Recognizing Intersecting Power Relations in Knowledge Production Intersections, Collaborations and Contestations

**Fataneh Farahani, Department of Ethnology, History of Religion and Gender studies, Stockholm University.**  
**fataneh.farahani@etnologi.su.se**

Our institutional contexts are intertwined with the national and geopolitical positionalities that inform our everyday lives as well as the way we do research. The focus of this paper is to analyse the shifting power relations that shape the production of knowledge. Arguably, the process of knowledge production reflects the gendered, raced, and classed experiences of the knowledge producers. An intersectional understanding of discursive power relations is not only crucial for abandoning any objective claims but also for understanding what kinds of knowledge products are rendered (im)possible through everyday academic interactions. Here the impact of institutionalised whiteness on knowledge producer(s) and the potential (de)valuation and de-legitimisation of certain forms of produced knowledge becomes pertinent. The 'inclusion' and 'hospitable acceptance' of non-western bodies repeatedly re-instate and (re)establish whiteness and white hegemonic norms in the educational establishment.

In writing from a viewpoint of marginality rather than centrality, for the purpose of this presentation I will draw up on three related themes:

A/

Where we are and how we are positioned affects not only the knowledge we produce but also our viewpoint of knowledge. Here, I explore the impact of intersecting positionalities on the produced knowledge.

B/

How feelings of 'home' and 'homelessness' are generated within the academy how it has an impact on produced knowledge and its (de)valuation

C/

How different conditions for knowledge productions and knowledge (de)valuation has an impact on those bodies who are constructed as impeccable knowledgeable subjects and those who will never be quite as impeccably knowledgeable.

**2/**

### **Shifting Institutional Engagements and New Constellations**

This theme explores the interaction between creative performers, museums and academic institutions. It asks: What happens when we open our room of study to the general public, and engage them through collaborative modes of knowledge production? How can these processes be examined by using concepts such as rendering culture and composing ethnography? What happens when different traditions of management and curation meet? What role can individual performers and groups play in negotiating creative space within the frameworks of institutional funders.

## Stave Church Fever

**Thomas A. DuBois, University of Wisconsin-Madison.**  
**tadubois@wisc.edu**

**Abstract:** Since the late nineteenth century, stave church replicas have filled a variety of overlapping and often conflicting roles in Norwegian-American circles as highly recognizable ethnic emblems, pious expressions of communal religious identity, and unique, prestige-laden artworks. In this paper we examine the (re)production of stave churches and stave church portals in the United States as a negotiation between organizations and artists. A chronological overview of stave church projects sets the background for a closer examination of a single project, Philip Odden's production of stave church portal for the Scandinavian Center at California Lutheran College in Thousand Oaks, California. The paper examines the "shifting institutional engagements and new constellations" that arise among Norwegian Americans in the context of museums and more broadly, within Norwegian-American theme parks, festivals, and cultural centers. Through stave church replicas, these organizations and artists seek to create and extend a past for themselves in a new land, not simply by celebrating emblems of Norwegian settlement and life in North America but also by asserting a linkage to the remote medieval past of a distant Norway.

## Lost in Transition? Re-organizing emigrant heritage in the Museum.

**Lizette Graden, Ph.D, Head of Collections, The Royal Armory, Skokloster Castle and the Hallwyl Museum and Affiliate Associate Professor at the University of Washington.**  
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Narratives, rituals and material culture of migration have defined Nordic culture in the US as well as the Nordic countries. US immigration museums created between 1924 and 1980 are now expanding and professionalizing. At the same time, the pressures of a changing economic order and demands to attract larger publics seem to have reduced the interest for emigrant culture amongst museums in the region. The responsibility for sharing emigration stories and for documenting continued emigration from the Nordic countries has thus shifted from Nordic government institutions to American non-profits. Drawing on heritage politics and performance theory this paper discusses collaboration strategies for addressing a situation where heritage, difference, and identity become spatialized in new ways.

## Contextualizing Folklife and Folklore Archives – Neonationalism, and the Popularization of Heritage

**Jonas Engman (PhD), Nordiska museet, Stockholm, Arkivchef/Head of Archives, Stiftelsen Nordiska museet.**  
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This paper examines political dimensions of folklore archivization in contemporary Sweden. When archivists approach topics once central to the Swedish welfare state of the past—e.g. the celebration of Christmas and Midsummer—important political implications arise. The cultural and racial underpinnings of such traditions take on new significance in the context of contemporary multicultural Sweden: the Christmas elf is blond and Scandinavian, bringing the joys of consumption to a prosperous, white, Christian nuclear family. This romanticized vision of tradition becomes fodder for neonationalist activists, necessitating a careful response by archivists, one epistemologically, methodologically, and ethically viable.

## Reflecting on Intersections Between Academic and Public Use of Ethnography: Producing Knowledge of Sacred Places in Estonia

**Jenni Rinne.**  
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People in the modern world are increasingly interested in involving themselves in so called "amateur science" because of personal interest or as part of academic research projects. Increased reflexivity and rational worldview have blurred the boundaries between academic and public knowledge production. The concept of "Citizen Science" is defined by the EU funded "Green Paper of Citizen Science", as "general public engagement in scientific research activities, when citizens actively contribute to science either with their intellectual effort or surrounding knowledge and or with their tools and resources." This has been seen to lead to more open and democratic knowledge production. However, the different use and interpretation of the research material might lead to tensions, which I am describing and analyzing in this paper on the basis of an ongoing PhD research project on the religious group "Native Religion of Estonia". Some of the research participants in my fieldwork, produce ethnographic knowledge about the Estonian sacred places in nature, in order to contribute to the protection efforts of these places as heritage. These active protectors are also engaged with the sacred places through their religious ritual activity. I, as an ethnologist, also produce ethnographic knowledge about the sacred places, but from the point of view of the participants of this religious group. Different epistemological and political engagements create tensions of the use and interpretation of ethnographic knowledge produced about the same topic, but from different positions. However, this tension should be seen as creative tension, and not only as negative tension.

## Multi-targeted Ethnography: Re-functioning Academia in an Age of Bibliometric Measurements and Demands for Societal Usefulness.

**Tom O'Dell, Department of Arts and Cultural Sciences, Lund University.**  
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**Robert Willim, Department of Arts and Cultural Sciences, Lund University.**  
**Robert.willim@kultur.lu.se**

Over the past decade scholars in the humanities and social sciences have increasingly been pressed to demonstrate the manner in which their research is “useful” to society while simultaneously, funding for their research has been more tightly tied to bibliometric measurements that prioritize high-brow scholarship geared towards publish results in “leading” international peer-review journals. In many ways these are two demands that seem to point in rather different directions – oriented to very different goals and outcomes for the research in question. This paper works to develop an understanding of how the challenge of moving in two directions at once can be approached.

In order to do this it develops the notion of multi-targeted ethnography, inspired by George Marcus’s notion of multi-sited ethnography, but with a different focus. Where Marcus’ multi-sited ethnography constitutes an accumulative mode for acquiring research materials, information and inspiration, multi-targeted ethnography, as we develop the concept, is highly distributive in its orientation to the dissemination of potential results and outcomes of the ethnographic endeavor. In addition to developing the concept of multi-targeted ethnography, the paper provides several concrete examples of how multi-targeted ethnographies can be assembled to meet the joint challenges of social engagement and academic advancement.

## Panel 2/ The Production of Knowledge at the Tradition Archives

Conveners:

**Lene Vinther Andersen, Dansk Folkemindesamling, Det Kongelige Bibliotek.**

**Audun Kjus, Norsk etnologisk gransking, Norsk Folkemuseum.**

**Fredrik Skott, Dialekt, ortnamns- och folkminnesarkivet i Göteborg, Institutet för språk och folkminnen.**

**Susanne Österlund-Pötzsch, Folkkultursarkive, Svenska litteratursällskapet i Finland.**

The panel welcomes various studies of the cooperation involved in the production of knowledge at the tradition archives. Both historical and contemporary studies are invited.

The tradition archives played a significant role in the history of the Nordic democracies in the first part of the 20th century, in extending historical awareness and the concept of culture to include the experiences of common people and daily life. Building tradition archives was also a means of turning folklore studies and ethnology in to research disciplines and their reservoirs of knowledge still characterize these disciplines against related fields.

In the 1970s – 1990s, the collections at the tradition archives faced extensive critique. A new generation of researchers found them one sided and tendentious. The collected material was considered tainted by bourgeoisie adorations for the good old country life. Today, the old feuds clouding this debate seem to have dissipated, and we may view these knowledge-producing institutions with fresh eyes and find other patterns and characteristics.

Transforming paper based institutions to operate in a world of electronic communication is a major challenge for all Nordic and Baltic tradition archives. However, there is much to be gained: 1) Open access to fundamental historical sources 2) Close encounters with the life and toil of previous generations 3) An inclusive invitation to participate in the documentation of our own time and age. The digital revolution could well mean a renaissance for the tradition archives, and thus for folklore studies and ethnology. How do we face this challenge?

## Panel presenter abstracts

Why and how we will return with a vengeance.  
The digital revolution and the tradition archive.

**Audun Kjus.**

**Audun.Kjus@norskfolkemuseum.no**

I work at the tradition archive called Norwegian Ethnological Research, and the paper is a case study of this particular institution, but the aspects of the discussion will be recognizable in other settings. I will argue that access to documentation of traditional knowledge is more in demand now than it ever has been, and with the digital revolution the possibilities for constructing a sound and useful tradition archive are better than ever.

First I will present some of the stronger answers to the question: why do we run a tradition archive? The reasons are identified historically, and I will consider how they blend and how they differ and to what extent they matter today. Then I will address the identified purposes with a suggestion for how a multi institutional, project based and user oriented tradition archive might function and what it might look like in order to be useful, wanted and good in our present situation.

The digital revolution carries important new demands for extended popular access to the sources for knowledge. Democratic governments welcome this development as it provides new pathways for broad participation in shaping how we perceive our own society. To make visible the values in the lives we live in our culturally multi faceted world – also the varieties within the so called majority cultures – is a grand political task, where a modernized and extrovert tradition archive can make significant contributions.

## (Co-)production of Ethnographic Knowledge in Estonia, 1920–1940

**Marleen Metslaid.**  
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My paper will concentrate on the (co-)production of ethnographic knowledge in Estonian National Museum (ENM) in the 1920s and 1930s. I am interested in the establishment of the Network of Correspondents (1931) as a mean to “map the nation” more thoroughly than it was possible by the museum ethnographers and grantees who had gone to fieldwork previously and continued to do so afterwards. The Network was founded by Museum’s director, ethnographer Ferdinand Linnus who was influenced by similar trends in Nordic countries. The work of correspondents began to rely on questionnaires compiled by researchers.

There are three aspects to take into consideration. One is the motives of the institution. ENM (1909) had begun to complement its collections and to develop its scientific strategies since the 1920s. It felt the need for filling in blank spots in collecting and constructing Estonian folk culture.

The other aspect is the aims of the researchers who were interested in getting more information about the themes they were researching. I want to look at how ethnographers used these materials in producing scientific knowledge and what they thought about that (questions of representativity, authenticity).

The third aspect is the motives of the people who became correspondents. The network had over 500 correspondents in 1940, most of them were teachers, farmers and handicraftsmen.

The Network has been active through the Soviet period and after 1990. It tries to find its place in the changing society and academia nowadays.

## The Position of Folk Belief in Estonian Folkloristics During the Soviet Era

**Ave Goršič,**  
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With the establishment of the Soviet order in 1940, the former Estonian Folklore Archives were reorganised into the Folklore Department of the State Literary Museum. During the war years, the new department was renamed as the Estonian Folklore Archives of the University of Tartu. All the collections were evacuated from the war outside of Tartu. The folklore section of the Institute of Language and Literature of the Academy of Sciences was founded in Tartu in 1947, later in 1952 all the departments of the Academy were moved to Tallinn. This complicated things – many researchers were separated from the material, causing folklore collecting, organising of the records and research to suffer. The folklore section of the Institute had its main tasks in research, whereas the again Folklore Department (former archive) was left with providing materials to the researchers, collecting, and work on monumental publications.

This re-structuring was not the only difficulty folklorists had to face. There was new ideology and new rules in the soviet folkloristics – poetic folklore, working-class folklore, revolutionary topics, collecting war songs etc. Over time the number of folklorists started to grow again, the work and collecting of folklore normalised, but not quite fully. One of the shunned topics was folk belief and although it was still being collected to an extent during field trips, the research of it was complicated, largely basing on personal opinions and some good luck. And it is exactly this struggle that I would like to bring forward during my presentation.

## Norsk Folkeminnnesamling: Om kategorisering av folkeminner

**Line Esborg.**  
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Norsk Folkeminnnesamling er et nasjonalt tradisjonsarkiv som ble etablert i 1914 etter Stortingsvedtak. Fra 2012, er den historiske grunnstammen del av Unescos Memory of the World. Arkivet omfatter mer enn en halv million manuskriptsider, brorparten håndskrevet folkeminnemateriale som eventyr, sagn, ballader og fortellinger om magi og folketro i Norge.

Deler av tradisjonsmaterialet i Norsk Folkeminnnesamling ble i 2013 relansert på egen nettside. Siden fikk en «makeover» som tilslører i alle fall to ting; at infrastrukturen (databasene) i bunn ikke er designet etter samme mal og følgelig heller ikke er kompatible for søk på tvers av materialkategorier. For det andre ble det konstruert seks hovedkategorier som ikke favner hele korpus, men som synliggjør utvalgte deler av det. For hundre år siden ble dette materialet grunnstammen i det nyåpnede tradisjonsarkivet. Det bestod da av folkeminner samlet inn over enda et sekel. I det fysiske arkivet ble materialet i sin tid dekontekstualisert ved å arkiveres som adskilte materialkategorier.

Det dette paper ønsker å diskutere er hvilke ulike kunnskapssystem som her er i spill: Kartleggingen av folkeminnelandskapet i sin tid innebar makt over definisjonen av hva folkeminner er og kan brukes til. Når materialet nå digitaliseres i stor skala – kan det være interessant å diskutere hva ny-kategoriseringen i digitalt format gjør med forståelsen av folkeminner som kategori.

## Folkminnesarkiven, förmedlingen och forskningsetiken

**Fredrik Skott.**  
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“Jag har nu nästan blivit osams med både släkt, vänner och bekanta och även okända personer skäller upp mig för vad jag talat om ... Hade jag trott att alltsammans skulle komma i en bok hade jag tegat som muren och inte öppnat min mun ... Vad jag meddela skulle ju vara för ett arkiv som kanske inte skulle komma till allmänhetens kännedom förrän kanske ett par hundra år härefter. Ett snyggt arkiv!” (Brev från ‘En storligen bedragen meddelare’ till Västsvenska folkminnearkivet, 1959).

Vid traditionsarkiven har etik, förtrogenhet och sekretess varit ständigt återkommande frågor; exemplet ovan är endast ett av hundratals brev med vädjanden om olika former av förbehåll som skickats till de svenska folkminnesarkiven.

Här står förmedlingen av folkminnessamlingar i centrum. Hur har arkivpersonal resonerat kring och hanterat frågor om förmedling och forskningsetik – från det tidiga 1900-talet fram till idag? Under perioden har flertalet arkiv förändrats från att ha varit ideella föreningar till att bli statligt finansierade, vilket har medfört nya regelverk och nya uppdrag/instruktioner att förhålla sig till. På senare år har dessutom ny och digital teknik gett arkiven möjligheter att sprida material i en omfattning som tidigare generationers arkivarier bara kunde drömma om. Hur har de organisatoriska förändringarna och möjligheterna till nätpublicering påverkat synen på och diskussionerna om förmedling och forskningsetik? Vilka möjligheter och skyldigheter har arkiven idag att skydda personer som bidragit med berättelser till eller omnämns i samlingarna? Vilka metoder kan användas? Och vad kan metoderna få för konsekvenser?

## Nordiska museets arkiv – en ämneshistorisk studie av etnologins praktiker

**Christian Richette.**  
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När vi läser och bedömer den forskning som etnologer producerar så är det i allmänhet de färdiga artiklarna och böckerna som blir föremål för den kritiska blicken. Mer sällan är det hela processen från forskningspraktik till färdiga forskningsresultat. Det finns därför ett mellanrum i den etnologiska forskningen där vi kan ställa viktiga frågor om tillvägagångssättet.

Hur arbetade forskarna med uppteckningar, uppmätningar och bilder allt från arbetet i fält till den färdiga framställningen?

Nordiska museets arkiv är i sitt slag ett av de största kulturhistoriska arkiven. Museets arkiv är i två bemärkelser ett forskningsarkiv. Dels består arkivets samlingar av det material som är resultatet av museets undersökningar av olika slag. Dels är arkivet uppordnat enligt principer för de vetenskapliga ideal som rått under museets verksamhetstid. De etnologiska undersökningarna har genomförts på två olika sätt. Dels genom utsändandet av frågelistor till fasta meddelare, senare även genom skrivupprop, dels genom fältundersökningar som genomfördes av museets tjänstemän. Resultatet av dessa undersökningar finns i museets arkiv. Det finns alltså ett intressant grundmaterial för att följa olika tidsepokers vetenskapliga tillvägagångssätt. De kulturhistoriska undersökningarna har haft och har en stor bredd. Jag vill i min framställning begränsa min diskussion till de etnologiska och folkloristiska undersökningarna.

Ytterst handlar min studie om hur den etnologiska kunskapsprocessen, från det etnologiska hantverket och görandet fram till den färdiga framställningen ser ut och på så sätt bidra till den etnologiska ämneshistoriken.

## Tjugofem års erfarenhet av datorisering

**Göran Sjögård.**

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Folklivsarkivet i Lund började datorisera sina arkivregister 1990. Dels infördes äldre avslutade och pågående lappkataloger och dels började vi använda datorregister för allt nyinkommet arkivmaterial. Orsaken till detta beslut var en viss insikt i att datortekniken skulle underlätta registrering och sökning. Folklivsarkivet hade assistenter och tillfälligt anställda personer som med hjälp av arbetslöshetsprojekt kunde utföra arbetet. Med tanke på vår verksamhet var målsättningen att använda ett databassystem som var flexibelt, som inte krävde programmeringskunskaper och som kunde indexera texter. Databasen skulle rymma en stor mängd av mycket skiftande innehåll inom etnologiska och kulturhistoriska ämnesområden. Hur skulle detta systematiseras? Vid millenniumskiftet började vi skanna textdokument och bilder för att få databaser med fullständig information. Tanken var att underlätta tillgängligheten med hjälp av Internet. Uppbyggnaden av databasen genomfördes med begränsade ekonomiska resurser.

Folklivsarkivet står inför en nödvändig modernisering och utveckling av databaserna. Vilka erfarenheter har vi fått under dessa år och vad kan funktionerna i nutida datasystem erbjuda? Hur skall samlingarna presenteras och göras sökbara för olika intressenter som kulturminnesvårdare, privatpersoner, studenter, universitetsforskare och media? Vilka andra grupper kan vara intresserade av Folklivsarkivets samlingar? Folklivsarkivets samhörighet med etnologisk forskning och undervisning har lett till samarbeten och impulser men det är svårt att utveckla databaserna för specifika forskningsprojekt. För forskningen har Folklivsarkivets frågelistverksamhet varit det viktigaste men nu krävs nya insamlingsmetoder. Vår presentation av våra samlingar är viktigt för att locka nya informanter. Mitt föredrag är en redovisning av vunna erfarenheter och genomförbara utvecklingsplaner.

## Högkultur i traditionsarkiven

**Alf Arvidsson.**

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Traditionsarkiven har potential att bidra till forskning inom nya områden än vad de tillkommit för, beroende på sin inarbetade metodik, praxis och position i samhället som förmedlare mellan akademi och allmänhet. I ett samarbetsprojekt med Svenskt Visarkiv har jag gjort intervjuer med nutida tonsättare och jazzmusiker. På ett sätt är detta en konventionell folkloristisk verksamhet och en fortsättning av arkivets praxis. Å andra sidan understryks behovet av att dokumentationen också består av produkter av den verksamhet (musik) som motiverat valet av intervjupersoner, och annat material som belyser hur deras musik presenteras i offentligheten; CD-utgåvor, radioprogram, webbsidor. Detta innebär i sin tur överväganden om offentlighetsprinciper, insamlingsverksamhetens betydelse för intervjupersonernas fortsatta verksamhet, arkivens funktion för tillskrivande av kulturellt kapital m m vilket jag kommer att diskutera i mitt inlägg.



## Panel 3/ The Good border'. On practices, movement and border management in the EU border system.

Conveners:

**Fredrik Nilsson, Centrum for Öresundsstudier, Lunds Universitet.**

**Marie Sandberg, SAXO Institutet, Afdeling for Etnologi, Københavns Universitet.**

**Marlene P. Kristensen, SAXO Institutet, Afdeling for Etnologi, Københavns Universitet.**

The removal of borders as barriers to the movement of people and goods through the elimination of passport and customs controls at internal European state borders is often highlighted as a rather smooth development into a 'borderless Europe' inscribed in discourses of globalization and contrasted with the regime of increased control at the EU's external borders of 'Fortress Europe'. However, this panel suggests that in order to investigate how borders are continuously made and unmade, bridged and re-instantiated, one needs to go beyond dual perspectives that divide the EU's internal and external borders into porous versus strengthened borders respectively.

Border collaboration and negotiation take place at multiple levels, involving a variety of actors who perform, reinvent and reconfigure borders. 'Good borders' are negotiated and enacted by local government initiatives, borderland inhabitants, border officials, policies, and cross border commuters, but also by border trespassers, in asylum camps and when private companies are outsourced to perform border control.

Understanding the borders of Europe as performed and created through a multiplicity of bordering practices, pivotal questions are: how do different borders co-exist, how does cross border collaboration work, and what kinds of friction arise when collaborating?

In this panel, we invite papers that empirically and theoretically investigate implications of transformations of European space and territory in relation to the changing role and scope of borders. Contemporary as well as historical contributions, including comparisons to non-European contexts are welcome.

## Panel presenter abstracts

Significant paper borders: Freedom of movement, passports and citizenship

**Birgitta Svensson.**

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In Europe today monitoring of citizens is escalating. Who you are and who is allowed to move, becomes urgent issues when people move over borders and between nation-states. There is a struggle for control of your identity that is carried out by others. The modern passports' brief history plays an important role in the history of identification not least for all those who are in involuntary movement. At the same time, however, the borders of nation-states can be seen as good borders, framing belongings.

Although poverty is the greatest holdback to be recognized as a standard citizen, religion and ethnicity have received greater attention than work and social conditions in the categorization and the formation of identities. If we focus our analyses on the everyday cultural practices an informal citizenship can be seen. Paperless migrating women can for instance, as an

invisible class of servants, in spite of their lack of formal citizenship be seen as taking part in the global economy.

I want to discuss if not geography of power without national boundaries override key issues of democracy and citizenship. Both formal and informal citizenship processes show when and how it is possible to practice citizenship at the same time as it places identity issues to the test. What role do paper barriers like passports play in enabling or restricting people to transgress borders and identities in Europe? How come passports have become a currency of belonging?

## The cosmopolitan border remembered: Temporality and border practices in the post-Yugoslav space. The case of Bosnia and Herzegovina

**Annemarie Majlund Jensen.**  
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The idea of cosmopolitanism – in its basics conceptualised as “openness” to the World – has been theorised to capture an increasingly borderless Europe where the everyday lives of Europeans have become progressively de-territorialised and detached from the nation state. “Cosmopolitanization”, it is argued, blurs the distinction between centre and “periphery” and renders European borders insignificant. Yet this view, often inspired by globalisation scholars, does not account for the multiple ways in which borders differ across historical and geographical contexts. Borders do not disappear, nor do they simply exist. They co-exist, and form part of complex relations that are changeable over time – relations that are both comparative and often highly hierarchical. Adding to contemporary border studies a perspective that emphasises borders as practice, this paper concentrates on the temporal dimension of borders. By exploring the example of Bosnia and Herzegovina, the paper argues - not only for the continuous significance of borders, but also for the need to conceptualise cosmopolitanism in a way that grasps how borders are negotiated through the active mobilisation of a variety of timeframes. Zooming in on the lived experiences of Bosnians living at the border with Croatia, the paper investigates the role of memories of what I call “the cosmopolitan border” for how people perform, negotiate and enact “good borders”. The paper discusses how cosmopolitan memories are mobilised by actors to support particular claims for cross-border mobility, and considers how this temporal dimension may contribute to understanding the character of borders in contemporary Europe.

## Health, hazard and integration: Discrepancies in the border practices of the European Union

**Martin Lemberg Pedersen.**  
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This paper inquires into the linkages between national reception policies towards refugees and asylum seekers and two structural dynamics, which pose challenges to these policies, namely the trend to increase the control at the EU's external borders and the lacking intra-European solidarity when it comes to assuming responsibility for asylum processing and refugees. Firstly, a number of recent examples are given, of some EU Member States' attempts to introduce health initiatives targeting vulnerable migrants, both undocumented existences without formal access to health systems, as well as recognized asylum seekers and refugees distributed within countries. It is argued that policies like national trauma-screening, constitute a crucial dimension of the Good Border, and its associated management of successful integration practices in destination societies. At the same time, however, it is also argued that other dynamics counteract these health initiatives. Thus, the heightened political emphasis on effective border control has led to non-differentiated border control practices and generated a ripple effect, whereby third countries also increasingly combat irregular migration. This, in turn, means that many migrants seek to avoid registration with national authorities, opting instead to rely on networks of human smugglers. As the asylum systems of southern European countries are strained beyond their capacity, some EU Member States also speculate in not registering migrants. However, the conditions of such an irregular existence are replete with forced labour, illicit trade and sexual exploitation, and therefore risk exacerbating the already vulnerable health status of many migrants.

## Managing Danish Borders: on past and present management of state borders

**Marlene Paulin Kristensen.**  
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This paper discusses transformation processes of state border management in the EU by focusing on everyday practices among Danish border police at the Danish-German state border. Due to the Schengen Agreement, regular border checks have been abandoned at the Danish-German borders since 2001. Instead of checking each car or passenger crossing the borders, security is now provided through cross-border cooperation, mobile investigation and spot checks. However, politicians, locals and personnel working with border security are constantly discussing how Danish borders ought to be secured- especially in times of crises in the EU asylum system.

Taking its point of departure in the experiences of two retired police officers who have been working at the Danish-German borders for more than thirty years, this paper explores transformations in the way border staff ensure "good management" of state borders in a de-territorialized, global world. Drawing upon anthropologists Green (2012) and Humphrey et al. (2012), who argue that state borders are conceptualized, categorized and practiced differently depending on specific time-space relations, the paper explores how concepts, practices and categories of different state border systems coexist and are reflected in discussions about the proper management of the Danish-German borders".

## Intrång i inre vatten: Utmanade gränser, rysskräck och Östersjöns reterritorialisering

**Jonas Engmann.**  
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Hösten 2014 inträffade något i Stockholms skärgård som fick många att rysa: Den svenska marinen jagade en ubåt i den inre skärgården. Händelsen återkallade kalla krigets rysskräck och skapade en försvarsdebatt som i hög grad handlade om vår oförmåga att skydda svenskt territorium och gränser. Den svenska flottan, som samövat med den ryska vid flera tillfällen, fick nu återigen en tydlig motståndare. 'Ryssen' utmanar återigen svenskt territorium! Allteftersom Ryssland uppträder mer aggressivt genom att utmana nationella territorier till sjöss och i luften, kan det tyckas som en upprepning av kalla krigets scenario. Östersjön reterritoraliseras militärt samtidigt som den svenska självbilden utmanas.

Intrång i nationella territorier innebär intrång i nationella självbilder. Under kalla kriget var kärnan i den svenska självbilden neutraliteten, stark demokrati, stabil politisk ordning och samhällelig solidaritet. Denna självbild grundades på en outtalad nationalism och en syn på Sverige som mono-etniskt. Självbilden präglades av ett starkt försvar, som inte bara försvarade själva territoriet utan också självbilden och nationalstaten.

På många sätt exponerar militär verksamhet politiska och kulturella paradigmskiften. Föredraget analyserar de förändrade villkoren för militär verksamhet och synen på territoriet i ljuset av kalla krigets invasionsförsvar. Vad händer med territoriet när vi inte längre talar om ett monoetniskt och starkt samhälle? Empirisk utgångspunkt är militär övningsverksamhet och dess förändring sedan kalla kriget. Föredraget bygger bland annat på etnografiska observationer och mediematerial.

## Cycling (EU) borders

**Karri Kiiskinen.**  
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Cycling is an increasingly diverse social, political and economic phenomenon as part of imagining sustainable societies and everyday life mobility, but also as means for crossing borders. By taking advantage of a borderlands perspective from the EU external and internal borders, this paper considers cycling practices as means for understanding the meaning of mobility and borders for identity constructions and everyday life. On one hand, cycling suggests identity constructions created by diverse agents, on the other hand cycling means agency embedded in the bicycle itself. A bicycle not only affects the logic movement but also the person on it. Attention turns to what people actually do on a bike, and how this affects the way they give meaning, i.e., to borderland materiality and the changing EU borders. How cycling practices affect the everyday creativity of local people as means for contributing in bordering, the enactment of borders and the actualization of diverse cultural constructions? What do the diverse ways of cycling borders offer for doing of ethnographic research on borders and assessing the role of integration and cooperation across borders?

## Järnvägstunneln och undervattensbron: på tvärs i 1880-talets Öresundsområde

**Markus Idvall.**

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Öresundsregionen som vi känner den i dag är en plats med tydlig rumslik riktning. Gränsregionen blir till, så att säga, först i rörelse över Sundet. I förlängningen är det en kroppslig disposition hos både regionens invånare och besökare. Grunden finnas med andra ord i ett förhållningssätt som indikerar rumsligt och kroppsligt överskridande i olika bemärkelser. Öresundsregionen skapas i rörelse över nationsgränsen, när vi lever "på tvären" eller "trans-", men knappast annars. Här är antagandet att detta inte är något nytt heller. Gränsregionens kroppsligt förankrade riktning kom före den diskursiva konstruktionen. Öresundsregionen var upplevd långt innan den började namnges från 1950-talet och framåt.

Gränsregionens kroppsligt förankrade riktning ska diskuteras tentativt utifrån Henri Lefebvres begrepp rumslik praktik, Gilles Deleuze och Félix Guattaris motsatspar smooth space – striated space samt Tim Ingolds fördjupning kring linjers betydelse ur kulturell och samhällelig synpunkt.

Empiriskt underlag blir 1880-talets gränsregion. Vid denna tid när området expanderade ekonomiskt och socialt lades det fram två förslag om fast Öresundsförbindelse: en järnvägstunnel mellan Köpenhamn och Malmö kontra en, av upphovsmannen kallad, undervattensbro mellan Helsingborg och Helsingör. Förslagen blev snabbt refuserade, samtidigt var de symptom på en rörelse i tiden, en växande strävan att tänka tvärs över i Öresundsområdet. Hur tog det sig uttryck? Hur hanterade man den territoriella gränsen och vilka ramar var möjliga? Vad för slags rumsligt habitus utmärkte den förnimbara men ej formulerade gränsregionen?

## Sounds of Silence: Ljudlösa gränspraktiker

**Fredrik Nilsson.**

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Tiden fram till första världskrigets utbrott beskrivs ofta som ett gränslöst tillstånd med ett förhållandevis friktionsfritt flöde av människor och varor. Tiden efter kriget uppfattas i regel som annorlunda: Nu blev gränser mellan nationer allt viktigare och flödet av människor och varor mer fiktionsfyllt eller reglerat och därmed uppstod också nya gränspraktiker. I vissa avseenden stämmer detta. Till följd av alkoholrestriktioner i Sverige (men också i Finland och Norge) etablerades en omfattande illegal gränstrafik från Tyskland, Polen och Estland. Denna trafik byggde påfallande ofta på förmågan att smyga fram ljudlöst i det marina landskapet (etymologiskt finns det en koppling mellan smuggling och smyga). För att hantera denna trafik etablerade svenska myndigheter nya gränspraktiker: Territorialgränsen flyttades längre bort från terra firma samtidigt som man försökte etablera en informell gränslinje i kustnära områden. Inte sällan byggde även statsmaktens strategier på ljudlöshet. Med utgångspunkt i 1920-talets spritsmuggling ska detta paper därför adressera gränserns ljud och ljudlöshet. Ambitionen är att diskutera hur gränser görs och utmanas med utgångspunkt i tysta och i en del fall ljudlösa gränspraktiker.

## Panel 4/ COnventions, COnflicts and COntroversies in institutional settings

Conveners:

**Anne Leonora Blaakilde, University of Copenhagen.**

**Georg Drakos, Stockholm University.**

Folklorists and ethnologists work in various contexts involving societal institutions such as kindergartens, schools, and nursing homes, to mention the most obvious of its kind. Characteristics of such institutions is that they involve many actors; inhabitants/users, family members, volunteers, and professional staff. At play is of course also structural elements: Policies, governance, hierarchies at workplaces, and maybe local interests in promoting these institutions as local lighthouses for the municipality, tourism, local business, etc.

Such institutions represent a multiplicity of encounters between people, objects, structures and ideas. Conventions, conflicts and controversies are at play in the everyday life in institutions. Narratives, conversations, and practices represent all parts involved in these encounters, and folklorists and ethnologists try to mingle in in order to grasp logics of meaning, positioning, and power. The aim of such research is to construe interesting and important analyses of institutions, their plethoric representations, and possible implications of different interests at stake in the course of daily life.

While co-operating in institutions, folklorists and ethnologists interact in daily practices and co-construct processes of meaningmaking, which incorporate also considerations of these processes and the involvement of the collaborative researcher. What are the implications of this consort between researcher and the various people, groups, objects, structures, hierarchies etc, who and which are involved in an institution, and the respective interests represented by all these parts?

## Panel presenter abstracts

Co-production of childhood spaces

**Karen Ida Dannesboe, Ph.D., Department of Education, Aarhus University, Denmark.**  
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This paper explores the current construction of childhood spaces in and across school and families in a Danish context. The encompassing institutionalization of Childhood in Denmark during the development of the welfare state in the 20th century has organized children's lives in different institutions for children of different age groups, from nursery and kindergarten to school and after school clubs. As a result today most children's lives are divided between the family and institutions. The division between family and child institutions creates an everyday life for children divided in physically separated settings with different regulations, norms and ideals about children and childhood. The institutionalization of childhood also implies changes in the relationships between institutions and family. On the one hand child institutions have taken over more and more responsibilities from parents with regard to educational and parenting issues. On the other hand, the combination of increased demands for more parental involvement in child institutions has blurred the division between child institutions and family. Based on ethnographic research on children's cross institutional everyday life the paper examines how different childhood spaces are co-constituted, reproduced and challenged by children's and adults (parents and professionals) social practices, institutional norms and the materiality of institutions. The theoretical approach combines anthropological and sociological childhood studies and new material studies.

## Følsomme relationer og professionelle identiteter på spil i samarbejdet om den inkluderende skole

**Björg Kjær, lektor, Institut for Uddannelse og Pædagogik (DPU), Aarhus Universitet, Danmark.  
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Den danske Folkeskole har netop været genstand for en omfattende reform, hvor styrket faglighed og øget inklusion søges opnået ved at skabe større sammenhæng mellem skole og fritidshjem og dermed mellem læreres og pædagogers arbejde (eller andet pædagogisk personale). Hvor det tidligere har været muligt at forsøge at øge såvel det faglige niveau som børns trivsel, ved eksempelvis at placere børn i udsatte positioner i segregerede specialmiljøer, er dette ikke længere muligt i samme omfang. Især børn der kategoriseres ved hjælp af neuropsykiatriske adfærdsdiagnoser som autisme og ADHD, er med Folkeskoleloven af 2014 tænkt som grupper af elever som skal føres tilbage til det almenpædagogiske skolemiljø eller forblive der, hvis og når en diagnose stilles.

Den lovgivningsmæssige tanke er, at lærere og pædagoger i den almindelige skole i stedet for at flytte børn i komplicerede læringsituationer og problemer væk, i stedet skal arbejde med at ændre sin egen praksis og skolens måde at være skole på. I stedet for at lede efter problemer i individuelle børns kroppe og adfærd, skal professionelle gennem refleksion, supervision og konsultativt arbejde, undersøge egen praksis for uhensigtsmæssigheder i arbejdet med alle børn.

Dette indebærer, at de professionelle i og omkring skolen må etablere ændrede strategier, handlemåder og relationer. Pædagogisk Psykologisk Rådgivning (PPR) har hidtil mange steder haft en udredende funktion i relation til børn i vanskeligheder og en rådgivende funktion i forhold til hvor disse børn skulle placeres. Skolereformen ændrer fundamentalt på PPRs rolle i og med, at PPR er tiltænkt en rolle som i højere grad konsultativt arbejdende med den skoleprofessionelles praksis som genstand og refleksion som metode.

På baggrund af et ministerielt initieret forskningsprojekt vil jeg diskutere hvad disse forandringer gør ved PPR-ansattes og skoleansattes roller, funktioner og indbyrdes relationer. Hvad sker der når parterne mødes for at omdefinere egen professionelle rolle og identitet, samt relationen til hinanden?

## COstructions of "Delinquency" in COmpulsory Youth Care

**Kim Silow Kallenberg, History and Contemporary studies, Ethnology, Södertörn University, Sweden.  
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In the borderlands of care and punishment, there are institutions for compulsory care. Teenagers with problems such as substance abuse, criminality and psychosocial difficulties are the target group of these institutions. Treatment under compulsion is not officially conceptualized as punishment but as protection for teenagers at risk. The care, or treatment, provided in institutions of compulsory care is organized and motivated out of various understandings of the teenagers receiving the care. In other words: the solutions are sprung out of certain problem formulations from staff and other professionals in the social sector.

In this paper I investigate and analyze constructions of teenagers in the setting of so called secure units in Sweden. Observations and interviews, of practices and narratives with institutional staff, are analyzed to understand how "delinquency" is understood in this context. Using a foucauldian concept of power and a discourse theoretical logics approach, I understand these constructions as consisting of logics and fantasies in the intersection of gender, age, class, ethnicity, race, social background and biology. These various logics and fantasies are articulated together in different ways to motivate further action.

Articulation is understood both as a methodological tool to organize the researchers view on empirical material, and as a research strategy to bring seemingly separate concepts and ideas together.

This paper shall demonstrate the importance of studying the particularities of compulsory care to understand processes of normality and deviation more broadly.

## Den nya tidens psykiatriska institution

**Maria Björklund, Institutionen för etnologi, religionshistoria och genusvetenskap, Stockholms Universitet, Sverige. maria.bjorklund@etnologi.su.se**

Psykiatrin har genomgått stora förändringar de senaste decennierna både vad gäller fysisk och praktisk utformning. Nedmonteringen av de stora mentalsjukhusen som påbörjades under 1970-talet och avslutades i och med psykiatireformen 1995 innebar att den slutna vården främst förlades till mindre avdelningar vid somatiska landstingsdrivna sjukhus. I och med decentraliseringen reducerades antalet vårdplatser kraftigt och till följd av detta har patientens vistelsetid också förkortats avsevärt. Samtidigt har det funnits en vilja att förändra asymmetriska maktrelationer mellan patienter och personal. En ny slags institution har således vuxit fram. Det finns få studier om dessa nya tidens psykiatriska institutioner, särskilt är den kulturvetenskapliga forskningen sparsamt förekommande. Mitt avhandlingsprojekt syftar till att (i) nå kunskap om det dagliga livet på en avdelning för psykiatrisk heldygnsvård (ii) på basis av denna kunskap diskutera vad som utmärker den nya tidens institutioner samt (iii) identifiera faktorer som begränsar och möjliggör för olika vårdpraktiker. Empiriskt har projektet primärt fokus på avdelningens vardag, sociala interaktionsmönster och maktrelationer. Empiriska beskrivningar kommer erhållas med hjälp av etnografiska metoder.

Vid föreliggande session ämnar jag presentera mitt pågående avhandlingsarbete. Fokus kommer att ligga på avhandlingsplanen och insikter från nyss påbörjat fältarbete.

## Dialogic approaches and methodological drawbacks – Analysing the “co” in Children as co-researchers.

**Sandra Hillén, Department of Cultural Sciences and Centre for Consumer Science, University of Gothenburg, Sweden. sandra.hillen@cfk.gu.se**

Children's position in the world is currently being both questioned and revalued (as citizens, as beings in their own right, as co-producers of knowledge). The name of my thesis was Children as co-researchers - A method with potential for inclusion. The subject of research was food and eating and the 11-year old children participated in research clubs that took place during school hours. They articulated the questions that they then examined throughout a number of methods including interviews and surveys. At the end of the process they analysed their research results and presented their research to others, both children and adults.

Taking departure in my fieldwork among children I examine the potentials of dialogic approaches in the research process. From an analytical perspective with reference to empowerment and governmentality I explore and discuss how children can be viewed as co-researchers and co-producers of knowledge. This raises a number of questions: What is participation in a methodological vis-à-vis an analytical point of view? Which are the methodological drawbacks? How is children's participation and questions about co-research relevant in an ethnological perspective? To involve children in research as co-researchers can be viewed as a question of their role in society as a whole and as an expression of their citizenship. How do we get further than to just talk about children's participation? In my paper I will discuss the participation of children as co-researchers in terms of these issues.

## Challenges of COmmunication in a multicultural nursing home context

**Anne Leonora Blaakilde. Dept. of Media, Cognition and Communication, University of Copenhagen, Denmark. ablaa@hum.ku.dk**

**Christine E. Swane, Ensomme Gamles Værn, Denmark.**

**Eva Algreen-Petersen, Municipality of Copenhagen, Denmark.**

A public nursing home in Copenhagen is in the midst of developing a new 'diversity profile' aiming at attracting older migrants

and refugees together with older ethnic Danes in order to spend their last months or years in an institutional setting.

In collaboration with the Foundation Ensomme Gamles Værn, the Municipality of Copenhagen is carrying out a research project while the 'diversity profile' at the nursing home is developed during three years. The aim is to follow the discourses and practices related to concepts of diversity as they may change during the three years, as well as the everyday life communication, care routines and rituals related to individual, social and cultural needs.

The study of everyday life and practices at the nursing home is methodologically done partly by means of action research to enhance the strategy and process, and partly by means of ethnographic fieldwork and qualitative interviews with inhabitants, family caregivers, the staff, and future inhabitants.

This presentation will focus on methodological issues in the context of institutional life, representing different, and eventually contradictory, intentions, understandings and interpretations among the polyphony of voices represented. Naturally, the researchers are a part of this polyphony, and their multifaceted observations may prompt considerations concerning issues of positioning, relationships, and power relations as well as ethical challenges in the process of reporting, not only to the people involved at the institution, but also to authorities and politicians from the municipality.

## Strategier för att övervinna hinder för samverkan och bidra till förnyelse i vård och omsorg

**Georg Drakos, Stockholm.**  
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Sedan 1997 har universitet och högskolor i Sverige skyldighet att samverka med det omgivande samhället. Sedan ett par år arbetar vi i ett projekt och en förening kallad Humsamverkan som syftar till att skärpa samverkan inom humaniora och samhällsvetenskap med organisationer i det omgivande samhället. En vision är att synliggöra och stärka särskilt humanioras möjligheter bidra till förnyelse både inom och utanför akademien. Det kan tyckas ligga i sakens natur att en sådan inriktning bäddar för konflikter och kontroverser. När något ska förändras visar sig motståndet. Men vilken typ av nya konflikter uppstår i samverkansprojekt och vilka strategier kan nå framgång?

För att diskutera dessa frågor kommer jag framförallt att hämta exempel från en nyligen genomförd försöksverksamhet som i Sverige kallas "Kultur på recept". Ett tiotal personer som lider av kronisk smärta och har svårt att tillgodogöra sig vårdens rehabilitering, erbjöds att under tio veckor delta i en rad olika typer av konstaktiviteter. Mitt uppdrag var att följa projektet med syftet att undersöka om och i så fall hur aktiviteterna kunde erbjuda deltagarna nya redskap för att hantera smärta och lidande. Medan uppföljningen av projektet förlöpte ganska konfliktfritt, stötte jag på hinder både före och efter projektets genomförande. Med min presentation som underlag vill jag diskutera hur etnologisk och folkloristisk forskning kan göra sig gällande i förhållande till institutionella sammanhang där humanioras innovativa potential ofta är osynliggjord.



## Panel 5/ Contradictions of holiday: The exotic and the ordinary in European recreational spheres.

Conveners:

**Sarah Holst Kjær, senior-researcher, Agderforskning.**

**Ella Johansson, professor, Uppsala University.**

**Annie Woube, researcher, Uppsala University.**

Holiday is a fundamental institution in Europe. This session explores some - at face value - contradictory aspects of the holiday. Holiday is on one hand an extrovert escape and experiences are aimed at 'the exotic' and 'adventurous'. Tourism involves strategies of having other parts of the world coming to experience Europe. Postcolonial and orientalist preferences, together with gazes and tastes from the last 200 years of western travel ways, must – in a global world - be transformed into making Europe the right object for Other tourists. How is this done in e.g. habits, ways, service, foods, rituals and traditions?

Holiday is also about Europeans making an introvert move towards a quiet, simple and repetitious everyday life of the holiday home. This traditional and conservative world in which Westerners indulge in the extended family's kinship relations, painstakingly keeping up with traditions and routines, preserving artefacts, etc. Incoherent with the modern European self-image, co-habitations and conviviality involves conflicts between generations, siblings and in-laws. How does this appear in i.e. the holiday home's economy, holiday project management, property rights, cooking, celebrations and traditions?

The session is aiming at the themes of modernity and tradition and how these are interpreted in terms of Us and Them, Future and Past. We welcome studies where the Other views Us and of studies on how we view ourselves as Others.

## Panel presenter abstracts

Co-operation and co-habitation in the Wincanton Hogswatch celebrations

**Jakob Löfgren, PhD-student, Åbo Akademi.**  
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Every year in November fans of Terry Pratchett's Discworld congregate in Wincanton to celebrate a fictional midwinter fête known as Hogswatch. The celebration can be described as an intertextual transgression that takes place in a certain place on a certain time of year. The transgression manifests itself in the construction of fan folklore. The folklore manifestations vary from the singing of specifically written carols and narratives to elaborate traditions for gift giving and specific foods. All staged in various local pubs and facilities in Wincanton, therefore dependent on the cooperation of the locals. The corpus of traditions also constitutes a fandom common sense.

The purpose of my proposed speech is to demonstrate the co-construction the fan-folklore of the Hogswatch celebration taking place every November in Wincanton, Somerset. By co-construction I mean the way in which the traditions are organized and staged during the celebration. I will also demonstrate that the fan-folklore is contingent on the co-operation with the local community. I aim to show how this works as using examples from my fieldwork. The examples will be analysed using theories describing co-habitation in tourism and theories on exchange and mutuality. The theories of Gavin and Phipps (*Tourism and Intercultural Exchange: Why Tourism Matters* 2005) and Lévi-Strauss (*Elementary Structures of Kinship* 1969) will be utilized as a foundation for discussion. By applying these theories to the collected fan-folklore I aim to show two things:

1/

The process in which the fan folklore is co-constructed in an ongoing process of kinship and 'give and take'; ultimately resulting in a common sense.

2/

That the process in which the fans are allowed to occupy an entire town for five days is dependent on co-habitation and co-operation with the local community; dependent on the understanding of the fandoms common sense.

By giving this speech I want to illustrate that the relationship between the fandom and the local community are dependent on one another. The staging of the fandom-folklore is contingent on a co-operation between the local community and fans. My proposed speech could serve as a catalyst for a discussion of this type of folklore displays.

## Sommarhusens koordinatörer berättar – om minnen och förväntningar

**Kerstin Gunnemark, Professor i etnologi, Institutionen för kulturvetenskaper, Göteborgs universitet.**  
**Kerstin.Gunnemark@ethnology.gu.se**

I Norden är det många människor som varje sommar återvänder till sina eller släktingars sommarhus. Det är antingen sommarstugor som byggts för fritidsändamål i mitten av 1900-talet eller torp och andra äldre hus som tidigare varit permanentbostäder. En frågeställning gäller sommarhusens attraktivitet i dagens senmoderna samhälle och hur detta kan förstås i relation till urban livsföring. Målsättningen med detta paper är att analysera levnadsberättelser som är skrivna med utgångspunkt från erfarenheter av sommarboende under olika livsfaser. I berättelserna avspeglas individuella minnen och generationsspecifika ideal. Således beskriver skribenterna både vad de gjorde och eftersträvade vid en tid i förhållande till en annan och i förekommande fall förklarar varför de bytt eller sålt sina sommarhus. När sommarhusägarna själva berättar framträder en mer nyanserad och komplex bild av sommarboendet än vad som framgår av dagens mediala föreställningar. Personerna som skrivit levnadsberättelserna har ägt sommarhus under många år och analysen visar att ägandet inte enbart är relaterat till personliga motiv utan också till förändrade familjekonstellationer. Skribenterna agerar som sommarhusens koordinatörer och förvaltare för att sommarhemmet skall kunna utgöra en kontinuerlig plats för generationsöverskridande möten. Att dessutom i skriftlig form förmedla minnen från sommarhus som varit i familjens ägo i tre – fyra generationer blir även ett sätt för skribenterna att befästa rollen som koordinatörer för släktgemenskapen.

## Om för många flyttar ut permanent försvinner sommarkänslan

**Carina Johansson, Lektor i etnologi, Institutionen för kulturanthropologi och etnologi, Uppsala universitet, Campus Gotland.**  
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**Birgitta Strandberg-Zerpe, finns på Gotland museum, Visby och jag finns vid Uppsala universitet, Campus Gotland.**

Jag, Carina Johansson och Birgitta Strandberg Zerpe, vill gärna delta tillsammans med ett paper i session 5, Contradictions of holiday: The exotic and the ordinary in European recreational spheres. Jag hoppas det går bra att abstractet är på svenska, då sessionens språk både är skandinaviska och engelska. Säg till om vi ska översätta det till engelska. Gotland är en ö med betydande turism och semesterfirande. Marknadsföringen lockar med en exotisk plats fylld med säregen natur, kulturarv och romantik. Befolkningen mångdubblas under sommaren, inte minst genom alla sommarstugeägare, både andra svenskar som säger sig ha hittat sitt paradiset på ön, liksom en del från andra länder. Gotland är till exempel populärt bland tyskar. Det är också många gotlänningar som flyttat från ön för studier, jobb och familjebildning på annan ort, som återvänder till släkt och vänner sommardag. Många bor i stugor, inte sällan i så kallade Friggebodar vid föräldrahemmet eller vid släktens sommarhus. Gotland besöks också av många som hyr boende veckovis och det finns en stark tradition av uthyrning av privata rum, stugor och större hus, förutom turismbranschens campingar, stugbyar och hotellverksamhet.

I vår studie har vi fokuserat på gotlänningar som själva har sommarhus på ön. Vi har tittat på två områden med olika karaktär där sommarboende är vanligt. Det ena ligger på den västra sidan, strax norr om Visby, Gotlands enda stad. Där hittar man bland annat Visbybor som byter livet i stan mot ett sommarliv bara några kilometer bort. En del flyttar även ut permanent. Det andra området ligger på öns västra sida. Där bedrivs fortfarande fiske och det är ett område som bebyggdes tidigt med just sommarstugor. Genom intervjuer har aspekter som släktrationer, traditioner, avkoppling, kreativitet, boendestandard och sommarkänsla framkommit.

## Öga mot öga med "långväga främlingar": representationer av Sverige och det svenska vid en internationell kongress 1924

**Fil.dr Marianne Larsson, Nordiska museet, Stockholm.**  
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Denna studie handlar inte om "holiday" men väl om hur en stor grupp internationella gäster togs emot vid ett åtta veckor långt besök i Sverige 1924. Syftet är att visa hur svensk natur och kultur, industri och näringar marknadsfördes inför nära tvåhundra gäster från drygt åttio nationer vid Världspostkongressen i Stockholm 1924. En viktig fråga handlar om hur de "långväga främlingarna" togs emot i ett Sverige som ännu var så ovant vid människor från andra delar av världen. Världspostföreningen, en av historiens första politiskt inrättade institutioner för internationellt samarbete, syftade till att praktiskt och ekonomiskt underlätta kommunikation och transporter över gränser. När kongressen bjöds in till Stockholm var målsättningen dessutom att marknadsföra Sverige som turistland och industristat. För att sprida kännedom om nationen arrangerades en rad aktiviteter, studiebesök och resor. Aldrig tidigare hade en så stor grupp internationella gäster från så många olika nationer vistats på en och samma plats samtidigt i Sverige, enligt samtida media. Det främmande följet väckte stor uppmärksamhet i 1920-talets svenska samhälle. Korsbefruktningen mellan text och bild gör studien särskilt intressant. Fotografierna visar ett aktivt socialt umgänge. Det skrattas, äts, dricks, och dansas till dragspel på fördäck. Trots den formella internationella kontexten bär många bilder drag av amatörfotografens semesterbilder. Fotografierna visualiserar hur platserna används och "görs". Genom att metodologiskt "frilägga platsens berättelse" visar studien på vilka grunder de utvalda platserna hade uppnått en nationell status värd att exponera i en internationell kontext.

## A new generation of holiday home-makers in Sweden

**Susanna Rolfsdotter, Institutionen för Kulturvetenskaper, Göteborgs Universitet.**  
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A lot of Swedish people in their mid-twenties and thirties are at an age when they are considering a holiday home of their own for the first time. They could be considering buying or hiring one or, as is often the case, the time has come to take a more active part in the family holiday home owned by their parents or older relatives. This was the observation that led to the formulating of my ethnological thesis-project. Why is it that the holiday home continues to be perceived as an attractive option to a new generation in modern Swedish society today?

The thesis aims at discussing a phenomena that is taken for granted by so many people in Sweden that it is often considered mundane and therefore tends to get overlooked. Now I believe we are experiencing a change of generation when individuals born in the seventies and eighties want to establish themselves as holiday homemakers. What particular experiences and expectations do these individuals bring into the project of holiday home-making and how can these be translated into and seen in aspects of the holiday home in late modernity? The thesis will discuss the socioeconomic background of this new generation of holiday homemakers and focus on material aspects of the holiday home.

## Vacationing as making home

**Annie Woube, PhD in Ethnology, Department of Cultural Anthropology and Ethnology, Uppsala University.  
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What happens when tourism as a way of life on the Costa del Sol in Spain is changed for the making of vacationing based on the quest for the familiar, the ordinary, and the well-known of one's homeland? How do Swedish migrants experience vacationing at home in Sweden as the making of home? This paper explores what happens when Swedish lifestyle migrants on Costa del Sol in Spain find themselves as the Other looking from the outside into life in the homeland during vacation experiences and travel to Sweden in summertime. The paper presents how making vacation becomes a making of home and belonging, but also reveals estrangement and differences in relation to visits in the homeland. Notions of homeland becomes understood as notions of Sweden in summertime during which family and social relations are being maintained and restored, as well as family traditions reproduced after longer periods of separation and absence from one another.

Based on ethnographical fieldwork conducted on the Costa del Sol for the dissertation *Finding One's Place*, the analysis is drawn from interview material with 12 Swedish nationals, 7 women and 5 men, who live on a permanent basis along the southern Spanish coast. In addition, fieldwork also entailed participant experience within the Swedish infrastructure of institutions, organizations and private enterprises on the Costa del Sol, which offers services and goods to the Swedish population in the Swedish language.

## Communicating Chinese symbols at the theme park

**PhD Sarah Holst Kjær, senior researcher, Agder Research, Norway.  
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It is (nearly) not strange anymore that a Chinese hotel temple is established in the Swedish countryside; it is now (almost) standard, that Scandinavian ethnologists interpret the Others' specific cultural semiotics as self-evident ways of understanding the We; and it is becoming (even more) ordinary to decipher local knowledge far away from home, in order to perform better in global business relations, such as the tourism industry.

We, in the Western world, can no longer view ourselves as greater than others. "Occidental superiority" is claimed to be a past practice (Ren & Ooi 2013:129) – what we do, who we are and how we want to be observed – is now subject to the Other's analysis.

This ethnographic picture-analysis is based on photographs taken in China Town in Tivoli's Garden in Copenhagen in 2014. What do the Others' – more specifically Chinese tourists – think, when entering the fifth most visited theme park in Europe? Tivoli's China Town was established in 2000 – it seems like long before a global world reached Copenhagen. Today, Tivoli needs to - in order to maximise business – understand its new customers. In addition, the local tourism industry wants to 'cater for the Dragon' – a metaphor for the clever and grander Chinese leisure consumer. But what kind of Chinese imaginary – or chinoiserie – is China Town presenting with its symbols, facades and things? As a set of exotic signs welcoming the foreign tourist, how is this entertainment-area perceived? In a business-ethnography, how can Tivoli be advised do to develop its cultural communication with this type of customer?

### *Reference:*

*Ren, Carina & Ooi, Can-Seng 2013: Auto-communicating micro-Orientalism: articulating 'Denmark' in China at the Shanghai Expo, Asia Europe Journal (2013) 11:129-145.*

## Panel 6/ RE:HERITAGE – circulation and marketization of things with history

Conveners:

**Helene Brembeck, Professor, University of Gothenburg.**

**Niklas Hansson, senior researcher, University of Gothenburg.**

**Anneli Palmsköld, senior lecturer, University of Gothenburg.**

The last decades have seen an growth of the second hand sector in the form of retro shops, flea markets, vintage and antiques boutiques as well as in the form of internet barter and trade. Things circulating on this market are re-configured through creative re-use, re-design and re-packaging into marketable goods with 'heritage value', while simultaneously mobilizing agents, institutions and sites into entire complexes of circulation. The different re-using and re-design processes often involves a DIY perspective and remaking practices are shown in the virtual world, where creative ideas are shared by others. Not only co-operative practices are common in this context, but also processes of (re-)qualification-valuation in the valuating of objects become important for understanding how value, quality and price are constructed among (market) actors. Circulation thus operates as a generative force that involves things of different kinds, of a variety of age or original functions, and of varying spatial scales, ranging from tiny objects to entire buildings and areas. This socio-spatial phenomenon we call the re:heritage market.

In this panel we want to explore how circuits of exchange, trade and consumption on the re:heritage market are shaping an infrastructure of a heritage not yet fully conceptualized. As a social space straddling public and private spheres, and involving a multiplicity of actors, the session seeks to investigate how the re:heritage market involves transformations of tradition, 'pastness' and history and articulate new arenas for their use and consumption through a variety of co-processes (cf. co-operation, co-creation, collaboration etc.)

## Panel presenter abstracts

Second hand, retro, shabby chic and other concepts used on the Re:Heritage market

**Anneli Palmsköld.**

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Circulation on the Re:Heritage market that is in focus for the panel, operates as a generative force that involves things of different kinds, of a variety of age or original functions, and of varying spatial scales, ranging from tiny objects to entire buildings and areas. In the different revaluation processes concepts like second hand, retro, shabby chic, vintage, antique or semi antique are frequently used when talking about the objects on the market. Other concepts used are connecting to DIY and processes of reshaping things, such as recycling, reusing, up-cycling and down-cycling. In this paper these concepts will be the starting point for a discussion on the contemporary use, valor of meanings and social and economic practices related to them. Objects moving from one context to another, for example from the flea market to the vintage boutique or the antique shop, are sometimes reshaped, altered and mended. As a consequence they can be inscribed as part of other concepts. How transformations of tradition, 'pastness' and history takes place and how the concepts are part of these processes are questions asked in order to understand how value, quality, taste and price are constructed. Commercial re:heritization of the city: discursive processes of valuation-qualification among second hand retailers  
Niklas Hansson [niklas.hansson@cfk.gu.se](mailto:niklas.hansson@cfk.gu.se)

In this paper I present first findings from an on-going ethnography of three shopping streets or districts in Gothenburg. Through an analysis of “second hand market retailers” talk about themselves, their goods and customers, and their spatial location in the city, the paper provides an understanding, albeit explorative, of the essential mechanisms of these markets: “the making of a taste for the past” and “valuing the unique” (Karpik 2010). The focus in this presentation is on the discursive work of qualification-valuation processes among market actors that are involved in the performance of re:heritage markets and consequently re:heritization of the city. Theoretical underpinnings are found within a practice based approach towards markets proposing markets are constructed through a range of practices involving different forms of expertise and material devices ranging from networks of practitioners, personal friends, quality labels, expert opinions and rankings to more mundane stuff like shop displays, in-store arrangement, product packaging and catalogues. These practices make choices possible in markets in which unique goods proliferate. Empirical data combines: 1) interviews with promoters, sales assistants, and marketers; 2) minor observations of marketing and shopping sites and; 3) virtual ethnographies of related web forums and web sites.

## Connecting people, things and places on the second hand market

**Merja Liimatainen.**  
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At the second hand market, several actors renegotiate the notion of old objects from expended and without value to genuine, magical and precious goods. Terms such as vintage and retro distinguish selected objects by filling them with stories. To become a part of the circulation, selections are made, where certain objects with history are filled with stories of meaning, given life and can be traded on. The second hand and vintage stores advertise selected objects, but which things will become valuable to consumers is not entirely clear. Consumers in turn carry their individual preferences and sources of inspiration, which arises in the meeting with a specific object in a store and the outcome of this meeting will determine whether the object receives a continued life. This presentation is about what encounters between people and objects can tell about the selection processes around objects /places and about new meanings that may be given to objects at the re:heritage markets. The including and excluding nature of selection makes it interesting to follow people on the second hand market and study how individuals connect to things, places, and environments. Who and what is involved? Based on what premises are objects and places selected? How are the objects/places used and how does this use affect people?

## Using nostalgia as sales pitch

**Helene Brembeck.**  
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This presentation from the Re:heritage project will take you to Magasinsgatan in central Gothenburg. Magasinsgatan is considered a trendy inner city neighborhood and it is the home of a number of second hand, retro and vintage boutiques. For shop owners oldness and old things are used as means of promoting a particularly and celebratory way of engaging with the past, or with the past itself, as imagined or real. Departing from the projects theoretical underpinnings in a practice based approach towards markets, in this presentation I enlist the help from theories of nostalgia (Higson 2014, Boym 2001, Reynolds 2011) and retro-marketing (Brown 2001) to discuss the way the mechanisms of “the making of taste for the past” and “valuing the unique” (Karpik 2010) are performed by shop owners. As distinct from the classic version of the concept that describes the painful longing for a place, I will discuss examples of the uses of what has been called modern nostalgia where there is a longing for the past, a time that once was, and what use to be called post-modern nostalgia that has a more populist sensibility, focusing much more resolutely on relatively recent popular culture and on the mass-produced. It can even celebrate artifice – as in the deliberate stressing and ageing of new furniture to look old, or “shabby chic”.

## Panel 7/ The messy home: processes of throwntogetherness

Conveners:

**Billy Ehn, Umeå University.**

**Orvar Löfgren, Lund University.**

The home is crowded with “co”: co-existence, co-dependence, co-production - but also coercion. It is a striking case of what Doreen Massey has termed throwntogetherness. This session will explore different processes of co-habitation – the ways in which objects, persons, affects, routines and media flows are entangled, mixed or confronted in domestic life. Although ethnologists claim to be masters of everyday life, our understanding of the power of the mundane is still sketchy. We need new hands-on approaches and ethnographic experiments in order to understand how material, sensual and emotional dimensions work together – or not. Co-habitation may hide ways of non-communication, disintegration and out of synch.

## Panel presenter abstracts

Børneværelset som co-producer, når søskende organiserer sig

**Charlotte Palludan.**  
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Dette oplæg har børneværelset som omdrejningspunkt. I Danmark er der anno 2014 en stærk kulturel norm om, at børn har egne værelser i hjemmet. Samtidig er der mange børn, som indgår i flere hushold (deres forældre er skilt og de har derfor flere hjem) og mange af disse børn indgår også i “lange og brede” søskendeflokkede, hvilket typisk vil sige store søskendeflokkede med stor aldersspredning. Det betyder at der i en del boliger ikke er værelser nok til umiddelbart at realisere normen; antallet af børn i søskendegruppen er for stort eller boligernes størrelser og mulighederne er for små. Børn har drømme og forventninger i forhold til at skabe sig plads gennem eget værelse, og deres ønsker om ejerskab til en privat sfære udmøntes i specifikke strategier, som de anlægger for at få materiel fylde og sætte sig territoriale spor, der giver dem position og anerkendelse i søskenderelationerne. Børneværelset er på denne vis en materiel medspiller, co-producer, i både familie- og søskendeliv. Med afsæt i interviewmateriale og etnografisk materiale vil oplægget fokusere på, hvordan børn relaterer sig til værelser og hvilke logikker der er i spil, når organisering af børneværelser og søskende væver sig sammen. Der zoomes ind på en række af de logikker som børneværelser fordeles efter og ser på hvordan den dominante kulturelle norm om børns ret til egne værelser sættes dynamisk i spil. Kampe om rum og ressourcer samt fortolkninger og justeringer af normen indgår.

Ved at belyse organiseringen af børneværelser som en integreret del af de dynamiske co-processer, hvorigennem søskende bliver til i sammenbragte familier med skilsmissehistorik, søger dette bidrag at kaste lys over børn som subjekter, der formes af og former deres messy homes.

Kjeller og loft, mellom kaos og system

**Eva Reme, Universitetet i Bergen.**

Kjeller og loft kan betraktes som hjemmets back stage. Repertoaret er stort og kategoriene mangfoldig. Dette skal danne utgangs-



punktet for en drøfting av hvordan kjeller og loftsrom kan betraktes som soner med spesielle betydningspotensiale og virkekraft. Aktuelle spørsmål vil være knyttet til funksjoner, men også til det å samle og det å systematisere. Er dette rom der spesielle betydninger og følelser skapes fordi det skjer i skjæringspunkt mellom kaos og orden, mellom det gjemte og det glemte? Formes det spesielle koblinger mellom livsløp og tidsperioder fordi de materielle byggestenene ikke bare er tilsiktet men også tilfeldig montert? Spørsmål kan også reises hvorvidt dialogene mellom individuelle og kollektive fortellinger erkjennes og oppleves i en annen grad og med en annen styrke enn i hjemmets øvrige værelser?

Rommene innhold skal videre vurderes i lys tidsdimensjoner. Hva en samler og hvordan en gjør det, kan knyttes både til kjønn og alder. Kanskje er det ikke bare fortiden men også fremtiden som samles. Kjeller og loft kan ha flere brukere som gjør dem til generasjonelle soner. Slik skapes det hybride nettverk der mening og tidsdimensjoner inngår i ulike allianser og der mangefasetterte flettverk av vennskap og slektsrelasjoner etableres. I forlengelse av dette kan loft og kjeller også være uttrykk for glede, sorg kanskje også for eksistensielle dyp.

Om tingene betyr, uteluttrer dette ikke at de kan betraktes som meningsløse aktører med kapasitet til å skape frustrasjon og klaustrofobi. Loft og kjellere er steder der «ville» ting trives. De kan skape både irritasjon og klaustrofobi, de oppløser systemene og gjør det vanskelig å finne frem. Noen kaller det rot uten at en skjønner hvordan det er blitt slik. Tingene lever sitt eget liv bak låste dører som brukerne vegrer seg for å åpne.

## CO(2)-habitation: Integrating sustainability into everyday life

**Matilda Marshall, Umeå University.**

The cry for sustainability has introduced a multitude of proposals to reduce our carbon footprint, many of which voluntarily and involuntarily are entering the domestic sphere. Green commodities, such as energy-saving light bulbs, recycling bins and organic food, expand the materiality of household sustainability. But reducing the household's carbon footprint may also involve the introduction, adaptation and abandonment of new and existing practices.

Long-developed habits and tastes are deemed unsustainable and we are encouraged to change our ways of living. Integrating sustainability into our habitat may thus mean struggles and negotiations with household members, routines and taste preferences. How does this cohabitation work in practice? How does sustainability influence our ways of dwelling? Focusing on food within the home, this presentation aims to investigate how the stability and fluxes of food consumption and storage can be intertwined with notions of sustainability. The co-habitation of food and sustainability in the home evokes feelings and practices related to responsibility, guilt, innovation, habits and cultural traditions. Whilst ideas of sustainability and unsustainability are dependent of each other as oppositions, they often merge together in the households and in the pots as an attempt to manage the complexities of everyday life. Purchasing organic local carrots does neither disqualify imported non-organic cheese, nor air travel.

The paper draws on initial results of my on-going PhD project about food and sustainability in everyday life of conscious consumers in a municipality in north of Sweden.

## COmpanionship and Homemaking on the Move: Co-Habitations in the Flux of Urbanity

**Jon Dag Rasmussen, Aalborg University.**  
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The presentation is based on an ethnographic fieldwork amongst marginalized elderly people in Copenhagen. The study provides a vista into an otherwise non-transparent community of diverse and extraordinary elderly people living on the margins of society. The main part of the followed informants possess conventional homes but spend most of their everyday life in the flux of the city making public as well as border-public space (e.g. specific street corners, park sites, intersections, drop-in centers, shelters, bars, secondhand shops) into socially adequate and habitable places. In a striking and curious duality between loneliness and sociality, movement and residence (co-residence), security and insecurity etc. the studied people engage in creative relations to the human and non-human components of the city. And through processes of active appropriation they dwell, in a Heideggerian sense (Heidegger, 1971, Ingold, 2000), in these places of their making.

The presentation addresses the alternative homemaking of people unable to reside in the conventional four-wall-home. Through the exploration of phenomena as e.g. companionships – ways of co-manuevering a shared everyday life – and the creation of informal socio-spatial bonds, the talk aims at reflecting particular unnoticed lives of the big city. By stretching the concept of domestiCity to the realms of the public and border-public urban sphere we might be able to gain new



insights or identify conceptual paths towards the understanding of mundane practices and routines related to both conventional and alternative homemaking.

The long-term fieldwork (9 months+), on which the project is founded, was conducted through the application of both sited and mobile ethnography. Informants have been followed in the movement between private homes and various settings of personal and social importance. This approach has enabled the production of a comprehensive empirical material on the intricate and entangled mesh of particular elderly lives on the urban margins.

## At gøre sig hjemme – langt hjemmefra. En messy tilstand

**Ida Wentzel Winther, Aarhus Universitet.**

**Rune Bundgaard, Indehaver af firmaet Vidvinkel.**

I Grønland er afstandene store og befolkning lille. Bygder og byer ligger spredt ud over den lange kyst, og ingen byer er forbundet med veje. Uddannelsesinstitutionerne ligger i de største byer, og derfor er det en betingelse for mange unge, at de må flytte langt væk, hvis de skal have en uddannelse. Denne proces starter tidligt: For bygdebørn allerede i folkeskolen, andre tager på efterskole i henholdsvis Danmark eller internt i Grønland - og derefter på kollegier under deres ungdomsuddannelse. Uddannelse er efterstræbelsesværdigt, og for mange unge giver det håb om en vej mod en mere mulighedsrig og mindre fysisk nedslidende tilværelse end deres forældre har haft. Men at flytte hjemmefra i så ung en alder og tage en uddannelse er en udfordring, som mange ikke magter, da de både skal flytte geografisk, socialt, kulturelt og mentalt. Denne præsentation tager udgangspunkt i projektet 'Ineqarfimmi Inuuneq', hvor vi fokuserer på, hvordan en række unge på et kollegie i Sisimiut håndterer hverdagen og kollegielivet langt hjemmefra: Hvordan 'gør' de hjem? Hvordan håndterer de kollegielivets frie, men også forpligtende rammer? Hvilke strategier har de i forhold til både at blive voksne og uafhængige, men også for at håndtere savn og hjemvé?

Projektet har særligt fokus på forbindelserne (co-eksistensen) mellem den unge og dennes forældre. Forældrene er fysisk langt væk, men kun et klik på mobilen, og de vil gerne støtte. Men hvilke strategier har disse forældre til at støtte op om en tilværelse som de ikke selv har nogen direkte erfaring med - og som de endda oftest ikke har mulighed for at se og besøge? Hvordan balanceres der mellem passende støtte, overvågning og klisterende omsorg? Hvordan håndterer familien de unges fravær, og egne savn og bekymringer? Og ikke mindst: Hvordan håndteres det, at man som forælder bliver tilskuer til sit barn, der forandrer sig på en måde, så det muligvis aldrig igen kommer tilbage til hjemstavnen, men bliver til en anden?

Vi forsøger at komme tættere på en forståelse af, hvordan de materielle, sanselige og følelsesmæssige dimensioner sam eksisterer og er medskabere (co-producerer) af tilhørsforhold. Projektet resulterer bl.a. i en etnografisk dokumentarfilm baseret på etnografisk feltarbejde blandt og samtaler med en håndfuld unge og deres familier. Både vi og de unge har filmet gennem vinteren og foråret 2015. Små sekvenser af denne film vil blive screenet ind i vores præsentation.

## Att städa rum och känslor. Om ordning, rådd, själens nattsida och det finlandssvenska

**Sven-Erik Klinkmann, Åbo Akademi.**

Utgående ifrån Kathleen Stewarts, Ben Highmores, Carolyn Pedwells, Sara Ahmeds med fleras arbete med begreppet "mood work" (se närmare new formations nummer 82, 2014) vill jag diskutera hur några finlandssvenska kvinnliga författare och forskare i böcker utgivna åren 2013 och 2014 tar upp frågor om hem, hushåll, ordning, oordning (rådd på finlandssvenska) på saker, föreställningar och känslor, och samtidigt även aktualiserar frågor om klass, kön, genus och etnicitet. Detta ställer jag i relation till en förståelse av den finlandssvenska kulturkretsen som specifikt borgerlig med en historiskt konstruerad, tydligt markerad blandning av binära oppositioner som elitism kontra folklighet, traditionalism kontra radikalism och patriarkalism kontra feminism, något jag kommer att se på som en kulturell formation som inbegriper ett "mood work" (stämningsarbete) av en speciell typ.

Utgående ifrån de fyra författarna och forskarna Merete Mazzarellas, Pia Ingströms, Maria Antas' och Lena Marander-Eklunds böcker om hem och hushåll, ordning och oordning, försöker jag, i relation till författarnas sociokulturella positionering, skapa en bild av vilka känslor och stämningar som är speciellt viktiga i just denna kulturkrets. Som ett slags hjälpmodeller för analysen använder jag mig av några figurer i den finlandssvenska författaren Tove Janssons Muminvärld, framför allt Filifjonkan, Hemulen, Snusmumriken och Rådd-djuret som jag här uppfattar som imaginära positioneringar i detta specifika kulturella fält.

Frågor om hem och det hemliga, det kusliga och skrämmande är viktiga att uppmärksamma i den typ av mood work som speciellt författarna Pia Ingström och Merete Mazzarella diskuterar i sina böcker. Jag relaterar detta till frågor om den finlandssvenska normen och normaliteten och eventuella brott mot dessa.

Avsikten är att visa att det finlandssvenska, så som det konstrueras här i relation till frågor om hem och känslor men också till feminism och traditionalism, kan ses som en fortgående reflexion över och intellektualisering av den finlandssvenska minoritetsverkligheten, en intellektuell tradition som även om den kan förefalla radikal samtidigt också innehåller en del betydligt äldre historiska element.

## Decognition in homemaking

**Jakob Wenzer, Göteborgs Universitet.**

This paper uses a cognitive vocabulary as a mean to understand processes otherwise traditionally comprehended as cultural, social or psychological phenomena.

As being both a cultural theorist and a neurodiversity activist, I have coined the term decognition to denote the analytical operation of finding a given society's cognitive norm by complying what is estimated atypical. "Cognition" is understood as the modes in which an individual interacts with its surroundings as the result of evolutionary process.

Thus what in a psychiatric context is assessed pathological is, according to a decognitive approach, nothing but different cognitive strategies. In making a home, different methodic strategies also correspond to different cognitive approaches. The main example given here is the furnishment a family home in which a cairosopic method (proceeding from the material status of the given moment; rhizomatically constructing the home from existing conditions) clashes with a hyperlogophilic method (reactive; constructing and trying to realize an idealized image of a home).

The decognitive approach is not merely a metaphoric translation of culture into cognition but attempts to demonstrate how different modes of making order out of chaos constructs the world. A family home becomes a society writ small, its denizens struggling with its contrasting or harmonizing modes of order-making, none of them being more or less accurate in their apprehension of the world but simultaneously creating it with their struggles. Messiness appears merely as a result from different cognitive strategies.

## Det tvingande och osociala med sociala medier

**Mia-Marie Hammarlin, Lunds Universitet.**  
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Poesin har alltid varit envis, egensinnig, i utkanten. Där ligger tjusningen. Jag gillar att det är en liten vrå, olik allt annat, som man kan välja att tillhöra.

När jag nyligen stod inför hundratalet studenter i medie- och kommunikationsvetenskap och bad alla som inte är med på Facebook att räcka upp handen så var min den enda som lyftes. Samma sak varje termin. Sist detta utspelade sig kom jag att tänka på den brittiske poeten Simon Armitages ord ovan. I synnerhet formuleringen "en liten vrå (...) som man kan välja att tillhöra". Om poesin är en liten vrå, vad är då sociala medier, som Facebook? En sexfilig freeway? En uppslukande throwntogetherness och co-existence, veckans alla dagar, med människor man bara i undantagsfall känner eller vill lära känna. En sorts hemtrevliga relationer frammanas med hjälp av alla de bilder på barn, krokusar och maträtter som ramlar in i feeden, men som paradoxalt nog slår in en irriterande kil in i den fysiska sociala världen som pågår mellan just barnen, middagen, partnern och så vidare. Varje blick ner i skärmen är en blick mindre på de människor som står oss närmast. Det är dock riskfyllt att avstå. Över den som väljer vrån framför motorvägen svävar epitet som omodern, bakåtsträvande, trist, snobbig, ja till och med konstig. "Va!? Är du inte på fejan??" följt av det mer uppfordrande "Men du MÅSTE ju gå med!" I den här presentationen vill jag titta på de digitala nätverken med kritisk blick, "questioning the terms under which it includes and excludes (...) and conceptualizing alternative modes of being through the paranodal", för att låna en mening av kommunikationsforskaren Ulises Ali Mejias (2013:161). "Paranodal" är till exempel den som aktivt väljer att avstå den digitala gemenskapen. Att vara i osynk och vägra delaktighet och integration är enligt Mejias det bästa sättet att blotta sprickor i systemet. Det är dessa rebelliska vardagshandlingar jag önskar synliggöra.

## Panel 8/ Förändrade organisationer och professioner: professionellas förhållningssätt till en nyliberal kon-text i arbetslivet

Conveners:

**Gabriella Nilsson, Fil. Dr i etnologi, Institutionen för kulturvetenskaper, Lunds universitet.**

**Angelika Sjöstedt Landén, Fil. Dr i etnologi, Institutionen för kultur- och medievetenskaper, Umeå universitet.**

De förändringar som kännetecknar dagens arbetsliv beskrivs ofta i termer av ökad internationalisering, flexibilisering eller effektivisering. I denna panel vill vi undersöka innebörden av detta i olika organisatoriska kontexter. Vad innebär "flexibilisering" och "effektivisering" i en viss rumslig och tidlig kontext? Hur artikuleras en förändring, vilka nya villkor innebär det för de professionella grupper som påverkas och hur tas den emot? I en nyliberal kontext förväntas olika professionella grupper arbeta på sätt som kan göras "mätbara". Mätbarheten kan uttryckligen syfta till att uppnå tidsmässig effektivitet och ekonomiska besparingar, men den kan också artikuleras i termer av förväntade hälso- eller kunskapsvinster för den målgrupp som professionen riktar sig mot. Flexibiliserings- och effektiviseringsprocesser orienterar sig mot begrepp som "evidensbaserad", "lean" eller "kundfokuserad", begrepp som blir ledstjärnor för såväl politiska beslut som verksamheters organisering. Innebär detta förändrade professionella subjektiviteter, identiteter eller ideal? På vilket sätt? Det behövs forskning om de nya villkor som arbetslivet präglas av; hur nya maktstrukturer blir till och hur gamla återuppstår på nya sätt i en nyliberal kontext. Hur påverkas arbetssituationen när olika diskursiva ideal krockar? Här kan etnologiska studier bidra med en beskrivning och teoretisering av hur detaljerna i arbetslivet hänger samman med, påverkar och påverkas av politiska, organisatoriska och samhälleliga förändringsprocesser. Panelen välkomnar empiriska såväl som och teoretiska bidrag där exempel på frågor som kan adresseras är:

Hur införlivas kvantitativa/ekonomistiska modeller i organisationer och professioner? Vad händer i olika organisatoriska och professionella sammanhang när begrepp som "mätbarhet" osv artikuleras? Hur definieras och legitimeras vad som anses mätbart? Förändrar sådana artikuleringar vad som betraktas som "kvalitet" eller "etik"? Vad händer i organisationer när ny "kunskap" eller nya "arbetsätt" ska implementeras? Förändrar det professionella ideal och arbetsmetoder? Uppstår motstånd? I så fall hur? Hur legitimeras och motiveras motstånd och/eller medgörlighet?

## Panel presenter abstracts

"Evidensbaserad kunskap" i mötet med traditionell vårdpraktik och professionell identitet

**Gabriella Nilsson, Division of Ethnology, Department of Arts and Cultural Sciences, Lund University.**  
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Vid barndiabetesmottagningarna på Skånes Universitetssjukhus påbörjades under 2013 en förändringsprocess där en traditionell modell med sjukhusbaserad vård för barn med nydiagnosticerad diabetes skulle ersättas av en hembaserad vårdmodell. Bakgrunden till förändringen är att forskare i en RCT funnit att den hembaserade vården bättre motsvarar familjernas behov, samtidigt som den är radikalt mer kostnadseffektiv. Beslut har därför fattats om att den evidensbaserade vårdmodellen ska implementeras på diabetesmottagningarna i Lund och Malmö och praktiseras av personalgruppen bestående av läkare, sjuksköterskor, dietister och kuratorer. Implementeringen har studerats etnografiskt under 2013-2014 och det här pappret diskuterar processens inledningsfas, när den nya vårdmodellen introducerades vid personalens teammöten. Vad sker när en vårdmodell som bygger på "evidensbaserad kunskap" ska ersätta traditionella vårdpraktiker i personalens arbetsvardag? Vilka hinder och möjligheter framträder i diskussionerna och inom vilka olika logiker kan dessa förstås? Vilka

professionella föreställningar, ideal, identiteter eller relationer utmanas av den nya vårdmodellen? Vilka aspekter i personalens syn på en bra diabetesvård "griper tag" i dem i sådan utsträckning att de investerar i försvaret av den traditionella sjukhusbaserade vården eller gör aktivt motstånd mot den hembaserade modellen?

### "The stuff of total administration"?

**Daniel Bodén, Institutionen för kulturanthropologi och etnologi, Uppsala universitet.**  
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In 2008 The Swedish Social Insurance Agency launched a program to transform into a new, and allegedly more modern public agency. This signified a process in which web-applications and digital self-service platforms were to become key tools for streamlining internal labour processes according to the principles of lean production. The goal was to meet customer demands on quick and accessible services and forced the agency to rely heavily on measurable data where work processes and the social relations they represented were re-conceptualized as administrable "flows". At a thematic level this paper investigates the practical rationality of the concept of "flows" through a brief historical overview of the technical organisation of work. In so doing, the paper connects to a wide discussion concerning changes in the organisation of production and circulation since the seventies. At a more concrete level the paper asks how, and potentially why the public has increasingly been turned into their own administrators. This is done by departing from two ethnographic examples that illuminate the process of change in the division of labour and practical content of work. Altogether, the paper thus critically investigates the relation between technology, management jargon and organizational practice in a way that seemingly revitalizes Herbert Marcuse's rather pessimistic declaration that "the world tends to become the stuff of total administration, which absorbs even the administrators" (Marcuse, 1964:123).

### A fantasy of Cultural Cooperation?

**Daniel Fredriksson, Department of Culture and Media Studies, Umeå Universitet, .**  
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2011 saw a new model of state cultural funding in Sweden called "The Cultural Cooperation Model" (Kultursamverkansutredningen, 2010). This was a reform of regionalization and decentralization, and as such invoking a change in the power dynamics and discourses of cultural politics. At the very centre of this model, at least semantically, was the idea of cooperation. What does the idea of cultural cooperation do in regional cultural work practices? Which actors are supposed to cooperate with each other? Cultural workers? Companies? The government? Regional and local authorities? Cultural institutions? And what happens to those that simply don't want to cooperate? Is there an element of hierarchy and control here, or does co-operation only facilitate new and better culture? The study is based on policy documents, interviews with cultural policy makers, participant observations from county council meetings and cultural institutions. The material shows that while the term holds context-dependent meanings, it is always linked to ideas of efficiency and progress. The author suggests that while the practicalities of the new model leaves room for changing rigid structures, the idea of cultural cooperation works as a discourse logic in Glynos & Howarths (2007) sense, perpetuating a fantasmatic vision of consensus at the expense of conflict, in actuality slowing down change in regional cultural practices.

*Glynos, J., & Howarth, D. (2007). Logics of critical explanation in social and political theory. Routledge.*  
*Kultursamverkansutredningen. (2010). Spela samman - en ny modell för statens stöd till regional kultursamverkan, SOU 2010:11.*

### Oplevelser af krav om effektivitet og muligheder for indflydelse i en frivillig partnerskabsbaseret projektorganisation

**Ane Grubb, Institut for Sociologi og Socialt Arbejde, Aalborg Universitet.**  
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Co-production, co-creation, samskabelse, strategiske partnerskaber eller bare partnerskaber; Disse begreber har de seneste år sneget sig ind i de politiske visioner for civilsamfundet generelt og det frivillige sociale arbejde mere specifikt. Uden nogen videre begrebsmæssig klarhed, indikerer sprogbrugen en bestemt politisk interesse i frivillighedens muligheder, og varsler en begyndende forandring i det frivillige landskab. Den "traditionelle" frivillighed, der i nordisk sammenhæng særligt knytter sig til de medlemsbaserede foreninger, suppleres således af mere tidsbegrænsede projekter, der involverer aktører fra både civilsamfund, stat og marked. Til trods for en spirende forskningsmæssig interesse i, hvilke logikker der kendetegner disse såkaldte "hybrider", hvordan krav om effektivisering og effektmåling koloniserer civilsamfundet og hvordan de nye organisationsformer udfordrer selve definitionen af begrebet frivilligt arbejde, er der en række spørgsmål, der savner mere kvalitativ og etnografisk belysning. Med udgangspunkt i et etnografisk feltarbejde og interviews med unge frivillige tilknyttet en projektbaseret organisation, der laver virtuel lektiehjælp for udsatte unge, undersøger dette paper, hvordan organisatoriske krav, såsom effektivitet, kommunikeres, tilskrives mening og praktiseres af de frivillige i det konkrete frivillige arbejde. Desuden undersøges, hvilke muligheder for deltagelse og indflydelse de frivillige oplever og tilskriver relevans i en organiseringsform, hvor projektet, ikke det rettighedsbaserede medlemskab, er den fælles platform. I forhold til både krav og indflydelsesmuligheder, er jeg desuden optaget af, hvordan såvel den formelt organisatoriske- som den materielle kontekst bidrager til at institutionalisere, hæmme eller blot understøtte såvel krav som indflydelsesmuligheder.

## Standardizing human interactions

**Magdalena Petersson McIntyre, Centrum för konsumtionsvetenskap, Göteborgs universitet.**  
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This paper will be focusing on labour processes among workers in retail in Sweden. It is a study of the commodification of body and affect in a field organized around commercial exchange and builds on participant observations in stores and thirty interviews with workers in different fields of retail (fashion, perfume, home electronic and diy-stores). Retailing is a part of the service economy that is signified by short-term employments and precarity on the one hand and on the other hand of a high degree of demands on skills that involve and commodify the bodies, dispositions and emotions of the individual workers. In the last years there has been an increased standardization of the interactions between staff and consumers and where workers are required to use particular words, phrases, tones and body language, often within pre-defined time frames in their interaction with customers. This standardization is part of an on-going transformation from service work to sales work and in part relates to the new possibilities of measuring sales scores of individual workers. During the interviews and observations it was striking how the workers identified strongly with their employers. Words such as "natural", "obvious" and "taken for granted" were very often used to describe why work was organized the way it was. In the paper, workers' understanding attitudes towards the standardization of human interactions are examined as a result of the development on the labour market in the last decades and as an affective identification with relations on the neoliberal work market.

## Arbetsmiljö i det nya arbetslivet?

**Angelika Sjöstedt Landén, Department for Culture- and Media Studies, Umeå University,**  
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Studien fokuserar på vad en problematisering av arbetsmiljöbegreppet kan innebära i relation till diskurser om "det nya arbetslivet". I takt med arbetslivets och arbetsmarkandernas förändringar har inte arbetsmiljöområdet utvecklats i motsvarande grad (jfr Abrahamsson & Johansson 2013). Jag kommer därför lyfta och problematisera arbetsmiljöbegreppet genom en inventering av centrala forskningsfrågor utifrån en fall-studie som fokuserar på hemtjänstpersonal och deras vardag. Arbete i andra människors hem har en särställning i det institutionaliserade arbetsmiljöarbetet. Till exempel får inte arbetsmiljöinspektörer i Sverige gå in hos privatpersoner och inspektera arbetsmiljön visuellt. Detta skiljer sig avsevärt från till exempel industrin eller byggbranschen där inspektörerna själva kan gå runt och se hur arbetet går till rent praktiskt. Hemtjänsten är också en sektor som tidsstyrs oerhört hårt med hjälp av ny teknik som övervakar personalen. Detta har

sammanfallit med osäkra anställningar (tex sk SMS-anställningar), sänkt a-kassa, försämrade sjukförsäkring osv. En annan problembild som ofta förknippas med denna bransch är höga sjuktal och att det är en hastigt åldrande arbetskraft som är "kvinnodominerad". Att jobba i vården betraktas samtidigt som en språngbräda för nya grupper på arbetsmarknaden, tex unga, arbetslösa, invandrare. Det ses också som en central arbetsmarknad i gles- och landsbygd, men som har svårt att rekrytera personal på grund av att arbetsvillkoren betraktas som dåliga. Denna etnologiska studie bidrar med en känslighet för komplexiteten i vardagsarbetet och en intersektionell ansats i analysen som kan ta in de ideologiska och strukturella maktaspekterna. En övergripande fråga är hur arbetsmiljöbegreppet kan undersökas, förstås och utvecklas på nya sätt genom studien. I den forskning som jag bedrivit kring detta tidigare har frågor bla väckts kring vad begrepp som jämställdhet, kön och genus betyder i arbetsmiljöarbete idag (se Sjöstedt Landén kommande) och som pekar mot att kön och arbete behöver teoretiseras på nytt liksom Mulinari & Selberg (2013) argumenterat. Det blir till exempel allt vanligare att metoder för jämställdhetsintegrering kopplas samman med styrning, ledning och effektivisering. Mot denna bakgrund är det intressant att följa upp vad detta gör med de människor som jobbar samt med den policy som bildas på området.

*Abrahamsson, Lena & Johansson, Jan (2013) Hundra år av långsamhet: exposé över begreppet psykosocial arbetsmiljö. Arbetsmarknad & Arbetsliv, 19,(2), 9-26.*

*Mulinari, Paula & Selberg, Rebecca (2013) Intersectional directions in working life research— a proposal. Nordic Journal of Working Life Studies, 3, (3), 81-98.*

*Sjöstedt Landén, Angelika (kommande) Nyliberal styrning och ideologi i offentlig verksamhet: aktuella teman för feministisk Arbetslivsforskning, i: Siv Fahlgren, Diana Mulinari & Angelika Sjöstedt Landén (red) Nyliberalism och feminism: begrepp och grepp om samtiden. Göteborg: Daidalos.*

## Panel 9/ CO-creating ageing

Conveners:

**Anne Leonora Blaakilde, University of Copenhagen.**

**Amy Clotworthy, University of Copenhagen.**

**Nanna Hilm, University of Copenhagen.**

**Kamilla Nørtoft, University of Copenhagen.**

**Aske Juul Lassen, University of Copenhagen.**

Ageing is a concept and a category co-constructed and co-created in various contexts by an abundance of stakeholders. Throughout the 20th century, ageing was generally considered to be a phase of life characterised by frailty, decline and degeneration. Today, other conceptualisations of ageing dominate the public discourse; concepts such as active ageing and healthy ageing consider the ageing process to be malleable through lifestyle and societal reorganisation. In this regard, ethnologists and folklorists explore ageing by focusing on everyday life at the intersections with these positive conceptualisations of ageing in order to interpret the heterogeneous meanings of ageing that reflect elderly people's perspectives. Such studies of ageing can contribute with rich ethnographic accounts that capture ageing people's voices, practices, perceptions and experiences. But in our attempts to represent ageing people's everyday lives, we as researchers also co-create ageing.

We invite contributions that reflect and discuss how ethnological and folkloristic perspectives co-create ageing, as well as contributions that engage in this co-creation through empirical studies of ageing people's everyday practices.

## Panel presenter abstracts

Old? Older? Elderly? Co-constructing ageing in wardrobe research

**Karin Lövgren, Umeå university, Sweden.**  
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In an ongoing study I use wardrobe interviews to explore experiences of ageing and cultural meaning making of age. The informants, aged between 62 and 94, talked of style preferences in dress and of norms in relation to age appropriateness and to bodily changes.

In my paper I will discuss age categorisations from a methodological point of view. Different divisions have been discussed for when people are to be considered "old". In my research I have used 60 as a lower age limit, with no upper one. The study's purpose is to explore, problematize and nuance experiences of ageing from an emic perspective, with attention to ethnographic detail: letting the women's voices be heard. I do not see the age category of "older" or "elderly" as monolithic but as diverse. For instance, health and mobility have an impact on feeling old, inferring that an informant with health problems in her sixties may express feeling old and tired, whereas a chronologically older, but more healthy informant does not. For academic articles information of the informants' chronological age is often requested by reviewers. Specifying this in a sense contributes to making age an explanation and description. In my presentation I will focus on different categorisations in terms of age, used by the informants and in theoretical literature. I intend to explore dilemmas and ambiguities around this, in relation to work in an ethnographic tradition, not striving for finite answers but opening for fruitful questioning and discussions.

## Co-creating ageing through standards of active ageing

**Aske Juul Lassen.**  
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Since the turn of the millennium active ageing has been positioned as the best possible solution to the problem of ageing populations. Active ageing can be understood as an operationalisation of a range of different ageing theories and political agendas, which reconceptualise old age and the ageing process.

This paper explores how municipal standards of rehabilitation, care and provision for the old partake in the contemporary co-creation of a new kind of old age centred around an active lifestyle, participation and co-creation. Through ethnographic fieldwork in three Danish municipalities I follow how standards are put into practice, how they form specific kinds of late lives and how co-creation in itself is becoming a standard in municipal practices.

The focus on standards implies that knowledge and norms can be distributed across time and space. While the standards transfer specific ideas of ageing from policy to practice, they are also adapted to the practices in the specific municipalities, and the municipal workers and the elderly people alter and negotiate the standards and their implications. As such, this paper contributes to the contemporary debate on co-creation in the municipalities, by including the standards and exploring how the ideal old age is co-created between the local standardisations, municipal practices and older people.

## CareSam - restoring and disrupting notions of older and elderly care

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CareSam was a Danish-Swedish collaborative project initiated by Malmö University and Roskilde University, supported by Interreg funding and implemented in 2011-2013. The aim was to develop knowledge about care for the elderly across the Øresund. Both countries have a long historical tradition of an universalist welfare state, and future elderly are in both countries expected to make complex demands on the public health care services; partly on the basis of subjective wishes, partly because of the complexity of diseases in this part of the population and the different cultural backgrounds in states affected by globalisation. These requirements must be met by leaders and "frontline workers".

CareSam created a network of employees, managers, educators and representatives of stakeholder organizations for the elderly. The network wanted to contribute to dialogue on the future of care for the elderly in the Øresund region, where the labor market is changing, and both persons and skills move across borders. Based on seminars a diversity of knowledge, questions and visions were collected.

The presentation focus on how the network served as learning spaces as well as cultural encounters, in which established notions of older people and elderly care were challenged. On the other hand it focuses on tendencies to narrow the diversity of perceptions of elderly care also present in a project aiming at creating interest in the field.

## Co-cultivating 'healthy aging' among ethnic minorities: co-creations of conceptualizations in Danish health promotion

**Nanna Hilm.**  
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How are concepts of health and aging, as well as ethnicity, co-created in the context of health promotion to minorities in Denmark?

In the coming years, immigrants are expected to constitute a larger part of the aging population in Denmark and other European countries. Thus, policymakers and health professionals are striving to develop and implement 'culturally sensitive' health- and eldercare initiatives. Similarly, researchers within the Social Sciences and Humanities are increasingly interested in studying aging processes, both cross-culturally and through an ethno-gerontological lens.



The paper draws upon empirical material from ethnographic fieldwork conducted in connection with minority health-promotion programs in a suburban Danish municipality. It introduces several policies that are designed to promote health and autonomy among aging people in general and ethnic minorities in particular. Here, health promotion may be viewed as a technology of citizenship, a simultaneously voluntary and coercive manner of governing people's actions (Cruikshank 1999: 4) that works to uphold; i.e., to cultivate the dominant understandings of what 'healthy aging' and 'the good late life' entail. Specific – and arguably Western and individualist – understandings of 'healthy aging' (cf. Lamb 2014) pervade Danish public-health narratives. By exploring the welfare state's burgeoning emphasis on self-help and self-responsibility in health- and eldercare in relation to the minority health programs' focus on cultural diversity, the paper delineates how conceptualizations of health, aging and ethnicity are co-created by myriad stakeholders in the context of health promotion to minorities and, in extension, it discusses the ethnographer's role in this process.

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## Media, health and ageing

**Christa Lykke Christensen, Associate Professor, Department of Media, Cognition and Communication, University of Copenhagen.**  
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Within the framework of mediatization (Hjarvard 2013; Lundby 2009) and domestication theory (Morley 2001; Silverstone 1994) this paper examines how people above 65 experience and use media such as, printed magazines, TV-programmes as well as health and medical internet sites for information on and monitoring of their own health. The study is based on qualitative interviews with men and women with different educational qualifications and with different economic and social resources. The analysis focuses on how the interplay between media and older media users represents co-constructions of healthiness in later life.

Important questions are whether healthiness for older people primarily is about promotion of healthy choices of lifestyle about 'the good life', or whether ideas of health is rather a question of the absence of illness. What does a healthy later life look like from the point of view of people at this life stage, and which role do media play in relation to older people's knowledge of health and their efforts to get a good and meaningful life as ageing people?

Thus, the paper contributes to general discussions of perceptions of healthiness in later life, as they are co-constructed among media users in a mediatized world.

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## De ældre i dansk radio – et mediebaseret bidrag til nyere kulturhistorie om aldring

**Anne Leonora Blaakilde.**  
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"P5 – om livet efter arbejdslivet", var en radioprogramrække, der blev sendt på P1 fra 1991- 1997. Det var den første programserie i Danmarks Radio om ældre og alderdom. Målgruppen var ældre og andre, som interesserede sig særligt for dette emne, fx. professionelle og pårørende. P5 fortsatte over en årrække, hvilket afspejler en ny og særlig opmærksomhed om ældre og alderdom på dette tidspunkt.

Kulturhistorisk falder udsendelsesrækken ind i et forløb mellem politisk interesse i kraft af Ældrekommissionens arbejde i

1980'erne og en folkelig interesse for ældres omsorg og pleje ved det såkaldte "C-hold" i 1990'erne. Det var også i denne periode, at Ældre Sagen blomstrede op som en interesseorganisation for ældre, der senere skulle blive en af Danmarks største foreninger, målt i antallet af medlemmer.

Den årelange radioprogramserie afspejler tidens øgede politiske og folkelige interesse for aldring; hvad det betyder for den enkelte, og hvilke implikationer det har for samfundet. Sådanne programmer kan dels give udtryk for særlige aldersopfattelser fra deres samtid, dels kan de have været medvirkende til udviklingen af nye måder at tænke aldring og ældre på, som har betydning i dag.

Jeg vil præsentere en diskursanalyse af temaer, indhold og ordvalg vedrørende ældrebilleder, som de kom til udtryk primært i disse P5-programmer i Danmarks Radio i 1990erne, hvor aldringsspørgsmål kom på dagsordenen og ændrede sig i en retning, som vi stadig kan se spor af i dag. Artiklen rummer altså et mediebaseret bidrag til alderdommens kulturhistorie i Danmark.

## Panel 10/ Cosmopolitan CONVIVIALITY Contextua- lized: The (Con)fusion of Contemporary Commemorations and Contestations

Conveners:

**Viveca Motsieloa, Department of Cultural Anthropology and Ethnology, Uppsala University, Viveca.**

**Oscar Pripp, Department of Cultural Anthropology and Ethnology, Uppsala University, Oscar.**

What do people do in order to live with difference? This question has interested ethnologists and folklorists alike for a long time. The complexity of the notions of culture and identity are other areas of interest that have followed and gained strength. Socially constructed diversity continues to increase within the Nordic countries and in the world at large. In other words; These issues are more urgent than ever as well as the need for applicable concepts of how to understand or create models of people's co-existence.

In this panel we will focus on such concepts as Conviviality, the everyday practices in interaction with and living with Others, and Cosmopolitanism, a form of borderlessness; Both have been described as useful methodological and analytical tools which are said to offer alternative approaches to the problematic notions of culture and identity, as the much debated notion of 'the multicultural'. (For example the debate concerning how some scholars stress that 'the multicultural' implies that there are existing cultural, ethnic, racial and national categories while neglecting the importance of class, racism and the individual.) The panel also welcomes papers dealing with other adjacent and alternative concepts than conviviality and cosmopolitanism.

Conviviality and cosmopolitanism do not necessarily require the absolute Other, but rather look into the everyday practices of all human interaction and its contingency. Do these or other alternative notions really solve condemning ways of categorizing people? Do they open up to more harmonic celebrations and commemorations of difference? Or, are conflicts and contestations surfacing within convivial spaces? Could conviviality, cosmopolitanism, etc., become useful tools in an expansion of the concept of the 'multicultural' and other adjacent concepts?

In this panel we wish to critically examine methodological tools and concepts and discuss how to apply these within ethnological and/or folkloristic research. What is the relationship between cosmopolitanism and conviviality for instance, or other alternative concepts? How do we conduct empiric research in connection to these notions? And how do we grasp its materiality?

Concepts as conviviality and cosmopolitanism tend to have their point of departure here and now. Is it possible, from an intersectional point of view, to leave out historicity, and in what way would an absence of history affect the various subject positionings?

We welcome empirical, methodological, analytical and theoretical papers with contemporary or historical themes.

## Panel presenter abstracts

Living with Difference in a City of Intersections

**Daniela Dietz, Ass..**  
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Istanbul has been described as a city of intersections where people from different backgrounds meet. On one hand, living in with difference may be seen as nothing strange to Istanbulites. On the other hand, growing identity politics and econo-



mic polarisation seem to turn diversity into social fault lines, writing differences into stone. On the ground, the picture of how people live with difference is of course complex and theorizing about it is no easy matter.

The empirical material presented here has been gathered during ethnographic research in a poor neighbourhood, which has been home to minority groups and now has become a residential zone for internal and transnational migrants, too. Turks, Kurds, Roma people, Transvestites, unemployed people, small entrepreneurs, drug dealers and families, long established city dwellers, rural migrants and gentrifiers are interacting here on a daily basis.

Being situated at the social margins in closest proximity to one of Istanbul's most flourishing centres, the neighbourhood is clearly exposed to discrimination and distinctions from outside and within. At the same time, there is an air of tolerance and borderlessness, a refusal to fix meanings of difference. Acts of empathy and forms of sociality do not stop at categorical boundaries and conflicts are usually explained in individual and, particularly, in situational terms referring rather to a shared human nature than to incompatible cultural essences.

The aim of this paper is to look closely at these oscillating manifestations of living with difference and to discuss them within a theoretical framework encompassing the concepts of conviviality and cooperation.

## Racialized convivialities? Embracing difference in a Copenhagen district

**Linda Lapina, Roskilde University.**  
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This paper discusses resident narratives and practices of celebrating difference(s) in a Copenhagen district characterized by high levels of socially and culturally mediated diversity. Informants express positive attitudes towards, and tell of valued everyday encounters with diverse others. Yet these "embraces" simultaneously articulate, embody and perform social hierarchies and enact distance between an unspoken normality and celebrated, deviant and authentic diversity. White, middle class majority Danish informants verbalize "diversity" as, to borrow Sara Ahmed's term, "sticking" to the ethnicized/racialized and/or socially disadvantaged residents of the area. By embracing this diversity, informants negotiate both affective proximity and distance to these diverse others.

While a conviviality framework enables a descriptive focus on mundane, spontaneous encounters with difference, the concept has travelled in the literature to include a normative dimension, where mixing is prescribed and designed as part of the good (urban) life. In the process, attentiveness on structural and power dynamics might be lost. This paper investigates how employing conviviality as mode of analysis invites certain attentions while restricting others, such as inequalities, majority norms and power relations re-produced in informants' accounts and emotional ambivalences.

## What is an afropolitan?

**Viveca Motsieloa, Uppsala University.**  
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In a short essay called Bye-Bye, Babar: Or, What is an Afropolitan? (2005) in Lip Magazine Taiye Selasi introduces the notion of afropolitan to the readers.

Throughout the years it has become one of the most lauded and criticized concepts among cultural workers, bloggers, within African cultural studies, anthropology and ordinary people of African descent. Unlike Pan-africanism which is founded out of socialist ideology, yet adapted to an African context, The afropolitan is often argued to be a product of neoliberal discourse.

The conflict has been focused around the impossibility to decide what an afropolitan really is? When and where does the afropolitan subject position happen and what does it do to exclude and include practices, materiality and subjects?

My interest centers around the relationship between cosmopolitan subjectivity and the afropolitan subject. Can this identity be merged with Pan African ideology and how does it relate to young people in Ghana today?

Afropolitan also implies that there are continuous transnational movements of not necessarily people but objects, ideas and practices. Taking this into account I wish to explore in what way gender, age, racialization and national belonging plays a part in this process. Central to this discussion are the links between diasporic African subjects and continental Africans. In order to disclose these relationships I take look back into the historicity of cosmopolitanism on the Gold Coast( the

name of modern day Ghana during the days of Transatlantic Slave Trade and colonial rule) in order to grasp the articulations of afropolitanism today.

Indigenous methodology as way of studying South Saami people's daily interaction with the other world while excluding outsiders?

**Åsa Virdi Kroik, Uppsala University.**  
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My study addresses the Saami people in the area of Frostviken (Sweden) Namdalen (Norway) in the south of Saepmie (The land of the Saami) and a methodology for studying cultural knowledge. I am myself Saami and born in the area where my research is based. Daily interaction with the other world is undertaken in acts and attitudes but are not revealed as it is sensitive for different reasons. To keep the knowledge within the different Saami groups, outsiders (Saami or non-Saami) are excluded in different ways. Examples of such methods are to exclude outsider's participation from the situations where the interaction is undertaken, or hide it in other ways like silent, non-verbal behavior. Indigenous methodology is a research tradition based on the critics from Indigenous peoples of previous mainstream research where they are treated as passive objects and with no influence in the research process at any level. South Saami organizations have themselves developed a methodology based on the same methodological assumptions and similar to the international versions more known. That has been done on their own just as the same is done independently all over the world but on various levels due to political, financial and other circumstances. I will describe and discuss its political, ethical and epistemological components and how I have used it in my work.

Right manners for convivial coexistence

**Karin Högström, Stockholm University.**  
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Bodily and material aspects of human encounters can be the cause of incomprehension and irritation. Behaviours, movements and clothes that are viewed as polite and correct in one context, may be considered totally wrong in others. This makes it harder to achieve conviviality among people from diverse cultural backgrounds.

Using ethnographic examples from Sweden, this presentation focuses attempts to overcome such difficulties and thus pave the way to smooth coexistence.

Somali immigrants with no previous schooling have not been successful on the Swedish labor market. They have great difficulties understanding how the Swedish society works and what is expected of them.

In integration-project Rätt steg (Right step), illiterate Somali refugees get information about Swedish society and are taught new skills, e.g. the "right" way to greet a person (eye-contact and firm handshake). Participants are told how to raise children in Sweden (do not hit them!). They are also encouraged to exercise more and avoid wearing big headscarves. Bodies and minds are thus adapted to the perceived ideals and norms of Swedish society. The ways of Somali refugees are ascribed almost no value in Sweden. The subordinate position of the participants is obvious to everyone, including the teachers. Sometimes the participants resist the attempts at changing their behavior. However, since they realize that adaptation to the Swedish norms is unavoidable, the vast majority of participants deem the course very valuable. Mastering the basic codes of Swedish society can lead to greater freedom of action, within very limited conditions.

The Conviviality Within.

**Hanna Snellman, University of Helsinki.**  
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As soon as clearly defined concepts come into use science is bound to fail, as it will become stiff and not flexible enough to



capture topics with highly emotional connotation as it is the case for living with the different, especially if the "Other" lies within one and the same person. "Second generation immigrants"

is a good example of that, and so is multiculturalism, cosmopolitanism and in fact also the concept of culture! This point of view makes it hard to use those concepts, as cultures may intermingle, thus losing partly their borders, but yet do not become one.

Taking descendants of German migrants in contemporary Helsinki as a starting point, this presentation intends to explore the vague and blurry nature feelings of belonging can have. The material in use is part of Breiers dissertation project, supervised by Hanna Snellman. With the help of qualitative research, mostly semi-structured interviews held with children of German and German-Finnish couples living in Helsinki, the study discusses how people refer to their place in the world, a world shaped by socially constructed diversity. This study is particularly challenging as it does not refer to "exotic" groups of migrants, but people living with two cultures regarded as being close to each other, embracing both of them and yet having to negotiate their own position between them again and again. As a reference Snellmans research on Finnish immigrants in Gothenburg, Sweden, shall be taken to put Breiers data into a larger context.

## Love your enemy: On community and disagreement

**Barbro Blehr Stockholm University.**  
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"Love your enemy" is a well-known Christian exhortation, presented in the gospels as the reported speech of Jesus. It is recommended as an ideal attitude towards hostile outsiders, but also as a model for the interaction of fellow Christians (Hagman 2014). This is so not only because the church may be conflict-ridden, but because it is explicitly expected to be able to accommodate people who think and act differently. The church is, as it is often put, not a community of people who share opinions, but of people who share a faith (Engström 2012, Forsberg 2014). How, then, can such a co-existence be realised? How can Christian ideas about loving one's enemies and living with discord be translated into institutions, routines and practices in the everyday and the ritual life of the church? How do Christians reflect upon the ideals and the practices of living with disagreement? Is there a possibility that their models could inspire thinking and action in secular settings, and if so, in what ways?

The paper will explore these issues on the basis of literature, debate, interviews and, if possible, observations. Quotes in the section above refer to debate in *Svensk Kyrkotidning*, a theological periodical issued by the Church of Sweden.

## Musical dimensions of ethnic formation and co-existence

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**Maria Westvall, School of Music, Theatre and Art, Örebro University.**  
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Music and dance have played an important role throughout history to strengthen bonds within groups and communities and in maintaining borders toward other groups of people. Music and dance have also been, and still are, an overarching force for co-existence, over demarcation lines between different ethnic, political and religious fractions and adversaries. In this presentation we discuss the role of music and dance among Kurds in Sweden and in their contacts and commitment **(1)** in Sweden and the Swedish majority society, **(2)** within the Kurdish worldwide diaspora and **(3)** to people in Kurdistan as well.

The context is Kurdish organizations and temporary organized cultural events when Kurdishness and Kurdish mobilization is of current interest (as the ongoing war in Kurdistan). We also discuss these issues in relation to other musical traditions, as Swedish folkdance and folk music in Sweden and Finland and in relation to different concepts concerning co-existence among people.

The presentation derives from the research project "Music, identity and multiculturalism. A study of the functions of music in ethnic-based associations in Sweden". The project studies the activities within six minority or national groups in Gothenburg, Malmö and Stockholm.

## “Happy” ships?

**Anne Ala-Pöllänen, University of Helsinki.**  
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Finland is the last country in European Union that agreed to accept mixed crews within merchant shipping; a possibility for a shipping company to employ other than Finnish seamen occurred only after 2009. In practice it means that at least half of the crew on board a bulk carrier or a container ship can be non-EU members, that is in most cases Filipinos. Even that seafaring is international profession by its history and Finnish seafarers have been commonly seen in ships all around the world, in Finland during 20th century home crews have been more or less the main rule. Therefore co-existence with Finns and Filipinos is a new phenomenon.

For my doctoral dissertation on cultural factors behind marine accidents I have conducted three ethnographic fieldworks on board Finnish cargo ships with mixed crews. I have spent some four weeks living with the crew on each ship. Unlike in several other European countries where the main crew is Asian and officers from the flag country, under Finnish flag there are both Finns and Filipinos working in every department, i.e. deck, machine and officers. My interest is to examine how issues like ethnicity, social relationships and power distance influence on crews' co-existence and conviviality especially on the bridge where most of the decision-making is performed. And also, if there is a division between different groups on board, does it happen according to profession, status, nationality or perhaps gender?

## Panel 11/ Co-existence. On relations between humans, animals and plants

Conveners:

**Simon Ekström, Department of Ethnology, History of Religion and Gender Studies, Stockholm university.**

**Lars Kaijser, Department of Ethnology, History of Religion and Gender Studies, Stockholm university.**

**Katarina Saltzman, Department of Conservation, University of Gothenburg.**

**Carina Sjöholm, Department of Service Management and Service Studies.**

Within the post-humanities research, people's relationships to other species often come into focus. It is possible to ask how our relationships to animals and plants - or what Donna Haraway called "companion species" is formed and manifested. What similarities or differences exist in our relationships with animals and plants? The importance of materiality is a possible entry into the field human / plant / animal. We feed, nurture and refine them, eat them, sew clothes and build houses out of them, and use materials from them in industrial processes. They are object to our care, artistic ambitions and economic strives, and they are at the same time deeply rooted in our consciousness and our cultural conceptions. Another starting point could be how animals and plants are systematized and understood in different orders in which some belong together and others are clearly separated from one another.

This session welcomes papers addressing relations between humans, plants and animals, from different theoretical points of views. We invite problematizations of the various relations between humans and non-human existence or in other words investigations of the fuzzy border between nature and culture. We will focus on COmmunication, CO-existence and beCOming with among plants, animals and humans, but we also invite discussions on COnectivity as well as COllapsing encounters.

## Panel presenter abstracts

Mastering Nature

**Michael Andersen.**  
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When Francis Bacon, in the seventeenth century, proclaimed man's mastery of nature in the name of God, he not only mirrored a Judeo-Christian view of how the world had been constructed, but he also seems to have anticipated the future role of nature within the age of modern science. However, he might not have foreseen how the mastery of nature, was greatly developed with capitalist industrial society – to such a degree that the mastery as well as nature, has been having difficulties keeping up with the requirements of modern neoliberal society. Based on ethnographic fieldwork at a tea-plantation in Darjeeling and at tea-auctions in Kolkata, I wish to present the different maneuvers through which this picture of a mastery of nature is maintained by the tea-producers on the global tea-market with the ever increasing pressure from neoliberal society. By looking at the production and sale of Darjeeling tea, I wish to present the discrepancies between the possible managements of nature, and the need of constant adaptation in neoliberal capitalist society. Thus I ask the question, what does it mean to "master nature" in modern capitalist society?



## Co-existence. On relations between humans, animals and plants

**Nathalia Brichet.**  
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This paper seeks to explore how engagements with plants, animals and fungi both open up new interesting spaces to be studied ethnographically but also might point to or challenge us to explore the limit of our professional knowledge. What can we as anthropologists know through paying attention to more-than-human features and life forms? Based on fieldwork in a former gold mine in Greenland, I explore these questions and discuss how human disturbed landscapes are transformed through a multitude of more-than-human collaborative practices and choices.

## Se hummern!

**Simon Ekström.**  
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Vad händer om man designar en studie som sätter djuret i centrum? I ett pågående projekt intresserar jag mig för de processer som uppstår när humrar över-sätts mellan olika meningsbärande kontexter. Rent konkret handlar det om att söka upp både historiska och samtida miljöer där det av någon anledning finns gott om humrar. När en sådan avgränsad hummer-population är lokaliserad går jag vidare med frågan om vad det är för slags arbete som humrarna förväntas utföra inom den aktuella inramningen. Det är ett metodiskt grepp som av naturliga skäl sätter hummern/djuret i centrum, men också människan. Humrar får saker och ting att hända genom att vi människor tillskriver dem olika betydelser och placerar dem i skilda kotexter. Med ett något annorlunda språkbruk undersöker jag därför hur människor och humrar, hur "kultur" och "natur", interagerar med varandra.

Eftersom jag som etnolog är kulturforskare är det den kultiverade hummern jag är ute efter att analysera – alltså den hummer som filterats genom mänskliga önsknings, behov och begär. Samtidigt är humrarna helt och hållet nödvändiga för studiens genomförande. Undersökningen låter sig inte genomföras utan ett konstant fokus på dessa djurs utsträckta och mångtydiga närvaro i våra mänskliga liv. Max Webers klassiska formulering om att människan är ett djur som hänger i det nät av mening som hon själv spinner kan här vara en nyttig påminnelse. Jag använder mig av humrarna för att kunna säga något om hur det går till när vi konstruerar våra nät och hur vi får dem att hänga ihop.

## Death in the Museum: narrating and visualizing death and mass-extinction in natural history museums

**Sverker Hyltén-Cavallius.**  
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Death, dying and extinction are central themes in natural history museums. From the mausoleum-like exposition of the wet collections, to mechanical stagings of predator animals attacking their prey, from displays of skeletal remains to films portraying prehistoric mass-extinctions, death forms a central axis in natural historical storytelling. In a recently initiated research project on how extinct prehistoric megafauna are jointly composed at the intersection of different fields of expertise and technology, I have become interested in how death, dying and extinction are presented in natural history museums. The paper aims at discussing visual representations and narrations of death in four natural history museums: the Natural History Museum of Los Angeles and its sibling the Page Museum, the Museum für Naturkunde in Berlin and the Natural History Museum in Stockholm. Under the master narratives of evolution, geological periodization, Linnaean classification and the themes of temporary exhibitions, these museums use a number of technological, audiovisual and narrative means to stage and visually perform death and extinction. The Page museum uses mechanical animals to convey the technique of sabre-toothed cats and the agony of attacked ground sloths. The Natural History Museum in Stockholm uses computer screens to convey the meteor blast, its resulting climate change and the dying of larger dinosaurs. The staff at the Museum für Naturkunde constructs and performs a narrative around its famous Archaeopteryx explaining its spread out wings and its broken neck. These representations are highly complex: from the intertextual relation between the meteor blast and standard images of nuclear explosions, to anthropomorphic representations of animals in grief and despair.

These different ways of dramatizing, visualizing and narrating death and extinction point to the different roles death is put to play in the museums: a propellant in evolutionary and geological narratives, loss and nostalgia, an anthropomorphic point of identification, a source of excitement and a mirror for present concerns for global climate change. With Barbara Kirshenblatt-Gimblett's (1997), I see these museums as performing knowledge, in a wide sense, from the taxonomic to the existential. As Tony Bennett argues (1994), museums also let visitors move around and approach exhibits from specific angles, enabling specific ways of organizing both body and knowledge. To conclude, I argue that the museums' enactments and portrayals of death and extinction thus also perform kinds of knowledge that we do not primarily associate with natural history: existential, aesthetic, poetic.

## Dangerous sharks, intellectual octopuses' and hippie jelly-fishes. On narratives of nature and genres of aquatic environments

**Lars Kaijser.**

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Public aquariums have been around since the midst of the nineteenth century. Since then the aquariums have combined the drive to entertain and amuse with the ambition to inform and educate on the topic of marine animals. The aquarium of today offers natural habitats, lectures, guided tours, film-shows, sleep-overs and shopping possibilities. It provides a multi-sensuous experience where nature is staged with props, lights and sound. The modern public aquarium is at the same time a research center working actively with environmental issues. They are an important link distributing and connecting environmental research and knowledge to the public.

The paper addresses the question of how nature is staged at public aquariums. It will concentrate on the representation of sharks, octopuses and jelly-fish. It will show how notions of nature and animals are displayed and narrated through a merge of science and a use of images and stories from a globally spread popular culture (like Finding Nemo, Jaws or Happy Feet). In the presentation the aquatic habitats will be discussed as aesthetic genres of nature (commonly the deep sea with the giant creatures of the sea, the coral reef with colorful fish and the rain forest with piranhas and crocodiles.). It will be shown how different sets of keys (in a Goffman-sense), both material and immaterial, are used to stage these habitats and how they materialize cultural conventions of nature and animals.

## Between humans and birds

**Elin Lundquist.**

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Bird watching is a widely spread hobby, mainly among people living in Western Europe and North America. In their spare time birders go out-of-doors, visiting diverse landscapes, to watch and listen to birds. While out bird watching, they are equipped with different kinds of tools; e.g. binoculars, telescopes, field guides, cameras, and cell phones. These tools help them to discover and distinguish different species of birds. This twenty-first century hobby derive from the nineteenth century practice of collecting different elements of nature and in the case of early ornithology: stuffed birds. The ways of conducting bird watching have changed over time and the contemporary practices are instead focused on the collection of observations of birds.

In my ongoing PhD project I examine how bird watching is established through relations between different human and non-human actors; e.g. between human and other humans, binoculars, bird field guides etc. A further objective is to investigate how these relations affect the way birders experience environments and non-human animals. The overall theoretical perspective used in this study is the actor-network theory, which helps to emphasize the processes where birds as sociomaterial phenomena are constituted and given meaning. In this paper I will address the relation between the technologies being used in bird watching and the bird watching practices. In doing so I will show how birders understand, categorize and experience birds and nature.

## Växtlighet, kropp och natur i vardagligt trädgårdsarbete

**Katarina Saltzman.**

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Den privata trädgården är en viktig arena för människors vardagliga samspel med växter och djur. Detta paper behandlar företeelsen "trädgårdsarbete", där växter planteras, vårdas, beskåras och bekämpas, där bortrensade växter och växtdelar komposteras och där djur av olika slag ömsom välkomnas, ömsom behandlas som inkräktare. Presentationen utgår från forskningsprojektet "Arbete och redskap i villaträdgården mellan dröm och förverkligande" och några specifika aspekter av relationen natur/kultur kommer här att belysas.

Trädgårdsskötsel innefattar moment av omhändertagande av det växande. En del av våra informanter talar om enskilda växter närmast som personligheter, som de vårdar och värnar mot fiender. Många verkar vilja kommunicera med och förstå sina växter. En växt kan omnämnas som "han" eller "hon", och även exempelvis beskrivas som "duktig".

Trädgårdsarbete intar en intressant position i skärningspunkten mellan arbete och fritid, och kan betraktas som både lustfyllt och förknippat med krav, stress och ansträngning. En informant säger till exempel att "ibland ser jag trädgårdsarbetet som en avkoppling, nyttig träning för kropp och själ och ett bra sätt att rensa huvudet. Andra stunder känns det betungande och ganska trööstlöst".

I trädgårdsarbetet interagerar mänskliga kroppar med andra organismer, och vårt material rymmer berättelser om jordiga fingrar, värkande ryggar, och om olika redskap och andra lösningar för att underlätta arbetet i trädgården. Vilka kläder man bär i trädgården, och varför, är en aspekt av detta, liksom människors tankar kring trädgårdsarbete när kroppen blir äldre. Kroppen är även på andra sätt närvarande i trädgården; inte minst när man äter sådant som växt i trädgården.

## Samexistens i villaträdgården

**Carina Sjöholm.**

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Växter kan ses som viktiga medvarelser i människors liv, och människor påverkar växter på många olika sätt. Ibland handlar det om samvaro och samtal, ibland om sammandrabbningar och sammanbrott där växter och människor är inblandade.

Växter kan vara oönskade och överväldigande livskraftiga, som ogräs och invasiva arter, och den växt som är välkommen i ett socialt sammanhang kan av olika skäl vara högst ovälkommen i ett annat. I detta paper kommer samspel och samexistens mellan växter och människor i villaträdgården att fokuseras.

Det finns en mängd sätt att sortera och gruppera växter vilket framträder i människors vardagliga relationer till det växtliga. Här kommer framför allt den flytande gränsen mellan önskat och oönskat att diskuteras. Det kan handla om planterade och odlade växter som börjar bre ut sig och ta över eller oönskade växter som sprider sig via luftburna frön eller under jorden via rötter, t ex från grannens trädgård. Det kan också handla om när växtlighet blir för mycket och för stort.

Presentationen bygger på material insamlat i forskningsprojektet "Arbete och redskap i villaträdgården mellan dröm och förverkligande". I materialet kommer föreställningar om det privata och det offentliga, det egna och det gemensamma, såväl som synen på vilt och tamt, ordning och oordning till uttryck. Det handlar en hel del om sociala relationer liksom föreställningar om hur en ideal trädgård skulle kunna se ut. Det blir tydligt när informanter och meddelare talar om vad de helst skulle vilja ha och göra i sin trädgård, och därmed också om vad de inte vill ha eller inte tycker att man gör i en trädgård.

## Panel 12/ Interfaced places: co-creation, contestation and space flows creating rural-urban geographies in the 21st Century

Conveners:

**Cecilia Fredriksson, Lund University, Campus Helsingborg.**

**Maria Vallström, Uppsala University/FoU Söderhamn.**

**Joakim Forsemalm, Gothenburg Research Institute.**

**Elisabeth Högdahl, Lund University, Campus Helsingborg.**

This panel invites papers that explore the social and cultural co-production of places, cultural planning and urban/rural anthropology. It is, as many have pointed out, necessary to analyze how the center penetrates the periphery in new ways, how power and subordination has become a matter of place. It is also crucial to investigate our own role in this process. Cultural researchers increasingly engage in the branding, marketing and development of whole cities, suburbs, urban neighborhoods as well as rural dwellings and identities.

These engagements can easily be accused of commercializing cultural heritage or inducing social changes. The result can be gentrification more than multiculturalism, aesthetization rather than heritage, cultural theming more than diversity. On the other side cities and rural areas compete to “be on the map” and to offer the most attractive destination for tourists, companies or future inhabitants. This is the reality in a global economy and network society, where former spatial logics have been challenged. Many towns and neighborhoods experience ethnic segregation, material decline and social exclusion. The attribution of value of the urban and the rural are changing; stigmatized areas are used and reproduced and former backsides transforms in to new centers. Urban hubs connect or disconnect to suburbs and rural areas in new ways.

We invite for discussion that explore these societal processes, which questions the role of cultural analysis in planning practices, which reflect on the consequences of the many place and event marketing initiatives, or which explores the shifting power relations and social change in cultural place making.

## Panel presenter abstracts

### Section 1: Rural

Collaboration, contestation, social networks and place-based development work in the interfaces of Finnish rural communities

**Maija Lundgren, Doctoral candidate, MA, European Ethnology, University of Turku, Finland.**  
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In this presentation I address significance of the collaboration, contestation, social networks and the importance of regional democracy in place-based development work in rural Finland. I consider how the attribution of values of the rural areas and places are changing in the beginning of the 21st century. I also will discuss how the rural areas and the village communities in Finland are forced to compete for the popularity and for their own places to “be on the map” in relation to the geographical dominance of towns. I analyze how the Finnish village communities try to offer the most attractive destination for tourists, companies, future inhabitants and especially for the families with children.

Rural Finland and the socio-cultural environment of village communities are currently undergoing major changes. These changes are reflected in different ways in different rural communities. They also give rise to challenges in the ways in which local communities operate. Concerns on the part of local government authorities and provincial village development coordinators involved in rural development work about rural depopulation, the disappearance of cultural heritage, village action and infrastructure are raised in discussions about rural policy. I examine how place-based development work particularly takes into account local conditions, the underlying factors in that place, its diversity and its resources. Active villages are not isolated local communities, but spaces closely networked with the surrounding world; this is particularly apparent in the openness of villages. The activeness of villages manifests as local institutionalization and development, which means increasing structures and mechanisms of cooperation and the social system.

## COmmunity – the Power of Glesbygd

**Anna Swierczynska, Department of Cultural Anthropology and Ethnology, Uppsala University.**  
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Nattavaara (Gällivare municipality, Norrbotten, Sweden), like many other villages of northern sparsely populated areas (glesbygd), suffers from depopulation. The consequences of depopulation begin to threaten the social sustainability of the local community. In the depopulating villages local services, such as kindergartens, primary schools, people's houses, libraries, filling stations, grocer's shops, pharmacies, post offices, community nurse health care services and public transport, are being reduced or closed down – all on account of unprofitability. The twin villages, Nattavaara and Nattavaara By, have lost most of their services – the primary school being the heaviest loss – and employment opportunities. However, the kindergarten was kept, one of the grocer's shops was turned into a community centre, and another grocer's shop and the filling stations were developed by local cooperatives. Additionally, the train station was redecorated and the railway companies adapted the timetables to the village's needs. Local associations keep up a busy schedule of regular events organised for the whole village. "United we stand" seems to be the motto... but whose motto? Who is it that actually takes the action and the responsibility? Is it a group or is it a number of various individuals engaging independently in different activities? Who takes the lead? Why do they keep accepting the constant challenge? How long can a community go on serving only as a remedy for the current problems? And most importantly – can a community survive on its own, without any support from the municipality? These are the questions I will address in my conference paper.

### Section 2: Rurban

## Reproducing reputation – the question of stigmatized areas from the million program era in Sweden

**Maria Vallström, R&D Söderhamn/Boverket, ass. Professor in ethnology.**  
**Maria.vallstrom@soderhamn.se**

The large housing area Rosengård, Malmö is used as a indexical sign of social stigma of the suburb on a national level, but in a local context this is starting to change, due to a very thorough rethinking involving the whole city (based on research performed within the commission for a sustainable Malmö). Experiences from a long term work with "trade-mark" Rosengård is analysed, as well as strategies for urban development in equally stigmatized areas in two other cities in the southern parts of Sweden, Kristianstad and Växjö. I wish to discuss the possibilities and dangers of change, when work is based on the assumption of difference and drama. It is also necessary to discuss the relationship of stigmatization and ethnic otherness, by comparing these suburbs with stigmatized places not (yet) defined by this relationship; former single industry communities and other small communities marked by environmental scandals or criminality. That makes the "problem" spatially contingent, as well as comparisons with earlier stigmatized areas can contribute to a contingency in time, whether these areas are gentrified or not. I will also discuss the media logics in the process of stigmatization, as the "problem" needed to be relocated from the area to (re)producers of reputation.

## Co creation and “rurban” governance: in search of new knowledge models for complex development projects

**Joakim Forsemalm, PhD Ethnology, Radar architecture & landscaping.**  
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As discussed by Moss (2012), by way of an urban development conceived of as more and more complex in a society characterized by governance (cf. also Montin, Johansson and Forsemalm 2014), the number of actors involved in such processes expand. By tradition and practice, urban planning professionals - architects, urban planners or traffic engineers - to great extent share ontology, i.e. a world view that create particular perceptions on “reality” – thus a “common language”. Since governance also entail a growing demand for public dialogue, as planning has taken a “communicative turn” (Allmendinger 2002), a clash of world views arise, not unusually with indignant set of neighbors in conflict with a nervous set of urban professionals and local politicians around a planned densification project (i.e. the “Nimby-effect”). Perceived of as a learning process, the “communicative turn” seems to lack links between individual experiences, group learning processes and the institutionalization of what is learned through dialogues and – more generally collaboration (cf. Crossan, Lane and White 1999). Within urban development, how knowledge is produced and used as parts of routines or shared understandings amongst professionals are rarely discussed, as budgets and time schedules are kept tight to increase profit in development projects. “Business as usual” is these institutionalized routines, unable to manage/handle the very specific knowledge that is the result of complex local relations, ideas and actions. This paper departs from the STS-concept intermediary space to bridge knowledge management to an explicit discussion about how (r)urban ontologies can converge in development processes.

## Normkritiska perspektiv på lokal historia Norm-critical perspectives on local history

**Elisabeth Högdahl, FD i etnologi, Institutionen för Service Management.**

**Anja Petersen, FD i etnologi, Dunkers kulturhus.**

**Mimmi Tegnér, Intendent vid Malmö Museer.**

Presentationen har sin utgångspunkt i regional och lokal historia med fokus på Helsingborg och nordvästra Skåne. Berättelser om platsens historia (dess kulturarv) och dess människor fyller en viktig funktion i det lokala identitetsbygget, men de blir också en viktig del av imagebygget utåt i olika sammanhang. Helsingborg har (liksom de flesta andra platser) i stora stycken byggt sin självförståelse som plats på berättelser om män med makt och de är ofta slående likriktade och ensidiga. Berättelserna utgår också ofta ifrån en stereotyp föreställning om “svenskhet” eller “skånskhhet” och där den bärande tanken är att dåtiden präglades av någon stabilt, enhetligt och homogent – trots att mycket pekar på att det var precis tvärtom. Helsingborg är en stad som brottats med toleransproblem vad gäller exempelvis hbtq och etnisk mångfald, och idag finns en stark ambition att förändra detta. Frågan är då vilken funktion en mer mångfaldig historieskrivning kan få i detta sammanhang, och denna fråga utgör också utgångspunkten för forskningsprojektet “Normkritiska perspektiv på lokal historia” som finansieras av Plattformen i Helsingborg. Hur kan en mer mångfaldig historieskrivning påverka utvecklingen av ett mer inkluderande och tolerant Helsingborg? Hur kan förändrade föreställningar om historien påverka framtida planering? Denna presentation syftar till att utifrån ett normkritiskt perspektiv diskutera under vilka förutsättningar berättelser om regional och lokal historia skapas, omformas och används. Vi vill också diskutera hur normkritiska historieperspektiv kan påverka en utveckling mot en mer tolerant och inkluderande stad.

Section 3: city

## Kultur som varumärke: Umeå European Capital of Culture 2014

**Alf Arvidsson, Umeå universitet.**  
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Umeå satsade redan på 1970-talet på att profilera sig som kulturstad, något som kontinuerligt följts upp och senast manifesterades genom utnämningen till och genomförandet av Europeisk kulturhuvudstad. Under året och förberedelseperioden har några motsättningar blivit synliga som visar på inneboende problem och paradoxer inom diskurserna om kreativa näringar som drivkraft i "urban planning". Generellt handlar det om maktstrukturer och demokratiideal, professionalism i konstnärlig verksamhet, representation i konsten, lokal identitet, kommodifiering. Konkret har detta tagit form i debatter kring lokala kulturutövares roll, den samiska kulturens ökade närvaro i samhället, infrastruktur i form av byggnader, kultursatsningars relation till regler och policies. Ett tema som återkommit i dessa debatter är vad Umeå identifieras med i omvärlden, hur det används i marknadsföring av Umeå och vem som är berättigad att göra det, vilket blir fokus för denna presentation.

## Co-creating the future: visions, utopia, and the city

**Samantha Hyler, PhD Candidate, Lund University.**  
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The year 2035 marks a point in the not-so-distant future towards which employees of the city of Helsingborg, Sweden currently aspire with their plans, visions, and actions. The stakes are set high for the future of this city, as politicians recently adopted a vision plan called 'Helsingborg 2035' that pushes an agenda of a joint, global, creative, vibrant, and balanced city. Or in other words, it should be a 'sustainable' and tolerant city. Indicative of a utopian future, the vision nevertheless guides Helsingborg towards a future that at times stands in opposition to past and current experiences of the city, which are often characterized by stark socioeconomic division, localness, and tranquility. Visions like Helsingborg's are increasingly common in city development planning globally, marketing their cities as 'good' and 'sustainable' future cities. What is, and how can a city become, 'socially sustainable?' What counts as 'socially sustainable' in cities' imagined futures? Considering the future oriented politics of Helsingborg's vision 2035 campaign, this paper addresses what happens (or doesn't happen) when cities use branding for political aims. For example, who is in charge of developing the city's future? Although the city invites citizens into a co-creation process by asking 'what do you want?' the city is also inviting them into it within certain decided parameters. The question regards the possibilities for political engagement of citizens. Through this simultaneous process of creating the vision and constructing the future, what a 'socially sustainable' place can look like is already being developed.

## Second-hand values and the production of ethical urban markets

**Cecilia Fredriksson, Professor in Ethnology, Lund University, Campus Helsingborg.**  
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**Devrim Umut Aslan, PhD Candidate, Lund University, Campus Helsingborg.**  
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We are seeing today an increased interest in ethics, the environment, and social responsibility at the same time as the individual is expected, in different ways, to realize him-/herself through consumption. These interests coincide with the establishment of ethical markets for re-use and second-hand.

In this paper we investigate and map out the ethical shopping spaces in Helsingborg, and how these retail spaces are co-created by consumers, retailers and city planners. Helsingborg is a regional center in the south of Sweden. Challenged by recent retail reconstruction at the global and national scale, the city's commercial center is struggling in maintaining its position against out-of-town shopping malls and growing e-commerce. The paper aims to describe and analyse how re-use and second-hand are organised. In retail planning, re-use is a partly problematic business that generates different types of value for a place. Which values are expressed in various re-use and second-hand practices? How are these values transformed into strategies in retail planning? The paper is based on empirical data gathered in the process of producing a digital map for 'environment-friendly' good assortment and shops in Helsingborg, as well as a survey conducted among retailers and in-depth interviews with city planners.

## Panel 13/ CO in maritime ethnology

Conveners:

**Mattias Frihammar PhD, Stockholm University.**

**Tytti Steel PhD, University of Helsinki, Maritime history studies.**

In this panel, we invite ideas and research about both collaboration and contestation within the field of maritime activities and environments. The aim is to explore ways of doing research on maritime interplay and to reflect on how to cooperate as researchers within a maritime context.

Maritime working situations often require collaboration. At sea, in harbours, at yacht clubs and in dockyards people work together. In everyday practices both collaboration and conflicts can come up as effects of hierarchies and different working cultures. Sea traffic is a complicated network of interacting players aiming to keep things rolling smoothly. Onboard a ship or a boat, collaboration and interaction can be a question of life and death.

Themes for papers include for example the interplay between permanent islanders and summer residents, conflicts between professional fishermen and amateurs, and the interplay of tradition and new styles in renovating and preserving old boats. The juxtapositions between sail and motorboat or wooden and usanne s boat owners, or advocates of the seashore or inland water are other possible topics.

One aspect of maritime interplay is in defining maritime cultural heritage, for example in connection to traditional vessels, museum collections or guidelines for protecting other maritime heritage. How is maritime cultural heritage validated and opinions legitimated in the interplay of experts, authorities, enthusiasts and others?

Conducting research on maritime issues is often multidisciplinary and thus collaborative in nature. That is why we encourage scholars to present different ways of doing collaborative research within the maritime framework.

## Panel presenter abstracts

Contacts, cooperation, contrasts and conflicts in maritime western Swedish environments considered in a historical and comparative perspective

**Anders Gustavsson.**

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The present paper studies contacts, cooperation, contrasts and conflicts between summer residents and permanent islanders. The focus is in the western Swedish coastal region and with cross-cultural comparisons with a locality in the southern archipelago of Finland. The study's period of time covers the years from the late 1800s and up to the present day.

The contrasts characterize the life style of the two social groups: the rest and relaxation of summer residents contrast with the hard work of the islanders. A high social status of summer visitors contrasts with the islanders' poverty in older times. There are also contrasts in the view of the physical environment in recent time. As for conflicts between these groups they have been pendulating between being latent and being open. The circumstances have been different in the western Swedish and the studied Finnish archipelago. I will discuss the causes of these differences.

I have also been able to investigate the maritime cultural heritage of the western Swedish coastal region by means of a close study of the folk-life artist Carl Gustaf Bernhardson (1915-1998) who used his insider's perspective to depict the islanders' harsh everyday life. The sharp social realism of these paintings contrasts with the summer residents' way of life consisting of continuous leisure and rest.

The material under study is based on fieldwork and on cooperation with regional museums and archives.



## The Concept of Coastal Culture and Norwegian Nation-Building

**Dag Hundstad.**  
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Last year, Norway was celebrating 200 years as an independent country. It has been claimed that in the national arrangements, the maritime aspects of Norwegian history are undercommunicated. This is certainly not the first time Norwegians are accused of forgetting their maritime past. The term “coastal culture” is often used in this context. The term has been a trade mark for the popular movement “Forbundet Kysten” (“The Coast”) since it was organized in 1979. In the heritage movement, the term is most often associated in connection to the traditional adaptations in rural coastal districts of Norway. It is often associated with ant elitism and some kind of counterculture, but it has also appeared in other contexts. In the paper the term “coastal culture” will be conceptualized and historized. What kind of values has the concept of coastal culture represented and is it true that Norwegians have forgotten their seafaring past?

## Multimodality and collaborative maritime ethnology

**Tytti Steel.**  
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In my presentation, I will explore the possibilities of studying multimodality in maritime ethnology. The research on multimodality is segmented into research of social interaction and linguistic research, focusing on multimodal texts. Both perspectives are applicable to maritime ethnology and open up new questions and regenerate old ones. The presentation is based on my early-stage postdoctoral research on maritime museums and multimodality. I am interested in how museum visitors interpret the museum exhibition and how the meaning-making processes are influenced by the multimodality (the COexistence of multiple elements, e.g. objects, pictures, texts, and audio-visual material) of the exhibition. My aim is to develop, together with other researchers, collaborative and participatory methods of doing research.

## Inter-formative memory production in the field of leisure boats in Sweden

**Mattias Frihammar.**  
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In this paper I will discuss historiography in the field of veteran boats in Sweden. Since the late 60th a field held together by an interest in recreational boats of an older model has developed in Sweden. This field is kept together by people who restore old boats, learn about older maritime technologies, admire vintage boats, read or write about classic mahogany cruisers or organize around the leisure boat as heritage. In these activities, images of the past are articulated. The aim is to identify how a history of leisure boats is negotiated and formed in the field. I do this by studying the interplay between the work of official memory institutions such as museums and archives, activities by semiofficial actors such as boat clubs and organizations, and the initiatives of individual veteran boat enthusiasts. Focus is on how knowledge circulates between an individual and an official level in the memory production in the field. I try the concept of inter-formative memory production (where ‘inter’ involves a collaborative element, while ‘formative’ emphasis a continually ongoing process) to show how a more or less stable version of the past is shaped, through conflicts and collaborations. Paying special attention to notions of gender and national identity (or “Swedishness”), I will show in what way and why certain parts of the past are emphasized, alternatively not recognized, in contexts where old leisure boat are in focus.

## Panel 14/ Challenging museum authority? Contestations and co-productions of museum collections and exhibitions

Conveners:

**Brita Brenna, University of Oslo.**

**Anne Folke Henningsen, University of Copenhagen.**

Over the past decades the authority position of museums in the dissemination of knowledge to the public has been scrutinized and criticized by researchers in cultural sciences. But in what ways does authority change when the public is invited to participate in collecting and/or curatorial practices, e.g. through the community-inclusive and participatory trend that has been discernible in many museums in recent years? Further, which implications does it have when political parties, interest groups or other engaged citizens publicly voice critique of practices (either in connection to a particular exhibition, collection or institution etc.) in the museum? Which practices and strategies do museums use to handle and negotiate contesting voices?

The proposed session will engage with the conference 'co-' from two different though intertwined angles: co-productions and public contestations of museum collections and exhibitions.

We welcome papers dealing with these issues on a theoretical and/or empirical basis.

Papers in English as well as in Scandinavian languages are accepted.

## Panel presenter abstracts

Co-creating health promotion at the museum: Challenging hegemonic health discourses

**Julie Bønnelycke, Saxo-Instituttet, Københavns Universitet.**  
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**Catharina Thiel Sandholdt, Institut for Naturfagenes Didaktik, Københavns Universitet**

In the PULSE project, health is brought into the museum and the museum is brought out to the community with health outreach activities. The goal is to find new ways of promoting health, create collaborations between research and development, involve users in the design process, and to engage with socially disadvantaged groups. It is a relatively new area for museums to venture into health promotion (Camic and Chatterjee 2013; Hamilton et al. 2003), and with this approach, health promotion is coupled to the specific dissemination and learning approaches (Falk and Dierking 2000, Hein 1998) of the cultural institution.

The CO as core element in the development process poses new challenges in how to 'do' museums and exhibitions. Involving the public in the design engine room shifts the power balance and establishes new audience-relationships. This emphasises the importance of inclusion and accessibility, in order to create multifaceted representations of health and everyday life and to ensure counter stories to hegemonic discourses of health and 'the good family life'. We suggest that certain possibilities for enacting health and "the good family life" are created in the specific constellation of actors in the collaboration (Lassen et al 2014); here the designers, health scientists and selected groups representing the intended audiences. We discuss which audiences are enabled to participate, and how participation is facilitated and challenged in the process. The experiences from the project thus highlight challenges in the participatory ideals and in facilitating inclusion and collaborative design processes.

## Same old clothes for the emperor? Reflections on public participation and changing authorities at the NTNU University Museum in Norway

**Guro Jørgensen.**  
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Museums worldwide disseminate all kinds of knowledge. The Norwegian university museums are specifically called upon to communicate scientific knowledge. The staff at these museums consists of many types of experts. Researchers in the disciplines of archaeology, biology, geology and ethnology are the ones that are obviously recognized as such. No less important, but perhaps less reputable are the experts working with collection management and general outreach through exhibitions, websites and visitor activities. Being an old cultural institution, the NTNU University Museum in Trondheim is attributed with authority. However, according to the number of experts within the institution, this authority is not easy to neither delimit nor define. It is situated in entangled networks.

When a university museum invites the public to be co-producers of scientific knowledge, is it to be perceived as a serious proposal, or is it merely a question of directing the dissemination of scientific knowledge in a different way? In addressing the question of how museum authority may change when visitors are invited to participate in activities offered by the museum, I will present and discuss a case study from my own institution, where children were invited to be researchers in archaeology and biology. Is it correct to define them as co-producers? And if so, what expert-field did they actually contribute to?

## Museum Agents – Colleagues, Commoners or Companions?

**Inkeri Hakamies, University of Helsinki.**  
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The current trend of engaging museum audiences has seemingly democratized the knowledge production of the museums. Nevertheless, the role of the participants is still often handed out and controlled by the museums. In my presentation I suggest that there is – and has been – other ways in which the private citizens have taken an active role in the museum field and constructed their own museum agency.

In my PhD-research I study Finnish museum culture and analyze how museum practices have been carried out by different agents. My research material includes two museum-related questionnaires, conducted separately by two Finnish tradition archives in 1978 and 2008. Despite the gap of 40 years and the different sets of questions, I believe that the questionnaires complement each other and inspire new ways of understanding the ways in which people outside the museum profession have viewed the meaning of museums.

The informants don't explicitly contest the museum as an institution, but they do criticize some of the museum practices. In their texts the informants demonstrate their own agency as critical museum visitors and collaborators. They have taken an active part by donating artifacts to existing museums, but also by forming their own collections and founding local museums within their own community. My interpretation is that these local museums represent both a co-production of museum practices and "counter-museums" in relation to professionally maintained museums.

## De diskursiva tystnadernas effekter – risk för sam-skapande mellan museers re-presentationer av kön, ras, religion och neo-nationalistiska grupper dröm om ett homogent kulturarv?

**Charlotte Hyltén-Cavallius, Mångkulturellt centrum.**  
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**Fredrik Svanberg, Historiska museet.**  
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I dagens offentliga samtal om kultur och kulturarv finns tendenser till att vilja förenkla och homogenisera komplexa sam-

hällstillstånd, historiska skeenden och inte minst skildringar av vem eller vilka som har tillhörighet till kulturen och kulturarvet. Ett av fundamenten i ett demokratiskt samhälle är allas rätt till kultur och allas möjlighet till delaktighet i kulturlivet. Museer är offentliga institutioner som producerar och re-presenterar samhällets minne och befolkning, med andra ord så producerar museer berättelser om vilka "vi" är. Hur gestaltas kön, ras och religion i svenska museers utställningar? Hur hanterar museerna sin roll som identitets- och gemensamhetsskapare i en tid och offentligt samtal präglad av rasism? Kan museer bidra till en samhällsgemenskap baserad på kulturell mångfald och ge utrymme för en mångfald identiteter och i så fall på vilka sätt? I detta paper adresserar vi frågor om de normer som synliggörs i utställningar på ett flertal svenska museer idag och diskuterar även effekterna av de diskursiva tystnader som dessa normerande praktiker producerar. Riskerar kulturarvssektorn att hamna i ett sam-skapande (co-production) med de politiska krafter som vill homogenisera kulturarv och berättelser om oss genom att reproducera exkluderande normer. Våra analyser bygger på studier av ett stort antal pågående och tidigare visade utställningar vid svenska museer inom projektet "Museer bortom homogeniteten – kulturarv och normer i globaliserad rörelse".

## The case of the scalps. Public and political controversy over a case of non-display

**Anne Folke Henningsen, Saxo-Instituttet, Københavns Universitet.  
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As the temporary exhibition Powwow at the Danish National Museum opened in 2012 it soon became clear that the curators had made a controversial choice when deciding not to put the scalps contained in the museum collection on display. Politicians and members of the public reacted with claims to the effect that it was a case of unsuitable censoring of the history of the Native American history, if the scalps were not to be seen. Debates in the press and in social media ensued in which the curators tried to explain their position in the matter.

In this paper I will reflect upon the case of the scalps itself as well as the larger ramification of the public challenge of the traditional museum authority.

## Deltakelse og samtidighet i museet. En historie om montre, mediering og skriften på glassveggen

**Brita Brenna, Senter for museumsstudier, Universitetet i Oslo.  
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Dagens museumspraksis og –politikk har deltakelse som mantra. Publikum skal involveres og aktiviseres. Denne deltakelsesinteressen er ikke bare et museumsfenomen, men et kulturelt fenomen. Vi lever i et deltakessamfunn, hevdes det. Men hva deltakelse, medvirkning eller samvirke (eller hva man måtte kalle dette fenomenet) egentlig innebærer, hvordan det genereres og hvordan man vurderer hva som er vellykket deltakelse, er spørsmål som langt fra er besvart. Jeg er interessert i hva dette fenomenet er, og jeg er opptatt av hva det gjør med kulturinstitusjoner – og da ikke minst museer. I dette paperet ønsker jeg å se på noen tilblivelseshistorier for deltakelsesorienteringen i museer, videre vil jeg presentere noen eksempler på hvordan deltakelse har blitt koreografert i eksisterende museumsstrukturer og ved hjelp av tradisjonelle utstillings- og pedagogiske verktøy. Det finnes en stor og voksende litteratur om digitale teknologier og deltakelsesprosesser, det finnes langt mindre om hvordan tradisjonell utstillingsarkitektur og -teknologier har blitt brukt til og kan brukes til, eller hindre, deltakelse. Derfor har jeg valgt å bruke utstillingsmontren, en tradisjonell type museums- og utstillingsteknologi, som prisme for å utforske hvordan deltakelse utfordrer og endrer - eller kun blir et mantra i - utstillingsarbeid og museer.

## Panel 15/ Coexistence: Neighbourhood relations in local spaces

Conveners:

**Tina G. Jensen, The Danish National Centre for Social Research - SFI.**

**Marianne Holm Pedersen, University of Copenhagen.**

According to the Oxford Dictionary of English, the verb 'to coexist' has two meanings: It may refer to phenomena that 'exist at the same time or in the same place' and it may imply that people(s) 'exist in harmony despite different ideologies or interests'. Within studies of urban spaces these dimensions of coexistence have been examined from a number of different perspectives. More recently, there has been a return to neighbourhood studies and the meanings of locality and community. Studies have also investigated everyday practices and habituated *usanne*, emphasizing the importance of routine and unreflective forms of daily encounters in public space. A key question seems to be in what settings, contexts or situations the different meanings of coexistence may converge.

This panel explores the interrelating spatial and social dimensions of everyday coexistence in neighbourhoods in a broad sense, including not only residential areas, but also other local public spaces. How do neighbourhood spaces affect coexistence? In what ways are relations among neighbours shaped by forms of housing, shared public spaces or the availability of shared practices? On a mundane level, how do neighbours coexist? What are the social relations and everyday practices of neighbours? What is the role of conflict and how do relations of power and hierarchy come into play? What effect, if any, does ethnic, cultural or social diversity have on coexistence and neighbourhood relations? We invite papers that investigate the analytical and empirical dimensions of coexistence in urban and rural neighbourhoods in historical or contemporary settings.

## Panel presenter abstracts

Coexistence and neighbourhood relations in a multi-ethnic social housing project in Copenhagen

**Tina Jensen.**  
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The aim of this presentation is to discuss co-existence in terms of neighbourhood relations, focusing on the interplay between physical places and social relations. Based on a fieldwork in a multi-ethnic social housing project in Copenhagen, the presentation illustrates that general forms of neighbourhood relationships are defined by common experiences of sharing space, characterised by the flow of everyday life. Living together as neighbours generally entails co-habitation and collaboration without strong expectations of mutual empathy. The presentation argues that neighbourhood relations first and foremost are rooted in ways that the physical surroundings instigate the residents to relate to one another; comprising outdoor places such as paths, benches, common spaces, windows, balconies and living door by door. In this way, the interaction in the public spaces primarily reflect universal ways of behaving and relating which is related to the infiltration between the people and the material and visual aspects of public spaces rather than to the quality of the social interaction between people. Neighbourhood relations generally entail routine and un-reflected encounters taking place in spaces of contact. Prevalent forms of interaction constitute weak ties based on contact situations, and thus habituated behaviour of conviviality. Living in a 'multi-ethnic' neighbourhood, the presentation argues, is not an issue in residents' everyday lives, and reflects a habit of seeing the strange as familiar due to being on common ground.

## Cultivating “natural integration”: dynamics of coexistence in an urban gardening project in Copenhagen

**Linda Lapina.**  
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This paper examines processes and narratives of coexistence evolving in a neighborhood urban gardening project in a socially and culturally diverse district in Copenhagen. Studies on everyday encounters with diversity in urban settings have focused on the spontaneous and mundane nature of such meetings. This article discusses how everyday encounters in the gardening community coexist with, and are constrained by, a field of unequal power relations and subject positions, linked to discourses on integration, cohesion, mixing and good neighborhood practices.

On one hand, the gardens, founded by local residents, can be seen as constituting a space for meaningful everyday encounters, evolving around shared practices and interests of growing vegetables. On the other hand, the gardening association has an explicit integration agenda, reflected in its name, statutes, publicity and fundraising procedures. Mixing and interaction are promoted through distribution of gardening plots, so that plots assigned to members born in Denmark are surrounded by gardening plots belonging to residents born outside Denmark and vice versa (“proximity by design”). Simultaneously, the gardens are positioned as a social context where residents can meet on “equal grounds”, enabling a space where “natural integration grows” and “happens by itself”. Drawing on interviews and fieldwork, this paper analyzes the dualities and mutual embeddedness of 1) mundane everyday practices and relations and 2) attempts at governing and managing diversity in order to cultivate “natural integration” through gardening.

## Constructing Teenaged-Girlhood through Coexistence in a Public Park

**Ann-Charlotte Palmgren.**  
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Kupittaa Park is described as a place for recreation for everyone in The City of Turku, and is Finland's largest and oldest city park. During the winter there is a track for ice skaters, and during the summer it is to use the park and its petangue field, soccer fields, outdoor gym, skatepark, outdoor swimming pool, outdoor velodrome, bird pond, Traffic-City and Adventure Park for kids.

This paper is part of an ongoing research project about how urban space is gendered and gendering in relation to girls and girlhood. The main point of departure is that space needs to be understood through an intersectional approach with a focus on power dynamics. The research material consist of memory work written by and interviews done with ninety-eight girls aged fifteen and sixteen, as well as observations. Before writing the memory works the girls have been asked to mention five places in The City of Turku that are meaningful to them, among these places Kupittaa Park is often mentioned and several of the memory works focus on the park.

In this paper I will discuss how girlhood is constructed through the spatial and social aspects of the Kupittaa Park. Furthermore, how is coexistence experienced among teenaged girls in the park? Are all girls feeling welcomed? Intersecting categories like ethnicity and mother tongue, as well as power dynamics in relation to space will be the focal point in the discussion.

## Living together across difference: Keeping up the social and sensory aesthetic of a third-generation residential landscape

**Sally Anderson.**  
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Thinking of ethnically diverse urban neighborhoods, we rarely envision a quiet residential street of one-family homes situated at the city's edge. Such streets belong conceptually to the non-descript, horizontal spaces of suburbia rather than the vibrant vertical planes of city dwelling (Silverstone 1997). I use conviviality (living together) – a concept developed to address the aesthetics of community in Amazonia (Overing & Passes 2000) – to explore how home-owners on the

outskirts of Copenhagen co-exist, in the sense of sharing time and place, and existing in harmony across differences of religion, ethnicity, and class.

The paper examines neighborly sociability mediated by cars, bicycles, keys, trash, trees, roofs, pets, and local flora and fauna. I argue that the egalitarian sociability among residents does not hinge on roles and statuses, but rather on aesthetics of informal action and acting (Overing and Passes 2000: xii). Yet in contrast to the joint/shared life, and the mutual caring and nurturing of Amazonian communal living, conviviality in this setting, in which residents live near, yet apart, is rooted in caring for one's own home and garden in ways that nurture a familiar, communal landscape across generations. Neighborly sociability here is thus not about 'keeping up appearances' or 'keeping up with the Jensens'. Rather, it hinges on the mutual caring for and nurturance of a familiar, social and sensory aesthetic (McDougall 1999). Despite growing residential turnover and increasing social difference, harmonious co-existence is brought about through acts of venerating and (re)generating the aesthetics of the common landscape.

## New neighbours: Social consequences of asylum centres in rural communities in Denmark

**Zachary Whyte and Birgitte Romme Larsen.**  
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Asylum centres in rural areas in Denmark comprise one of the few demographic movements to these rural areas. In a context of increased urban migration and general depopulation of the Danish countryside, the relatively small numbers of asylum seekers and the various jobs deriving from their presence become profoundly significant for local communities, both financially and socially. Based on an ethnographic study at three separate rural sites, this paper examines the meanings and consequences of asylum centres for local Danish communities. Focusing on practices of proximity and distance (Simmel), we argue that local community and neighbourliness is profoundly affected by the presence of asylum centres. While civil society mobilisation and volunteerism may foster increased contact between locals and asylum seekers, local communities may equally be shaped by practices of rejection and separation, for example through organising communities of protest. Thus while co-existence in the harmonious sense between local Danes and asylum seekers is not given, the physical presence of asylum centres may shape and reshape the social lives of locals notwithstanding.

## Conviviality and conflicts in Aleppo neighbourhoods (pre-2011)

**Annika Rabo.**  
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Until the vicious armed conflict in Syria destroyed much of Aleppo in 2012 and until much of its population was dislocated it was a city with a long history of religious, linguistic and ethnic heterogeneity and co-existence. The living together of diverse urban populations is a highly debated and urgent issue in the contemporary world. In these debates Middle Eastern cities have been used either as models to emulate or as warning examples. Today the issue of historical and contemporary sectarian or ethnic divisions in Syria are often said to 'prove' immutable and parochial primordial identities. In this paper I will problematize such a position. I will draw on anthropological fieldwork in Aleppo from the late 1990s and onwards until 2011 to discuss and analyse pre-conflict discourses on interethnic/religious co-existence between Sunni Muslim Arab and Kurds, and between Muslim and members of various Christian sects. Neighbourhood relations in a few selected quarters will be described and analysed. The term conviviality will be used to capture an everyday 'living together' which was commonly found in Aleppo. I will also revisit my ethnographic material in order to address the question of future urban life in Syrian cities like Aleppo.

## Parenting cultures in a plural neighbourhood in Bergen: the role of class, migration and gender

**Synnøve Bendixsen.**

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Norwegian society is becoming ever more globalized and multicultural, and class differences are increasing. As a result of these processes, new parenting norms, ideologies and practices are emerging. Pursuing fieldwork and interviews with parents living in the socially and culturally mixed neighborhood of Årstad (Bergen) we seek to cast light on the role of class, gender and migration background in shaping various parenting cultures that unfolds. Årstad is a particularly interesting case study because of its mixed population, with both very resourceful inhabitants as well as inhabitants lacking important resources. In 1996, media reported that the head of the child welfare authority of Bergen warned against letting children grow up in parts of this borough. Since then several governmental, municipal and local actors have initiated projects and events in parts of the borough targeting specifically parents and children in order to create a 'safe environment' for children to grow up in. The particular demography of Årstad, with its clusters of very different socio economic settings for its inhabitants, represents a micro-cosmos of the Norwegian welfare state, a laboratory where changes are taking place and where differences are highlighted. We ask; in which ways are neighborhoods constellations and reputations shaping parenting values and practices? How are social spaces in the neighborhood perceived of differently by the parents, and what impact does it have on their ideas and practices of being parents in Norway?



## Panel 16/ Spatial mobility among professionals – Transnational co-operations

Conveners:

**Helena Pettersson, Dept. of Culture & Media Studies, Ethnology, Umeå University.**

**Katarzyna Wolanik Boström, Dept. of Culture & Media Studies, Ethnology, Umeå University.**

**Magnus Öhlander, Department of Ethnology, History of Religion and Gender Studies, European Ethnology, Stockholm University.**

International cooperation among professionals takes many different forms, e.g. face-to-face meetings, shorter or longer periods of work at a co-company or at a university in another country. For some professionals travelling is a recurring part of the job, e.g. businesspersons or cultural workers. Spatial mobility is not only about professional cooperation; it is also a way to develop networks, learn new things and build experience. In many countries, international mobility is encouraged among highly skilled professionals in order to gain new knowledge benefiting the local industry, cultural sector or research. The other way around, some professionals as engineers, physicians or scientists spend a limited period of time in another country in order to contribute with knowledge and expertise. This panel welcomes papers discussing different types of professions who are transnationally mobile, for shorter or longer periods of time. Primary we look forward to empirical studies analyzing mobility in following aspects:

- as a cultural ideal among professionals and/or policy-makers;
- co-constructions of transnational or mobile cultures among professionals;
- intercultural learning;
- knowledge transfer;
- mobility as a condition of cooperation;
- touring professionals as e.g. cultural workers;
- methodological and theoretical aspects of studying mobility among professionals.

## Panel presenter abstracts

“Fifteen wasted years” – Spatial mobility and professional subjectivities among post socialist migrants in Argentina

**Jenny Ingridsdotter.**  
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What happens when mobility is a condition for dislocation of professional subjectivities and trajectories rather than something that enhances professional opportunities? Between the years 1994 to 2001 about 10 000 persons migrated from former USSR to Argentina with a special agreement of migration partly framed as an incentive for highly skilled labor migration. However, the program was badly organized and as the migrants arrived to Argentina – a country that was facing a total economic and social collapse in 2001 – they encountered something else than they had expected. In this paper I would like to discuss how engineers, physicians and other highly skilled migrants trained in the USSR encountered legal and economic obstacles for exercising their professions in their new home country. Drawing upon empirical examples from the material for my dissertation in ethnology, I will discuss how dislocated professional trajectories affect everyday life and constructions of meaning among post socialist professionals in Buenos Aires. I will direct special attention to their understanding of spatial mobility in relation to dislocated professional trajectories and their articulation of being “professional” in different contexts.



## Digital nomads and the Swedish supremacy – cosmopolitan and national identification among transnationally mobile Swedish Internet entrepreneurs

**Lisa Wiklund.**  
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This paper is based on a research project studying national identification among Swedish Internet entrepreneurs and swedes belonging to the start-up community in Berlin, New York, San Francisco and Stockholm. Swedish entrepreneurs have in recent years been establishing successful companies in the internet/tech-field, such as for example Skype and Spotify. A positive national identification and a good reputation of Swedes in this particular context, is sometimes considered an advantage for example when trying to raise venture capital and attract foreign investors. The paper examines to what extent and how “the Swedish” is something that is understood as a factor of success and how this identification is linked to a history of Swedish entrepreneurship, with parallels to the dot-com boom in the nineties, as well as present-day thriving companies. However, a national identification is sometimes de-emphasized in favor of a more cosmopolitan identification connected with the ideal of being mobile and a part of a global professional elite, rather being than associated with a particular nationality. The negotiation of a meritocratic identification as a cosmopolitan vagabond and expert; in this context sometimes referred to as a “digital nomad”, travelling between globally important tech hubs, and the privileged identification with a Swedish nationality is thus further examined.

## Research Cooperation, Fictive Kinship, and International Knowledge Transfer among Scientists

**Helena Pettersson.**  
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The focus of the paper is how junior scientists’ use their peer’s network when applying for positions abroad in order to develop their scientific training. The study is based on ethnographic fieldwork with in depth interviews and observations at a plant science institute. The informants are at different career stages from Europe. Academic mobility across domestic organizations and global networks is an important topic in today’s discussion of knowledge circulation and its economical consequences. An aim with the peer’s network is to establish junior scientists in to a new scientific community. The junior plant scientists must learn and gain new scientific skills and achievements. They also form strong relationships with the peer and the fellow lab members, especially at a similar career stage. Gained scientific skills and an extended scientific family are central resources for the junior scientist’s career development. The concept “fictive kinship” is used to catch power and loyalty relations between people and groups that are not by blood bound to each other. As a family in a traditional, biological sense with inheritance of both power relations and material goods, there are informal leadership, symbolic capital, lab resources and machines to be inherited. The data collection is based on ethnographic field work with in depth interviews and observations.

## Mobile everyday ethnography – physicians exploring culture from an in/outside position

**Magnus Öhlander.**  
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**Katarzyna Wolanik Boström.**  
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This paper is about mobile everyday ethnography. The concept mobile everyday ethnography points out ethnography-like descriptions made by reflexive subjects as they encounter work places in different countries. These descriptions, created in the particular epistemological condition and practise induced by occupational mobility, tend to explore and describe settings and behaviours in cultural terms, oscillating between an inside knowledge and an outsider’s estrangement. Empirically the paper is based on a study of mobile Polish physicians currently working in Swedish health care. The primary material consists of 21 narrative interviews about professional trajectories and work experience. Some recurrent themes

in the interviews concern cultural frictions, i.e. experiences of incongruence between the doctor's cultural predispositions and implicit, class- and gender-specific norms for professional behaviour in a new organizational setting. The themes of the doctors' experience of different organizational and national cultural traits are presented as a point of departure for a discussion of the specificity of mobile everyday ethnography: its basis in the pragmatics of everyday life, the predominant use of the popular notion of "culture" and the professional self being the focal point.

## Swedish Highly Skilled International "Returners" in the Medical Field – A cultural analysis of transnational experiences and transfer of knowledge and skills

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**Helena Pettersson.**

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In our paper, we discuss international mobility of highly skilled professionals in the Swedish medical field: medical molecular biologists and physicians who had been trained and worked in Sweden, then spent some time working abroad and returned to Sweden. The aim is to study the returners' reflections about mobility, the knowledge gained during work in different settings and possibilities to apply the newly gained knowledge and experiences at Swedish working places. This is investigated through three sub projects, focusing on: 1. Molecular biologists, depended on international mobility for successful research, 2. Specialist physicians, involved in both research and clinical practice, for whom mobility is supposed to enhance both, 3. Specialised physicians working as volunteers for international organisations, gaining skills on work under difficult circumstances and with limited resources. The study is based on ethnographic methods, primary in-depth interviews. Cultural analysis is combined with theories on knowledge, Bourdieu's theory of capital and gender perspective. In the presentation, we shall focus on the concept of knowledge and skills; what knowledge is gained through international mobility and how is it made use of and recognized at the Swedish work places?

Keywords: highly skilled mobility, workplace culture.

## Panel 17/ Co-body: ethnological perspectives on dialects of the body

Conveners:

**Åsa Alftberg, Lund University.**

**Kristofer Hansson, Lund University.**

The body is an established field of research in contemporary ethnology. In relation to modernity and the modern society, research has focused on how some bodies are categorized as “the Others”, perceived as different, disabled, abnormal and even condemned. It has been pointed out that industrialization created a separation between a classified “working-body” and a classified “needy-body”. The “needy-body” then easily becomes a dialectic object that is not only used to define its opposite, a healthy and normal body, but it is also defined as a not needed body. Even from a historical perspective it would seem that the “Other-body” almost always has been important to define what is the “normal-body” or able body. In ethnological research this dialectic perspective between a disciplined working-body and a disordered needy-body has shaped our understanding so that it is based on differences and divides more than correlations and entanglements. Should we rather talk about a historical solid body, or what we want to name a “Co-body”? That is, a symbiosis between the “Other-body” and the able body that is ever-present but comes in different shapes and interpretations.

In this session, we will try to critical examine and challenge the dialectics of able bodies and “Other-bodies” through the concept of “Co-body”. We are interested in historical and contemporary perspectives, in lifeworlds and discourses, and the possibilities to explore “Co-body” as relational, situational and contextual.

## Panel presenter abstracts

Kropp som teori och metod i etnologisk forskning

**Kristofer Hansson, Lunds universitet.**

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Under 1990-talet kom etnologin att rikta sitt intresse mot kroppen och inte minst i antologin “Kroppens Tid” kom detta teoretiska och metodologiska perspektiv att synliggöras (Lundin och Åkesson (red.), 1996, Bokförlaget Natur och Kultur). Författarnas konstaterande att “Vi lever i kroppens tid” skulle med lätthet också kunna gälla vår tid. Nu som då är kroppen en central del i allt från populärkultur, politisk diskussion, i konsten och i många av våra vardagliga samtal. Men hur ser det etnologiska kroppsbegreppet ut idag? Har vi utvecklat våra teorier och metoder för att kunna studera dagens kulturella kroppsuttryck?

I detta paper vill jag utveckla ett teoretiskt och metodologiskt resonemang om hur kropp har kommit att användas och utvecklats inom främst etnologin från slutet av 1990-talet fram till idag. Syftet är att undersöka ett av etnologins bärande perspektiv både teoretiskt och metodologiskt. Syftet är också att kritiskt granska det etnologiska kroppsbegreppet utifrån den kritiska handikappforskningen som hävdar att de kroppar som i samhället definieras som “handikappade” är osynliga i många av de teorier som finns kring kropp. Här utgår jag från min egen handikappvetenskapliga forskning som har riktat in sig på medföljande observationer av ungdomar som använder rullstol samt hur ungdomar med funktionsnedsättning använder TV-spel och digitala arenor i sin vardag.

## Tantskräck, gäddhäng och magfläsk - Co--bodies och materiellt/diskursiva praktiker i styling och personal shopping

**Karin Salomonsson, Lunds universitet.**  
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Denna presentation baseras på min forskning om personliga tjänsters ökande betydelse i ett arbetsliv och samhällsklimat, som i allt högre grad betonar kravet på att varje människa bör bygga ett personligt varumärke. Jag vill granska den köpta förtroenderelation som utvecklas mellan kunden och stylisten, imagecoachen eller den personliga shopparen. Hur kan vi förstå det 'samskapande' av kropp, genus och identitet som sker framför spegeln, i provrummet eller i garderoben? Med avstamp i den önskade kroppen, med sina upplevda brister, fel och tillkortakommanden konstrueras här med hjälp av materialiseringar som färgkartor, kroppsmätningar, personliga stilböcker och utvalda plagg, den diskursivt efterläng-tade kroppen. I en slags garderobsrensningens biopolitik, förpassas vissa plagg till svarta sopsäckar för att skänkas till 'behövande', andra packas ner i vackra minnesaskar för att sparas. Hålen på hyllorna efter utsorterade plagg ropar på att fyllas med nya "rätta" plagg.

Bilden av hur man inte vill se ut och känna sig, utgör en dialektisk fond mot vilken nya utseenden och identiteter förhand-las fram. Kroppen nagelfars och delas upp i kritiska zoner, där kundens klassificeringar av "gäddhäng", "magfläsk" och "hängrumpor" konstrueras med hjälp av unga, slanka och fasta kroppar som en ideal motpol.

## The whole person: how an elderly 'Co-body' is emerging through a new dialectic of inclusion and community

**Amy Clotworthy, Copenhagen University.**  
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In Western cultures, old age has been portrayed as a life stage characterised by passivity, loneliness, and decline, with the aging body depicted as an 'Other' that is often excluded:

"either by their virtue or by their degradation, [the aged] stand outside humanity" (de Beauvoir 1972: 4). However, in the last few decades, a positive discourse about 'healthy aging' and 'active aging' has begun to transform late life into a period of rejuvenating physical activity and fulfilling social involvement. Although a focus on civic engagement and conti-nued participation in society may produce an alternative positive standard of old age that marginalises those who fail to achieve it, and older citizens may struggle "to reclaim their bodies, subjectivity, and everyday lives from...management by activity" (Katz 2000: 148), they are also beginning to be embraced for their still-valuable contributions to society – regard-less of physical or mental capabilities.

Based on ethnographic fieldwork being conducted with the Health Promotion and Prevention unit in Gentofte Municipa-lity (Denmark), the paper examines specific ways in which municipal health professionals – in their interactions with older citizens – disassociate themselves from reinforcing elderly bodies as 'the Other'. Rather than ostracising elderly 'bodies as not-needed and not-able, these practitioners collaborate to include and incorporate 'the whole person' into local communities of practice and society at large.

The paper describes the social, cultural, and political practices that may contribute to dialectics of a new elderly 'Co-body', and how these complex practices may affect (and be affected by) elderly citizens' engagement and continued participation in society.

## Den åldrande kroppen som Co-body

**Åsa Alftberg, Lunds universitet.**  
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Symbiosen mellan "Other-body" och den funktionsfullkomliga kroppen ("the able body") kommer här att diskuteras med utgångspunkt i den åldrande kroppen och äldre människors bruk av läkemedel. I det senmoderna samhället beskrivs den åldrande kroppen vanligtvis som "the Other-body", en kropp som uppfattas som avvikande från den normala, unga krop-pen ("the able body"). Individens livslopp och åldrande kan sägas producera två parallella kroppar, eller idéer om kroppar,

hos en och samma person; en yngre (normal) kropp som fanns förut och som individen ständigt refererar till och jämför med, och en äldre (avvikande) kropp som finns idag. Mycket av det som uppfattas som kroppsliga avvikelser behandlas med förebyggande medicinering där delar av den åldrande kroppen ska kompenseras eller ersättas, vilket också kan ses som en del av det senmoderna samhällets medikaliseringsprocess. Detta paper vill undersöka den åldrande kroppen som "Co-body" och sammanflätningen mellan "the Other-body" och "the able body" – om vi här förstår "the able body" som den normala kroppen som anses gå förlorad genom åldrandet – och hur läkemedel, särskilt förebyggande medicinering, fungerar som en förbindelse mellan dessa två kroppar.

# 18/ Not so “New” but still “Nordic”? – Cooking & the Co-production of Food in the Nordic Region

Conveners:

**Håkan Jönsson (Lund), PhD, Associate professor in European Ethnology, Trained chef, Institution of Arts & Cultural Sciences, Lund University, Sweden.**

**Hanne Pico Larsen (Copenhagen), PhD, Adjunct Assistant Professor, Department of Germanic Languages, Columbia University in the City of New York, US.**

**Yrsa Lindqvist (Helsinki), Ph.Lic., Head Archivist, Swedish Literature Society in Finland.**

Food consumption more often than not entails co-production. The process of producing food consists of complex chains of, for example, producers of the basic ingredients (such as farmers, foragers), manufacturers of food items and dishes (such as restaurants, entrepreneurs, factories), food distributors (such as market places, shops, restaurants) and a wide array of different kinds of consumers. However, food is also used as the theme for various high-profile co-operative events and projects. Noticeably, the attention given the explicit locality of food has made it a favorite in many ventures concerning co-branding of regions. Food has even been used as a basis for cross-national collaboration, as with the “Nordic Food Diplomacy,” launched by the Nordic Council of Ministers and intended to “highlight and strengthen the Nordic countries’ unique values at home and abroad”. The New Nordic Food movement is no longer “new,” but rather established, award winning and world famous, as ever-more chic Nordic eateries pop up at trendy addresses in New York, Singapore and Berlin. The brand value is clear. The stereotyped understanding of the Nordic Food brand: fresh, seasonal, healthy, innovative yet authentic is being used in the production of many a Nordic food product and the COO is of great importance for the Nordic brand ethos. However, wherein lies the connection with the Nordic terroir, the actual soil, so central to the New Nordic Cuisine, when the product promoted as Icelandic gourmet skyr is produced in Up State New York, USA? The recipe used to make the popular skyr is presumably “old” and “Icelandic.” The milk used for the production is American – So, the product, which gained popularity in the wake of the New Nordic Movement, is not really “new,” but is it still “Nordic”?

One of the most prominent orientations within food production and consumption in the Nordic countries during the last decade has been an emphasis on good quality and locally produced ingredients. The simplified message of this wide and multifaceted movement has been a “back-to-earth” ideology, stressing a rather nostalgic yet “Cool” co-existence with nature. However, it is a very mixed group of professionals, entrepreneurs and grassroots rallying under this banner. One pronounced strand is connected with ethical, sustainable and ecological lifestyles. Eating locally produced food, using seasonal ingredients and paying attention to one’s food choices are issues that engage the general public, as evidenced by, for example, the growing number of lifestyle and food blogs. In the world of haute cuisine and gastronomy very much the same language is used to describe a cooking ideal in which the chef “co-operates” with the ingredients in preparing them into work-of-art dishes. In the wake of the extensive media interest in celebrity chefs, as well as cooking shows and glossy cookbooks, the amateur interest in gastronomy has risen massively. Today, the meaning and status of specific foods and cooking styles seem to be increasingly co-produced by the elite and influential amateur/grassroots actors. Are the boundaries blurring between professional and non-professional cooking?

This panel welcomes papers dealing with questions and aspects of co-production and collaboration in food consumption, as well as the (co) branding of nations, regions and even islands.

## Panel presenter abstracts

### The Nordic Street Food Evolution

**Marcus Klasson.**  
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Western cultures are cooking as never before. Some people call it foodism. Others call it the modern food culture, culinary culture or foodie culture. This particular endeavour focuses on high quality street food, specifically the food truck movement that has gained great momentum in the Nordic region. In Stockholm, the food truck craze was allowed to officially set foot during the summer of 2013. Stockholm is not alone and the presence of food trucks for cities such as Malmö and Helsinki are generating plenty of publicity and recognition from public opinion. An increasing amount of contemporary scholars has used the "market" as the unit of analysis. However, we need further empirical endeavours investigating who actually are initiating the dynamics and pushing the evolution of marketplace cultures. Initial findings from a 2-year ethnography in the Nordic street food movement suggest that marketplace cultures evolve incrementally in a co-produced coalition with consumers, entrepreneurs, media and policy makers. The Nordic welfare state with its regulative nature – produces explicit barriers when incorporating elements from vibrant street food cultures. These circumstances are creating instances of harmony as well as contestations within and between the interested parties. Although consumers are interested in food cooked from scratch with local, sustainable ingredients it does not matter if the actual food is of Nordic heritage or not. The idea of local, sustainable ingredients in the form of international cuisines gives rise for more questions in regards to identity play and marketplace culture.

### Reflections on Culturally Constituted Mythic Discourses Surrounding A Finnish Dairy Cooperative

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We examine culturally constituted mythology embedded in the Finnish dairy brand Valio. This paper explores how particular non-reflective actions concerning branding are enforced by national culture. We investigate these actions through a post-structuralist approach to mythology in a qualitative investigation. Our findings suggest that cultural tools connect deeper mythic discourses to marketing and market orientation. Mythic discourses become a system for modeling identity and brand

managers lose reflexivity through the process of identification with Mythic Finland. The resulting theory has implications for understand habits, rituals, images and motifs that cement patterns of action and subsequently the failure to implement salient branding strategy.

### How narratives of trust, comfort, and safety are co-produced through food spaces at Camp Celiac

**Meghan Cridland, University of Lund.**  
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A Camp Celiac is a specific food environment where notions of safety, comfort, risk, and health are co-produced in various ways. From the sheer enjoyment of being able to eat without fear at celiac camp, this place represents narratives of inclusivity and negotiation, and metaphors of space. People with celiac disease (an autoimmune disease triggered by dietary gluten) therefore define their eating habits through co-produced narratives of health, safety, risk, and trust at Camp Celiac and as they move through different spaces in their everyday lives. Through ethnographic material this paper explores how people outside of the mainstream eating communities define and navigate eating through co-produced narratives and daily practices in these food spaces.



According to Jasanoff (2004), co-production can be defined as „the ways in which we know and represent the world (both natural and social) are inseparable from the ways in which we choose to live in it.“ These narratives of health therefore describe the intertwining of natural and social worlds through the enactment and embodiment of certain food. Narratives are also ingredients in the social construction of emotions. These emotions are necessary to establish food relationships between people and places. I explore how health is constituted and thus becomes a situated knowledge at Camp Celiac.

## Panel 20/ Collaboration in New Configurations: Ethnologists' Teaching and Research in Multidisciplinary Settings

Convener:

**Maja Povrzanovi Frykman, Professor of Ethnology, Department of Global Political Studies, Malmö University.**

Today, the institutional environments in which Nordic ethnologists teach and do research look different from the environments in which most of them were educated. Several ethnology departments in Nordic countries have been clustered together with a number of disciplines, and many of us teach in programmes that did not exist at the time when we were students. Ethnologists cooperate with colleagues from disciplines with which ethnology does not necessarily share epistemological and methodological grounds. Furthermore, answering to the current demand for multi- and interdisciplinary approaches, ethnologists get involved in collaboration with scholars in fields, such as economy and life sciences, with different ways of conducting and evaluating research.

To contribute to an understanding of the current challenges met by Nordic ethnologists, this panel focuses on advantages and disadvantages of cooperation in new institutional and research funding-promoted configurations. Being true to our discipline's recognition of the empirical realities and emic perceptions, we will discuss concrete examples of the labour invested in collaboration with non-ethnologists we conduct research with—as well as the 'costs and benefits' for our discipline and for our personal professional development in relation to teaching students who do not study ethnology.

The panel will be organised as a round table (in English) and focus on the themes emerging from the proposed abstracts. Your abstract should (i) present the multidisciplinary nature of the teaching and/or research setting you work(ed) in; (ii) list the positive and/or negative experiences you would like to discuss.

## Panel presenter abstracts

“New Configurations of Business, Technology and Culture: Insights from Tourism and Techno-Anthropology”

**Carina Ren.**  
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With our contribution, we would like to share our experiences with relating to and interfering with 'non-ethnological' fields of education and research. We will focus on how such relating and interfering has led (forced?) us to reconfigure our notion of culture. We discuss this from the intersection of two research fields, a rather established one of tourism research and an emerging one, that of techno-anthropology. Both are located as educations and research groups at Aalborg University.

While the fields of tourism research and techno-anthropology are deeply multidisciplinary, culture and research on cul-

ture is often commonsensically understood as the binary opposition to, within tourism, business and business-oriented research and, within techno-anthropology, the technical and technically-oriented research. Our teaching and research thus risks becoming the icing on the cake; a tasty add-on to what is understood as really mattering, namely business and technology. To remedy this situation, in our teaching and research we continuously point to the intricate entanglements of 'culture', 'business', 'technology' and other spheres and view the purification of such spheres as an effect rather than ontologically predetermined. One crucial implication of the reconceptualization of culture is that we move from cultural differences (differences amongst peoples and other cultural groupings) to ontological differences (reality as done differently in different socio-material practices). We would like to discuss what is lost and what is gained in terms of how we as ethnologists come to matter with this reconceptualization of culture.

### "Independent and wistful"

**Mia-Marie Hammarlin.**  
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In this presentation I would like to talk about the feelings that multidisciplinary work may evoke. When an ethnologist leaves the mothership, the department of Ethnology, and seeks new ways, a feeling of homesickness is likely to emerge, notwithstanding the free choice. In a new interdisciplinary context basic theoretical concepts are suddenly questioned, research methods are scrutinized, and research ideas are openly dismissed by colleagues. It can be challenging – but also rewarding. Gradually, the identity as an ethnologist may grow stronger, or appear as no longer crucial.

My own academic journey brought me to the department of Communication and Media at Lund University where I work as a researcher and assistant professor since 2009. Back then, I suffered from severe homesickness and felt like an academic satellite; alone, misplaced, and misunderstood. I cannot pinpoint exactly when or why things started to change, but now I feel confident and satisfied in the role as one of two ethnologists at my department. I would like to scrutinize these ambivalent feelings as they are phenomena that have something important to say about culture and social life.

### "Rewarding discussions or (creative) conflicts? Examples of multidisciplinary teaching at Södertörn University"

**Maria Zackariasson.**  
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At Södertörn University, ethnologists are involved in a number of different programs, since multidisciplinaryity is one of the profiles of the university. One example is teacher education, where ethnologists cooperate with lecturers from disciplines within the social sciences, natural sciences as well as the humanities. In one of my courses there are four parallel seminar groups, each led by a lecturer from a different discipline. To make it work, we spend a lot of time and effort on finding common ground. With four teachers, that is doable, and it has so far largely been a positive experience. I have, however, also been responsible for a course where the teacher students write their finishing essays (Examensarbete), which has involved up to 25 supervisors and 8 examiners at the same time. Here I have had several negative experiences, not least concerning how to make the assessment of the students' work fair and equivalent.

A different kind of cooperation takes place within the multidisciplinary research area "Historical Studies", which ethnology is a part of. Here research collaborations are common and all the disciplines give a joint PhD education. In order to encourage a multidisciplinary approach from the beginning, three teachers are involved at each seminar of the introductory course. In addition to me, two professors from different disciplines present and discuss the literature from their own perspective. These multidisciplinary discussions have been appreciated not only by the students, but also by the professors, and it is thus a positive example of multidisciplinary collaboration.

## “Developing Undergraduates’ Methodological Awareness: Examples from Peace and Conflict Studies at Malmö University”

**Maja Povrzanovic Frykman.**  
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This paper presents research-related character of two courses within the multidisciplinary curriculum of Peace and Conflict Studies (PACS) programme at the Department of Global Political Studies, Malmö University: Civilians in and after the war and From theory to research results in PACS.

The first course introduces the students to the research content based on ethnographic research. Its specific importance to PACS is argued for and compared with the latter course, which focuses on research processes and problems that are generally pertinent to social sciences.

The two courses appear as two distinct modalities of developing undergraduates’ research awareness and capacity that are based on an ethnologist’s expertise integrated in a multidisciplinary undergraduate programme.

## Panel 21/ Cooperation and Conflict in Sápmi. Research on Sámi struggle for cultural survival

Conveners:

**Marianne Liliequist, Professor in Ethnology, Department of Culture and Media Studies, Umeå University, Sweden.**

**Coppélie Cocq, PhD in Sámi Studies, Research Fellow at HUMlab, Umeå University, Umeå, Sweden.**

This panel aims to bring together research on Sámi struggle for cultural survival, i.e. research that deal with strategies and initiatives going on in Sápmi today in a time of threats and challenges – a time that is also marked by resistance and mobilization. This struggle for cultural survival is characterized by both cooperation and conflict, among Sámi and between Sámi and other groups in the Sámi area.

Recently, the Swedish government has been criticized both by the United Nations' Committee on the Elimination of all Forms of Racial Discrimination, and by the Swedish Discrimination Ombudsman for an insufficient legislation that failed at ensuring indigenous rights. This criticism was actualized by exploitations in the Sámi area, not least the mining boom that is not restricted to Sweden. Threats and challenges extend to other domains than land rights, for instance language endangerment, limits in participation to political decisions or lack of knowledge in the majority population that leads to misrepresentations and racism.

The objective of this panel is to investigate the tensions and strategies at play in Sápmi today in a context of revitalization and struggle for empowerment. We are particularly interested in studies that investigate contemporary initiatives and processes by Sámi groups in order to articulate resistance and conflict prevention. Our goal is also to problematize methodological and ethical questions in Sámi Studies from the perspective of indigenous methodologies. We welcome both theoretical contributions and case studies.

## Panel presenter abstracts

Sámi languages in digital settings: redefining knowledge and expertise

**Coppélie Cocq, PhD HUMlab, Umeå University.**  
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The Sámi languages are often described as endangered, and their vulnerability is aggravated by the lack of resources when it comes to teachers and teaching materials. If this description is accurate, it does however disregard community-based initiatives that grow exponentially in many areas in Sápmi.

This paper examines the production of knowledge about Sámi languages through several examples of efforts independent of formal educational frames. Digital initiatives from the Sámi community - including storytelling, social media forums, networks and applications for mobile devices - are approached in this study as digital practices and as tools for language acquisition. Focus lies on recent initiatives in Sweden and Norway.

The aim is to investigate how knowledge is shaped in online media and digital technology in the Sámi community, and consequently how the traditional experts and producers of knowledge are redefined in a contemporary context characterized by a new media landscape, a strong engagement from the Sámi community online and offline, as well as revitalization movements.

Further, I will discuss the effects and challenges that digital tools and practices may imply and offer for empowerment and possible linguistic and cultural revitalization.

The presentation will be in Swedish.



## Sámi popular music - identity, politics and aesthetics

**Marika Nordström, PhD Department of Culture and Media Studies, Umeå University.**  
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Popular music can be a way to express identity, individual creativity, and political views and aspirations. My research is based on in-depth interviews with Sámi musicians and media material, and it clearly shows how Sámi popular music is a part of the ongoing political struggle for cultural survival among Sámi people in Sápmi. There are many Sámi musicians today who are, in different ways, active in the present struggle over land rights. Some musicians identify themselves as both musicians and political activists, and their work is a reflection of this. The political struggle can entail different aspects for different individuals, for instance some define themselves as feminists whilst others are deeply involved in the environmental movement – ideological beliefs that can be displayed in lyrics, music videos and/or in interviews and performances. Music and musical performances are in itself an important part of the revitalisation of Sámi culture (and the revitalisation of Sámi languages is essential in this context). However it is important to stress that Sámi identity, as well as political views, are conveyed in many different ways. The material shows how the musicians' identities are articulated in their music and that each artist have its own unique expression and imprint on their work, depending on their own background and for instance choice of music genre.

The presentation will be in Swedish.

## Studying Laestadianism: Religious revivalism as a place for preserving Sami identities, language and traditions in the Lule Sami area

**Lis-Mari Hjortfors, PhD student Department of Language Studies/Sami studies/CeSam (Center for Sami Research) Umeå University.**  
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This abstracts presents a recently initiated PhD project, located at the Centre for Sami Studies at the Umeå University in Sweden, regarding the Laestadian religious revivalist movement in the Lule Sami area. Laestadianism was a Lutheran revivalist movement which had a huge importance for Sami livelihood. As forced Christianization was paralleled with Swedification and Norwegianisation politics of colonization onto the indigenous Sami people by the nation's states. It lasted a major industrialization in Sápmi. Sweden opened mines, waterpowersystem and railroads were built. I argue that there was a space created within the laestadian movement to preserve to preserve Lule Sami culture, identity, religion and language. I intend to explore the possibility that the revivalist movement grew out of a situation of crisis for the Sami. The Lule Sami area is located within current nation states of Norway and Sweden, from the Gulf of Bothnia coast to the Atlantic coast. The laestadian revivalist religious was established in the 1840s by Lars Levi Laestadius, who lives 1800-1861. Being Lulesami myself, working within a Swedish University setting. I wish to discuss useful methods and ways to work from a critical Indigenous studies perspective within the ethnological tradition.

I will go back to the historical resources Lars Levi Laestadius thoughts on laestadianism. But my focus is on the present time. I will interview people of different ages about Laestadianism in Gällivare- Porjus- Jokkmokk, Nattavaara, Tysfjord (Norway). My methods is interviews, participation observations and archive.

The presentation will be in Swedish.

## Narratives of reindeer grazing. Traditional knowledge of land use in a Forest Sámi context

**Krister Stoor, PhD Institutionen för språkstudier/samiska studier, Umeå universitet.**  
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In northern Sweden, the forest of Pite lappmark has since ancient times been a place for forest reindeer husbandry. Most of earlier studies on the forest Sámi have focused on historical, archival research, not so much on oral traditions. Historical research has proven that Swedish policy has discriminated the forest Sámi people. The reindeer herding Act of 1928

(Renbeteslagen, RBL 1928) diminished the life for reindeer herders. The RBL 1928 §3:3 (named as tretrean in Swedish) states very clearly that settlers and even mountain reindeer herders could use the same area as the forest Sámi for their own benefit if needed.. This legislation was oppression, according to the forest Sámi. However, they did not sit still and wait - they started to act politically. This indicates the beginning of a process about how the forest Sámi as a group was protesting against the system. Karin Stenberg was one of the leaders; she was criticizing both politicians and ethnographers doing fieldwork in the area.

The purpose of this study is to analyze the narratives of the relation to the land, comparing older stories with more recent ones. The stories told within the group are more than 100 years old. How do they differ from recent stories? What makes the forest Sámi a people and not just a minority today?

The presentation will be in Swedish.

## Strategies of decolonization - Portraits of female activists in the Sami ethno-political movement

**Marianne Liliequist, Professor Department of Culture and Media Studies, Umeå University.**  
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In this paper I examine Sami women who are front figures in the ethno-political mobilization and acting from artistic platforms or at traditional political arenas. The Sami culture has been described as male dominated and Sami women as dually oppressed, but there are many Sami women, who in recent decades have emerged as prominent figures in the fight for culture survival. It was first in 1970s that the Sami women's movement developed in connection with the Sami ethno-political movement's emergence. The so called "mining boom" in Sweden during the last years has resulted in a boom for a new Sami ethno-political mobilization in which the women often are in leading positions.

The Sami ethno-political movement raises many questions of cooperation and conflicts, within the Sami society and between the Sami and the outside world. How do these prominent persons describe their own position and status? What strategies do they use to emerge in the Sami and non-Sami public sphere? How do they tell their story, what motivates them, what obstacles have they faced and what has come to their help? The article conducts a substantial intersectional analysis of the strategic approaches of six women who I have interviewed. I have looked at the way these strategies emerge in the women's life stories. Depending on the context the aspects of ethnicity, gender, age and class are emphasized in various degrees in the different narratives.

The presentation will be in Swedish.

## Indigenous Research Across Continents: A Comparison of Ethically and Culturally Sound Approaches to Research in Australia and Sweden.

**Kristina Sehlin MacNeil, PhD Student Vaartoe Centre for Sami Research, Umeå University**  
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**David Unaipon College of Indigenous Education and Research, University of South Australia.**

**Dr Jillian K Marsh, Research Fellow, University Department of Rural Health, University of South Australia.**  
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In an academic climate not conducive to non-Western approaches of conducting research, Indigenous peoples run the risk of continuous colonisation. Where there is no more land to take, there is always knowledge, culture and skills to appropriate. How can the negative impact that research often has on Indigenous peoples be transformed into empowering and culturally safe research processes for all participants, including researchers?

We argue that in the context of opposition to, or absence of, ethical engagement, researchers are morally obligated to

make a stand that ensures their engagement strategy and implementation plan uses an approach based on participation, mutual respect, and partnership. Whilst this may involve considerable risk on the part of the researcher, such an initiative maximises the likelihood of an empowering model and a culturally safe process for Indigenous research participants, as well as for inexperienced researchers. Acknowledging that Indigenous research impacts on Indigenous peoples lives, often in a negative or unintended manner, and that its governance varies dramatically according to individual as well as institutional values, we reflect upon our own positionality as well as experiences of conducting Indigenous research in Sweden and Australia. We draw on scholarly theoretical knowledge of cultural protocols and ethics governance from international and local sources, as well as our own experiences in cross-cultural communication, to elaborate on what we regard as a Decolonising Standpoint.

The presentation will be in English.



## Panel 22/ Collectors and collections

Conveners:

**Tove Fjell, Bergen University.**

**Charlotte Hagström, Lund University.**

**Lena Marander-Eklund, Åbo Academy.**

**Susanne Nylund Skog, Uppsala University.**

In this panel we invite papers on collectors and collections, including both material and immaterial collections. We welcome discussions ranging from collections of glassware and rare books to the practices of bird watching and train spotting. The intention is to touch on issues such as the relationships between compilation and collection, private collections and museums, the process of acquiring things and the knowledge needed and attained in this process, as well as the aims of collections and where and how they are stored/listed, kept and displayed. The main question of interest concerns systemizing and normalizing aspects of the practices of collecting. How do collectors motivate and make their collecting practices meaningful? When and how does collecting and collections cross the borders of normality? What is accepted and what is deemed inappropriate when, why and for whom?

We welcome papers addressing issues of gender, age, ethnicity, economy, cultural capital and so forth, focusing on any or all of the following: the process (the collecting), the individuals (the collectors) and the outcome (the collections).

## Panel presenter abstracts

Kryssjägarna: Fågelskådare som samlar

**Susanne Nylund Skog, Institute for Language and Folklore.**  
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I detta paper beskrivs en aspekt av samtida fågelskådning, jakten på kryss. I Sverige har fågelskådning en lång historia med rötter i Carl von Linnés vetenskapliga gärning. De tidiga fågelskådarna sköt sina byten för att kunna granska och artbestämma dem. Idag har geväret ersatts av kikaren och fågelskådning är en fritidssysselsättning där artbestämning endast utgör en liten del av aktiviteten. Utöver ornitologins naturvetenskapligt motiverade fågelskådning finns det i Sverige en väletablerad tradition av föreningar och organisationer som aktivt värnar fågellivet och som kombinerar fågelskådning med ringmärkning och kartläggning av fåglar.

Några skådar fåglar för naturupplevelsens skull, andra för den sociala gemenskapen och ytterligare andra samlar på sedda arter. Dessa fågelskådare för listor över arter de sett under en säsong, på en plats eller under sin livstid. När de skådar en fågelart för första gången så kryssar de av den på listan/listorna. En del av dessa fågelskådare ägnar mycket energi åt sina listor och jagar nya kryss. Dessa skådare kallas av andra för kryssare, hårdskådare eller kryssjägare. Varför kryssar de av sedda fåglar? Hur beskrivs kryssandet av de som praktiserar det och de som inte gör det?

Syftet med detta paper är att analysera fågelskådares kryssande som ett slags samlande. Vad är det man samlar på; kryss, fåglar, möten, upplevelser, kunskap, prestige eller något annat? Materialet utgörs av samtalsintervjuer, litteratur och tidskrifter om fågelskådning, samt svar på en internetbaserad frågelista.

## Ett liv som samlare: Att söka, spara och sortera

**Charlotte Hagström, Institutionen för kulturvetenskaper, Lunds universitet**  
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Är man född till samlare? Eller är det något man utvecklas till? Så funderar D, en drygt 70-årig man, som samlat på oräkneliga saker under sitt liv. Det började med frimärken i tioårsåldern som sedan följdes av allt från autografer och polletter till hundskattmärken och tunnelbanekartor. S, som är i ungefär samma ålder, började också samla som barn. Även hans samlingar utvecklades och växte. Han specialiserade sig på vissa områden och byggde inom dessa upp världsunika och mycket värdefulla samlingar. Både D och S har idag gjort sig av med flertalet av sina samlingar. De har dock kvar utvalda delar respektive specialområden och framstår då de berättar fortfarande som utpräglade samlare. Om samlingarna i sig är utbytbara är samlandet ett förhållningssätt som präglat och präglar deras liv på flera sätt.

Denna presentation utgår från ett planerat projekt kring samlare och samlande. Med utgångspunkt i intervjuerna med samlarna D och S diskuterar jag frågeställningar som rör meningsskapande, materialiteters betydelser och föreställningar om bra och dåligt, rätt och fel, kaos och ordning. Min avsikt är att undersöka detta i relation till såväl samlingarna som materiella, och immateriella, produkter som till samlandet som praktik. Hur tänker och berättar samlare om att samla och om sina samlingar? Hur byggs en samling upp, kan den någonsin bli komplett och vad är syftet?

## Samlad autenticitet

**Karin Gustavsson, Institutionen för kulturvetenskaper, Lunds universitet.**  
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Varje sommar kan turister i Mariefred väster om Stockholm möta riksdagens tidigare talman Björn von Sydow som konduktör på ortens veteranjärnväg. Sådana veteranjärnvägar trafikeras av kulturhistoriska skäl, som minnesinstitutioner i rörelse och drivs i allmänhet av ideella krafter, som håller banor och rullande materiel i trafikdugligt skick. von Sydow och de andra som sköter trafiken deltar i ett rollspel där kläder, biljettväskor och andra föremål används för att uppnå autenticitet. Människor och tåg blir tillsammans aktanter i Latours mening, och veteranjärnvägen blir en nod där samlingar av både materiella ting och upplevelser knyts samman till samlingar av autenticitet.

En tur med veteranståg är i första hand inte en resa i bemärkelsen förflyttning från A till B, utan resans mål är upplevelsen av autenticitet. Trafiken på veteranjärnvägarna blir iscensättningar där materiella företeelser som tågvagnarna, kläderna och annan utrustning är avgörande, men lika viktiga för autenticiteten är de sensoriska upplevelsorna – ljud, lukter, förnimmelse av hastighet, känslan av acceleration. Veteranstågens passagerare bidrar till iscensättningen.

Samlingen av fysiska föremål får mening när den möter samlingen av sensoriska upplevelser – då blir det en samling av autenticitet, som förvaltas av de ideella järnvägsentusiasterna i en gemensam minnesbank. Också många av passagerarna är samlare som reser långväga med moderna färdmedel för att lägga ännu en autentisk tågerfarenhet till sin samling.

Syftet med mitt paper är att undersöka hur materialitet och sensoriska upplevelser samspelar och skapar en samling av autenticitet, just här på en veteranjärnväg, men fenomenet att samla på autenticitet förekommer inom många områden.

## När det å samle bliver en mani

**Tove Fjell, Universitetet i Bergen.**  
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Å samle fremstilles ofte som en positiv og hverdagslig aktivitet. Etnologer har i flere arbeider diskutert det å samle på gjenstander, dette være seg alt fra mynter og glansbilder til emballasje og frimerker. Samling er noe som alle kan drive på med. Bjarne Rogan påpeker at en fellesnevner for samlelysten ligger i materialisme og eiebegjær, en annen fellesnevner kan ligge i kreativitet og lek, og en tredje i estetikk (Rogan 1999: 199). Rogan skisserer to samlemåter, der den ene omtales som vitenskapelig, positivistisk og mannlig, og den andre som uvitenskapelig, romantisk og kvinnelig.

Men dersom det å samle går ut over personens øvrige liv, fremstilles samlingen som noe negativt, og noen ganger som noe patologisk. Samlemani har nylig fått en egen diagnose, «patologisk samling», men kan også være et element i andre diagnoser, som for eksempel tvangspreget personlighetsforstyrrelse. Flere TV-kanaler sender serier om samlere og problem som omgivelsene anser for å være koblet til det å samle. Ett av disse programmene er «Hoarding: Buried Alive», vist på kanalen TLC fra 2010 til dags dato.

I dette innlegget undersøkes hvordan vi skal forstå at det finnes et marked for slike TV-program i vår samtid. Studien vil vise hvordan programmene er bygget opp, og hvordan normalitet og avvik er fremstilt. I innlegget diskuteres hvordan grenser mellom normalitet og avvik forhandles og opprettholdes.

## Återbruk av 50-talet

**Lena Marander-Eklund, Åbo Akademi, folkloristik.**  
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1950-talet är ett decennium som äldre personer ibland har nostalgiska tankar kring. Men ett nostalgiskt nyttjande av 1950-talet finns även i sammanhang då decenniet inte är självupplevt. Detta kan ta sig uttryck i bruket av vintagekläder, samlandet av vinylskivor, intresset för rockabilly och gamla bilar. Många gånger kan detta vara fråga om en livsstil. I vissa fall återanvänds kunskaper och idéer från denna tid.

Exempel på detta är återanknytning till husmorskunskap, allt från långkok och sk. husmorstips, till kristdemokraternas i Finlands familjepolitik med 1950-talets familj som idealbild (Koskinen-Koivisto & Marander-Eklund 2014).

I detta föredrag kommer jag att presentera inledande tankar kring ett projekt om återbruk av 50-talet med fokus på samlande. Vilka föremål samlar de som är intresserad av 1950-talet idag? Vilken bild av dåtiden ger föremålen och vilken betydelse ges samlandet som praktik? Vilka idéer med koppling till 1950-talet är återbrukas och varför?

## Collectors of Dark Heritage: WWII memorabilia in Finnish Lapland

**Eerika Koskinen-Koivisto, University of Helsinki.**  
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In my current research project I study local people's understanding of the material heritage associated with the German military presence in northern Finland (Lapland) during WWII. This heritage of a difficult and traumatic period is largely unvalued, ignored and intentionally forgotten. Nonetheless, the remains of German sites and material do constitute an element of northern landscapes that locals and tourists have come across and lived with since the war.

My project is part of larger interdisciplinary project entitled Lapland's Dark Heritage in which scholars from the fields of archeology, museology and ethnology explore the values and meanings of difficult or dark heritage and address the relationships between the modern war, material culture and memory. We are interested in the activities like 'dark tourism' or the looting and collecting of war memorabilia, but also to broader fascination with, for instance, the Nazis in popular culture. In this presentation I ask how should we understand and approach the collections and collectors of dark heritage and how does these collections shape our understanding of the past.

## A Byzantine chant COllection from Sicily: a COllaboration between COpenhagen and Piana degli Albanesi (Palermo)

**Giuseppe Sanfratello, University of Copenhagen.**  
**qnx105@hum.ku.dk**

The Byzantine chant tradition was brought to Sicily by Albanians (Arbëreshë) at the end of 15th. This repertoire of liturgical chants has been maintained by people from Piana degli Albanesi, where the refugees had established a community, and it was handed down only by means of the oral transmission until the end of the 19th century. Indeed, in 1899 we find the first musical transcriptions of a corpus of chants.

Bartolomeo Di Salvo, a Catholic monk of Byzantine Rite from Piana degli Albanesi, was the first collector who gathered between 1950-1960 the complete collection (*Canti ecclesiastici della tradizione Italo-Albanese in Sicilia*) belonging to this ancient but still living tradition. In the same decade, fr. Di Salvo got in contact with the *Monumenta Musicae Byzantinae* (MMB), an editorial programme and centre of research in Byzantine chant led by some scholars of the Copenhagen University, and eventually they agreed to publish the critical edition of this collection within the prestigious series issued by the MMB.

The focus of this presentation is about the collaboration between fr. Di Salvo and the MMB, whose main purpose was this editorial project, even though after some years, it was unfortunately stuck due to an unexpected illness of fr. Di Salvo.

Lastly, after more than fifty years, thanks to the recent collaboration between Girolamo Garofalo (University of Palermo) and Christian Troelsgaard (the Saxo Institute, secretary of the MMB), the updated and revised version of the edition of this meaningful collection will be soon published by the MMB.

## Collecting music, collecting data: Understanding automated collection and algorithmic audiences on Spotify

**Anna Johansson, Umeå University.**  
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Digital technologies allow for new forms of collections and new types of collecting practices, including massive collections of media objects, collecting of metadata about cultural products, and extensive collecting of user data. These practices are usually automated and invisible, largely impenetrable to lay people, and yet they have a profound impact on what information and options are made available to us in digital media. In fact, the commercial collection of 'big data' has even been described as a form of surveillance or 'soft biopower' that regulates our lives online (e.g. Cheney-Lippold 2011).

Against this backdrop and drawing on the initial results from an interdisciplinary study of streaming music, this paper addresses the meaning of collection and collecting practices in the context of Swedish music service Spotify. Scholars have previously pointed to how digitization transforms practices of music consumption and collection (e.g. Burkart 2008, Kibby 2009), and how the 'intangibility' of digital music affects music distribution and marketing (Styvén 2007). This paper focuses on how Spotify and associated players manage and make use of their vast collections of music objects and user data – and, in particular, the implications of this for audiences. What normative assumptions structure how the collections are systematized and presented? How are personalized recommendations, either algorithmic or editorial, constitutive of particular audiences (e.g. with respect to age, gender, location)? And how are these issues negotiated by users? Lastly, the paper will reflect on the potential and challenges of an ethnographic approach in studying digital collections and automated collecting practices.

## Panel 23/ Heterochronicity and co-timing in/of bodies and spaces

Conveners:

**Helge Jordheim, University of Oslo.**

**Dorthe Gert Simonsen, University of Copenhagen.**

**Tine Damsholt, University of Copenhagen.**

**Frida Hastrup, University of Copenhagen.**

This panel explores the work of time by asking how ethnologists, cultural analysts and cultural historians configure temporalities in their work on embodiment and spatial practices. In light of the recent decades' many "turns", be they material, spatial, affective, ontological, performative or other, a modernistic idea of time as a given chronological order has been pluralized. Indeed, looking at the temporality of events and practices is not so much a matter of locating them on a seemingly universal timeline; rather, temporalities have become part of the object of study and emerge as asynchrony, emergence, futurity, non-linearity, simultaneity, acceleration etc. Not only do materialities (objects, bodies, spaces) and temporality seem to be co-constitutive; time itself has become heterogeneous by the same token.

If time is no longer seen simply as a given linear and progressive chronology, but as a knot of entangled and often contradictory histories of past, present and futures, how do time and historicity actually participate in our analyses? How do we articulate different, co-present timings of bodies and spaces? Put differently, if heterogeneity of temporality is a precondition for much of our scholarship, how do we then more specifically configure multiple times in ethnology and cultural history?

To address these questions, this session invites papers that focus on how time(s) – multiple, converging or conflicting – contribute to making objects, bodies or spaces and vice versa. Going beyond studies of temporality as an abstract concept, we are interested in exploring concrete materializations of heterochronicity and co-timing in analyses of spatial or embodied practices.

## Panel presenter abstracts

Time, bodies and clothing in the museum

**Anne-Sofie Hjemdahl, PhD i museologi.**  
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Michel Foucault has characterized museums as heterotopias (1998), to underline them as places who want to collect all the places, forms and times of a place - and which itself stands outside time. At the same time, we know that museums both produce and manage time and history - that museums themselves are historical phenomenon with various relations to time and history - and not always have been historic in the way we think about them today.

In this paper I will explore the multiplicity of time. By focusing on the process when fashionable dress was established as a field of knowledge within museums, I will explore how different types of time and history became co-produced. In addition I want to explore how different temporalities have helped to constitute the clothes as a museological object of knowledge.

My attention will be at cultural history museums as well as Museums of decorative arts and design. I especially want to go into a single event at the museum of Decorative Arts and design in Oslo in November 1933, when the museum held an extensive dress parade named "Drakt og dans, bydrakten i Norge fra 1700 til 1900". The event went on for ten days where old and new clothing was displayed on mannequins, and on living and dancing bodies. In this event time became co-produced as a multifaceted phenomenon with the bodies and clothes.

## Life story interviews: Co-timing pasts - reorganizing futures

**PhD-Fellow Marie Haulund Otto, Dept. of Ethnology, Uni. Copenhagen.**  
**wds480@hum.ku.dk**

By using ethnography from an interdisciplinary research project on health promotion and examples from life story interviews with research participants at the age of 65-80 participating in a randomized clinical trial (RCT), I explore life story interviews (Spradley 1979, Atkinson 1998, Otto 1998,) as ethnographic interventions with time(s) and as concrete materializations of co-timing. As the ethnologist Lene Otto has stated, the life story is not a prearranged narrative or a detached retelling, but a problem in itself (Otto 1998:124). The research participants' pasts and the life-historical elements and experiences are not merely waiting to be unveiled, but rather these are explicitly thematized and shaped relative to the problems I want to work on and, all at once, picked out and organized by the research participants. Life story interviews interconnect pasts and presents, home and clinic, enabling the research participants to crisscross back and forth in time and space, establishing multiple chronologies in generative relations between me as interviewer, and the research participants as interviewees. Thus, I will put forward a discussion on how life-story interviews work as "generative tools" (Hastrup 2014, Wintereik & Verran 2012) that contribute to the making of specific connections between capabilities of the body and everyday life practices. By ethnographic accounts of the workings of life story interviews in the interdisciplinary setting, I discuss how life stories as co-timing are reorganizing the RCT, while configurations of (future) ageing bodies act with past and present practices of the research participants.

## Future Growth. Entrepreneurship and Fruit Production in Western Norway

**Frida Hastrup, University of Copenhagen.**  
**hastrup@hum.ku.dk**

Among Norwegian fruit producers in the Hardanger Fjord region there is a widespread sense that the annual production could easily be tripled without saturating the market or lowering the fruit's selling prices. The future, producers and storage managers say, belong to clean Norwegian fruit and its farmers. The only problem with this near-future growth scenario is a lack of available acres for plantations; the cleared areas of sunny slope that now host rows and rows of closely planted fruit trees cannot really be expanded because steep mountain sides rise up behind. More efficient and concentrated growing techniques, then, are needed, just as intricate storage facilities, both of which enhance the yield and prolong the seasonal supply of fresh local fruit.

Based on fieldwork in a fruit producing village, and a comparative look back to the same area a century ago, this paper explores how a viable and sustainable local fruit trade and a future market for its products are envisioned. I want to suggest that the fruit producers and managers work by an intriguing notion of growth, which entails both a future quantitative expansion of the fruit business and a local qualitative concentration of fruit production as a traditional unchanging trade. Ideas of progress built on entrepreneurship thus seem to go hand in hand with a kind of traditionalism and consolidation, making both futures and pasts complex points of reference.

### **Part 2: Acceleration and Stillness**

Co-slow. Looking at stereo photographs from Norway ca 1905.

**Jens Petter Kollhøj, Curator, National Library of Norway.**  
**jenspetter.kollhoj@nb.no**

Distinct from other photographic forms, a stereo photograph consists of two almost identical pictures placed side by side. Thus, the visual expression is available in both two and three dimensions. It is possible to achieve the 3D effect without aiding tools, but it is most easily reached by using a special viewer. The photographs were commonly mounted on cardboard with printed caption, to be placed in the viewer for admiration and closer study.

In this paper I employ material from the picture collection of the National Library of Norway, discussing stereo photographic practices. Can concepts of co-existing multiple slownesses contribute to understand this field of cultural communication? I argue that looking at these stereo photographs is by itself a slow practice. It can also be argued that this enforced slowness has been present throughout the history of stereo photography, but the low speed becomes striking in today's vibrant visual cultures. Adding to the slowness of viewing, I discuss slow mode perspectives related to production and distribution (exposure, dissemination of prints), motif/content (pose, staging, modelling of bodies/picture elements, space/distance) and materiality (wear, decomposition processes, life-time of the objects).

## Counting on Cocoa – projected futures and value-creation in present-day rural western Ghana

**Martin Arvad Nicolaisen, PhD fellow at the Natural Goods project hosted by the Department of Ethnology at the Saxo Institute of Copenhagen University.**  
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In the emerging town of Bonsu Nkwanta, a hub for pioneer settlers inside the rural cocoa frontier of Ghana's Western Region, two types of new buildings stand out from the rest: namely churches and banks. Unlike the mud brick walls and rough tin roofs characteristic of the hundreds of private dwellings, the churches and banks not only take up much larger spatial dimensions but also showcase superior quality in the building materials used and have much more finished looks. Furthermore, the constructions of these buildings generally proceed through short uninterrupted periods of time from start to conclusion due to ready access to funding, something often lacking in the local inhabitants' private building endeavours.

Taking a cue from the anthropologist Jane Guyer's term of an 'evacuated near-future' (2007) this paper explores how notions of evangelical and economical time frames can be seen to intermingle with the seasonal cycles of cocoa farming and individual farmers' hopes and dreams for their own better futures in rural western Ghana. With a further discussion of the anthropologist David Graeber's theorization of the terms 'action' and 'reflection' in relation to studies of value (2001), this paper will suggest that visual expressions of wealth among the rural churches and banks in western Ghana can be understood as reproduced through continued support of impoverished farmers who live with the experience of a slowly progressing present time, yet yearn to somehow close the 'evacuated' near-future gap separating them from the rewards of a visible, yet perpetually distant wealthier future.

## Flying bodies. Navigating multiple temporalities in the early 20th century

**Dorthe Gert Simonsen, University of Copenhagen.**  
**dgerth@hum.ku.dk**

In this paper, I explore the ways in which bodies intersected with flying machines and accelerated the pace of mobility in the early twentieth century. Focussing on both male and female aviators' embodiment of flight, the aim is to exemplify and discuss time as heterochronicity in order to amend Paul Virilio, Zygmunt Bauman and Hartmut Rosa's grand narratives of modernity and social acceleration. I argue that embodiment reorient these bold accounts of the 20th century in important ways, because bodies may be connected to different time scales and navigate multiple temporalities, as they connect and disconnect from technologies. In short, if time and mobility are embodied – if mobile and gendered bodies co-constitute what speed is – how does this embodiment challenge the idea of linear progressive acceleration?

Using visual material from early aviation, I will show some of the different ways in which aviators' bodies were entangled with their simple and unsteady airplanes. In the early century – an era mesmerized with acceleration – these flying bodies navigated both speed and stillness, pointing towards the pervasive, multilayered mobility of today.

## Panel 24/ Miscellaneous

Conveener:

**Marie Riegels Melhior, University of Copenhagen.**

This panel is presenting abstracts which theme doesn't fit into any of the other panels.

## Panel presenter abstracts

Apparaten som förändrade livet – tv:n, rummet och människorna (1954-1972)

**Petter Bengtsson, doktorand i medie- och kommunikationsvetenskap, Institutionen för kultur- og medievetskap, Umeå Universitet.**

När televisionen gjorde sitt intåg i Sverige under efterkrigstiden förändrades vardagen för de flesta. På 50- och 60-talen fick tv-apparaten i miljontals svenska hem den plats som radion tidigare hade haft. Finrummen blev tv-rum. I dessa rum fanns den nya tv-ålderns rituella ting som tv-kannor, tv-lampor och tv-tranor. Att se på tv någon timme varje dag blev på bara några år en del av den gemensamma vardagsrytmen för de allra flesta.

Mitt syfte är att undersöka hur idealen kring tv-rummet och tv-tittandet förändrades i Sverige under perioden 1954-72. Jag ämnar särskilt titta på hur föreställningar om familj/genus, svenskhet och modernitet konstruerades. Den tidsmässiga avgränsningen sträcker sig från Radiotjänsts första provsändningar 1954 fram till tvåkanaltelevisionens etablering i början av 70-talet. Undersökningsperioden sammanfaller också med flera omvälvande samhällsförändringar (av bla institutioner som familjen och hemmet) och en mer övergripande, internationell konsumtions- och medialiseringsprocess. Min undersökning blir tvärvetenskaplig: etnologisk, medievetenskaplig och designhistorisk forskning kommer att fungera som utgångspunkter.

Mitt material består av dels av broschyrer och kataloger från företag som IKEA och Svenska Philips, och dels av inredningstidningar som Vår Bostad och Vi i villa. Detta material rymmer mängder texter om och bilder av tv-apparater, tv-rum och tv-tittare. Det är också publikationer som regelbundet trycktes och spreds i stora upplagor och därför rimligen formade tv-rummen och tv-tittandet i miljontals svenska hem.

The Double Life of the Folk Life Collector, Levi Johansson, 1880-1955  
Ethical Hesitation over an Individuals's Biography, Revealing his Dark Side

**Åsa Ljungström, Doctor in Ethnology, Docent, Stromstad Academy.**

In this presentation the ethical misgivings of Levi Johansson (1880–1955) will be considered. He is a great collector of folk life, not only from his home community, Frostviken, but of an extensive region in north Sweden. Starting as a shepherd boy at nine, he rose to become a schoolteacher. Late in life Uppsala University granted him the grade Doctor Honoris Causa. Frostviken hails him as its great son. He was honoured in Frostviken and Uppsala – but not in Ånge where he was a schoolmaster. Delving into his life's work another image appears, of a disliked teacher. Five taped memories (1990s) about him reveal him as a sadistic teacher. The speakers are eager to be mature and just to his memory. My motivation to ask around rose from a record by him, kept in the private safe of the head of the archive. In 1945 a woman tells LJ how she was sexually abused in the 1890s. It is intriguing in several ways. There are some weird additions and rewritings by LJ.



Researchers before me have been puzzled by his interest in hygiene and sexualia. This record led me to discover his hunt for inbreeding damages during the 1920s, documenting Folk Types in field-notes, like any researcher in those days. But in 1947, when his book on Frostviken was published, there is no such chapter, not a trace. So my question is if there is any avail to reveal his dark sides? Can it be justified for research purposes?

## Bob Dylan crooning in the shadows of Frank Sinatra. On simultaneity and non-simultaneity in two cultural icons

**Sven-Erik Klinkmann, Åbo Akademi.**

A central proposition in recent cultural theory on digitalization has been that the concept of digital real time has proven to be something of a nodal point, at the same time absolute and relative (both fixed and forever flowing into the becoming, into future). The “absolute real time” of digitality has enforced the concept of now and at the same time given cultural synchronization a boost. As Charlie Gere has noted ‘real time’ also stands for the more general trend towards instantaneity in contemporary culture, involving increasing demand for instant feedback and response, one result of which is that technologies themselves are beginning to evolve ever faster. The increasing complexity and speed of contemporary technology is the cause of both euphoria and anxiety, Gere writes.

The concepts of sync and unsync thus seem to be related to a powerful emergence of a constantly narrowing, evermore abstract point of now. But what happens if we study the emergence of simultaneity and delay/non-simultaneity in two cultural icons such as crooner Frank Sinatra and singer-songwriter Bob Dylan in relation to their lives, careers, representations and bodily manifestations of various kinds, with a point de départ in Dylan’s cd *Shadows in the Night* from 2015, with ten songs recorded earlier by Frank Sinatra?

The dialectical theory of simultaneity and delay put forward by philosopher Jay Lampert forms the theoretical basis for the investigation. Lampert views time as a shifting continuity of events at a distance, organized in a dialectic of simultaneity and delay – both of which in Lampert’s view challenge the concept of succession – into elastic rhythms of various sorts and the breakdown of a single now into many object-related timelines, divergent stopping points to be synchronized, something Lampert calls staggered simultaneity or staggered time.

The analysis of Dylan and Sinatra seen as both personas, voices and icons will focus on the interplay between these concepts and the various timelines which can be identified in the discographies, musical genres, media technologies and cultural genealogies relevant to both Dylan and Sinatra. A temporal-spatial table or index of narrativity will be the result of this analysis.

## Knowledge of futures? Perspectives to future oriented ethnological research

**Maija Mäki, PhD candidate, University of Turku.**  
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In this presentation I will discuss the substance of futures from ethnological point of view. The focus in this presentation is not exclusively in methodological aspects of future oriented ethnology, but also in basics of the essence of futures. How information and knowledge about futures have been and will be built utilizing ethnological methodology? What kind of research processes produce future oriented ethnological knowledge? What kind of collaboration has been done and what are future possibilities and potential pitfalls in multidisciplinary discourse of futures?

As a case study I will describe the process of my doctoral thesis about tourism and its possible futures in Finnish archaeological sites. In recent years there have been significant changes in the process of protection of archaeological heritage in Finland at the organizational level. For example the systematic site management of ancient remains has decreased severely. Some sites have been adopted by volunteers; others have no actors who will be responsible of the site. This development rises up questions of expertise in future oriented ethnological research. Different actors have different kind of knowledge of futures. From who are the voices that ethnologists listen and should listen and interpret? Who has power in decision making processes, whose opinions are marginalized? Ethical and moral questions are consequently major role in future oriented ethnological research and in this presentation these questions are observed from the perspective of archaeological heritage.

## Assistance animals in the 2040's – an ethnological view

**Jussi Lehtonen, University of Turku.**  
**jussi.lehtonen@utu.fi**

Using the methods of futures studies is quite new in Finnish ethnological research. Still, there are many possibilities how to put in to practice the new techniques and impact the everyday life of the future societies.

In my ethnological post-doctoral study *Animals in senior citizens' nursing and rehabilitation centres in the 2040's*, I will concentrate on the future scenarios of the co-living of animals and senior citizens. I anticipate that the growing number of human-animal partnerships could even replace some humans in care duties. Animals have a long history of serving people and the tasks assigned to animals have grown rapidly in recent years. The growing number of the senior citizens results in a demand for developing something new for the future – assistance animals can be one solution. My research is financed by the Academy of Finland.

In this presentation, I will talk about my knowledge of linking futures studies and ethnology. The Field Anomaly Relaxation method (FAR) and the Delphi method are one way to create the pictures of the future and scenarios. What kind of information an ethnologist can or must use to implement these methods in his/her research? What kind is the future rising from these viewpoints? And how could the ethnological viewpoint be seen in future-ethnological research? Ethnologist have competence in studying historical and present-day cultures and phenomena – what new possibilities there are to use the third time period, the future?

As a case, I will use my post doctoral study about assistance animals; additionally also my doctoral thesis about the mobile services in 2040's.

## Project workshops

### A/ European transformations: Understanding contradictions and connections within everyday life

**Chaired by Professor Thomas Højrup, Niels Jul Nielsen Sigrid Leilund, University of Copenhagen**

Ethnology has a long tradition for studying the way in which European societies are made up by different groups of citizens whose modes of life are both in contrast to each other as well as connected through the social division of labor. In such a manner ethnologists have studied 19th century society through tenant farmers, smallholders, artisans, traders, nobility and civil servants. Likewise, in the 20th century focus has been on self-employed farmers, blue- and white-collar workers, home-going housewives, manufacturers and public servants among others. Research on these groups was carried out – mainly – within the framework of the nation states, in which they made up both a conflicting and complementary socio-cultural totality.

We wish to continue in this line of research and discuss how recent political, technological and economic transformations – together with the deterioration/reconfiguration of nation states – have challenged the existence of some of these modes of living: wage-earners lose their protection in national labor unions, self-employed are exposed to large-scale competition, civil-servants are put under new contract based management as public possessions are sold out. In other words: some life-modes seem to be disappearing while yet others are entering the social whole – followed by new forms of contradictions and connections. In this session we want to put attention to these new ways of organizing everyday life. Project Panel: This panel is related to an ongoing project (see [www.lifemodes.ku.dk](http://www.lifemodes.ku.dk)) and we welcome all contributions that both widen the empirical scope and challenge the theoretical assumptions.

## Workshop abstracts

*The panel workshop will be organized as follows:*

### European transformations: Understanding contradictions and connections within everyday life

**Thomas Højrup, Niels Jul Nielsen, Jeppe Høst, Sigrid Leilund.**  
**[nnielsen@hum.ku.dk](mailto:nnielsen@hum.ku.dk)**

The panel chairs will present the overall ideas of their ongoing project, in particular the endeavor of grasping co-existence of different social groups/classes/life-modes such as wage-earners and employers (self-employed as well as capitalist) in the course of the contemporary political economy and its transformations

### Lives in suspense - posted workers in the danish construction industry

**Astrid Stampe Knippel.**  
**[AK@faos.dk](mailto:AK@faos.dk)**

This presentation argues that posting abroad has led to new life modes for lower-skilled workers in the construction industry. Whilst working abroad for temporary stays is not new, recent European labour market integration has made it an

increasingly common mode of life for lower-skilled workers. Posting for shorter or longer periods of time has in this way become an integrated part of life, and not a unique event. Although posting is often associated with high-skilled professionals, who receive generous compensation for working abroad and displace their families to accommodate their jobs, posting for lower-skilled workers is rarely associated with the same luxuries. To shed light on the life mode experiences of these lower-skilled posted workers, this paper draws on a survey with 200 posted construction workers in Denmark. Responses from the survey highlight that posting for many of these workers has become a particular life mode. In contrast to high-skilled professionals, the construction workers are not generously compensated for working abroad, as they are mainly employed by companies that wish to be cost-competitive in a market under pressure. Semi-structured interviews in addition show that the posted construction workers do have future plans and hopes for a 'normal' life in their home country. Such plans about a stable future may on the one side be considered unrealistic and merely a coping-strategy to tackle the current situation of being in suspense. On the other side, future plans could reflect a potential strategy to improve life in the context of European labour market integration.

## Working class culture in the midst of discursive clashes

**Mats Lindqvist, Södertörn University, Stockholm.**  
**mats.lindqvist@sh.se**

This paper deals with latemodern discursive contradictions on everyday situations in different industrial workplaces around the Baltic Sea, spaces currently crisscrossed by discourses anchored in two different types of capitalisms as Richard Sennett term "social capitalism" and a new flexible kind of capitalism, which began to develop in parallel with the advance of neoliberalism in the 1980s.

For two decades we have witnessed the decline of the working culture that emerged in the industrial capitalism classical era and whose main theme was stability, security and a certain kind of "freedom", freedom from losing work and the status that was tied to be part of the collective community development project. From the 1990s, this way of life was challenged by the flexible capitalism - a culture that on the contrary rested on beliefs about the importance of instability, insecurity and a "freedom", a freedom to individual competence- and self-development by being released from locked structures, in the factory and in the society. How do individual subjects position themselves in relation to these competing discourses? How is this discursive antagonism materialized, handled and negotiated by different workers with connection to gender, age, ethnical/national background, position etc. What is the impact on informal and formal hierarchies?

I will use empirical data from the Baltic Sea region transnational landscape consisting of interviews with workers in the classic industrial sector, Flextronics in Karlskrona and Visby, from construction sites in Stockholm and from the forest industry in Talsi, Latvia.

## B/ Constructing history and constructions in history

**Chaired by Doctoral student Aleksu Huhta, Doctoral student Anniina Lehtokari, Doctoral student Antti-Jussi Nygård, Doctoral student Johanna Skurnik, Department of General History, University of Turku, Finland**

References to construction abound in scholarly literature. During the past decades, the paradigm of social constructionism has had such a profound effect on humanities and social sciences that there are hardly any aspects of social life that have not been examined as constructions. While novel theoretical advances such as critical realism and new materialism have sought to go "beyond constructionism," the bell has not yet tolled for construction. If not always as an explicit theory, the notion of constructedness is still very much with us as a ubiquitous metaphor through which we make sense of our research.

Ethnologists have been no exception in their embrace of constructivism. The notion that reality is not an objective state of affairs "out there" but a construct that emerges in a complex process of interpretation and interaction has been widely

accepted by ethnologists. Since the notion of construction has, then, had a profound effect on ethnological research, it is of relevance to ponder seriously the analytical work that it performs in our argumentation and analysis.

This session will interrogate the metaphor of construction with an especial focus on historical considerations. Like in ethnology, the constructivist paradigm has had a thoroughgoing influence on historical research. However, the factor of temporal distance and the subsequent complications in interaction between the scholar and the research subject have presented the historian with peculiar conundrums. Through four case studies, the papers of this session will explicate how a historical perspective with due attention to the temporal can help us to move towards a more sophisticated understanding of "construction" as an analytical tool.

## Workshop abstracts

### 'Soccer and Sorcery. Performing history in the Football Environment'

**Katarzyna Herd.**

**katarzyna.herd@kultur.lu.se**

My PhD project has a working title 'Performing history in the football environment'. Football feeds on history and shreds of collective memory are used constantly. Ghosts of glorious victories, shameful defeats, people and places are evoked and performed to show a club's character, validate its structure and also its future.

The football context is very creative and flexible, allowing many, sometimes contradictory, interpretations and accommodating a plethora of views, personalities and histories. While reshaping what happened in the past, certain modes of inclusion and exclusion appear. Throughout my research I shall deal with following questions:

What kind of historical interactions does football facilitate?

Why is past so important?

How people relate to historical references in football?

The cyclical character, intensity and speed of events around a football club make it into a captivating historical experiment. There is both creating and recreating. We begin with a visual, which triggers narrations built around it, which sets a scene for constructing emotions, which in turn influences evaluations of the past, and this has impact on interpretations of the by-gone events and the way there are applied in the present context.

This process seems to affect not only the group engaged in football, but also the concept of history that they play with. Hence, one could raise two points for discussion: the notion of by-gone versus history, and also reconstruction versus construction/production of the historical context. The constant reworking of links with the past highlights flexibility in the very concept of history.

### The metaphor of construct in studies of race and ethnicity: the case of Finnish Americans and the "construction" of Finnish whiteness

**Aleksi Huhta.**

**alehuh@utu.fi**

The metaphor of construction has come to occupy a central role in studies of race and ethnicity. It is hard to come by a study on these phenomena that does not make the now familiar rhetorical gesture: race is a social construction. Social constructionist paradigm has become so obvious and so universally accepted that important questions are sometimes left unexamined. What exactly does it mean to say that race and ethnicity are "constructed"? What kind of questions does the metaphor of construction invite us to ask from our material? What kinds of questions might be less available to us as a result of our investment in it?

This paper examines the metaphor of construction in studies of race and ethnicity through a case study. The paper interrogates the usefulness of the metaphor in my PhD study on Finnish Americans' views on and experiences with race in the early twentieth century United States. The paper argues that while construction remains a useful metaphor for the study of race and ethnicity, it is important to take seriously the full implications of the metaphor while being sensitive to its limitations.

## Copying, co-producing and contesting – European museums as models in constructing the National museum of Finland in the early 20th century

**Anniina Lehtokari.**  
annpuo@utu.fi

As research has shown, ideas and innovations flowed freely in the turn of 19th and 20th century Europe. The museum was one of the institutions and a phenomenon's widely absorbed and interpreted during the time period in question. Museums were in many senses both international and national products, combining both elements depending on their specific context and people behind them. By using the Finnish national museum as a case study, I am going to ponder how "other", especially foreign, museums are used as useful reflecting surfaces when constructing one's own museum. The National museum of Finland was a Grand National endeavor that lasted from the later part the 19th century until opening in Helsinki in 1916. Studying European museums, their architecture, technology, functions, exhibitions and organization in order to design the Finnish museums was practically self-evident. In 1907-1909, intendants and amanuenses of the museum travelled abroad to study museums in order to find the most suitable ideas. Their travels covered altogether 17 countries and over fifty cities in Europe revealing how extensive this search for knowledge was. Through the example of others it was possible to compare, copy, contest and co-produce different possible solutions. As this case study shows, museums are linked with each other and their existence produces and develops other museums. Though many museums can be interpreted as constructions of national trajectories, they can be studied as part of transnational entanglements as well.

## Narrating National Economic Space – The Case of "Greater Finland"

**Antti-Jussi Nygård.**  
ajnyga@utu.fi

In recent years, there has been a rising chorus of opinions questioning the assumptions that constitute our understanding of the modern nation-state. Researchers have recognized a "territorial trap", which leads us to perceive state territoriality as a fixed and passive structure. The national economic space has been seen to follow the boundaries of this container dividing economic activity neatly to domestic and foreign domains. Especially in the field of social sciences, this integrity of the national economic space is usually undermined only by the developments in economic internationalization and globalization.

Nevertheless, the seemingly straightforward relation between the territory of the nation-state and the national economic space has not received much scrutiny. In this paper, I will examine the constructedness of the notion of national economic space and argue that it does not necessarily follow the envisioned borders of the nation-state. I will focus on the year 1919 where several rival narratives struggled to define the dimensions of the Finnish economic space. Many contesting narratives were connected with the idea of a "Greater Finland", which strove to define the "natural borders" of the newly independent nation by looking mainly to Karelia, but to Estonia and Ingria as well. By analyzing books, articles and memorandums written by key Finnish politicians and scholars, I will discuss how the alternative definitions of the Finnish economic sphere were constructed and how they related to the imagined borders of the nation.

## Constructing cartographies – An analysis of 19th century British maps of Australia

**Johanna Skurnik.**  
jeskur@utu.fi

Maps are a particular construction of reality. Indeed, as noted by multiple scholars in the fields of history of cartography and historical geography, maps represent the world we live in, yet they also precede our perceptions of it. Historically contingent mappings of different areas of the world can therefore be seen as constructors and producers of the areas they depict.

Taking the historical contingency of mappings as a starting point, in this paper I examine 19th century British maps of

Australia. I focus on maps prepared by cartographer John Arrowsmith and demonstrate how his maps of the colonies and the entire continent participated in the construction of the physical geography of the continent. New geographical knowledge became available to Arrowsmith mainly through the Colonial Office as exploring and surveying reports accompanied with maps and other data were communicated to him.

As the production of mappings rested upon a complex network of gathering and compiling sources, I argue that they should not be considered as mere representations of geographical knowledge but also a mode of knowledge production. The information Arrowsmith chose for representation, therefore, came to construct and produce the environmental realities which subsequent explorers, surveyors, geographers and administrators would use as points of reference. Consequently, analysis of Arrowsmith's maps demonstrates how cartographies should be understood not only as constructions but also as constructors.

## C/ Studies in Dress revisited and reinvigorated

**Chaired by PhD-student, Cand.philol. Bjørn Sverre Hol Haugen, Oslo University; Assistant Professor, PhD Marie Riegels Melchior, University of Copenhagen; Senior Researcher, PhD & DPhil Mikkel Venborg Pedersen, National Museum of Denmark**

Internationally, the study of material culture has gained renewed focus in scholarly research and writing. This is true for the themes of dress, fashion, costume, and textiles too. Especially two traditions of study have contributed; the new research in consumption and consumer culture in cultural history, and studies focusing on the body, gender, fashion and dress in cultural analytical disciplines. This has led to a reinvigorated collaboration between museum based and university based scholars too. For Ethnology, it may seem as a return to one of the basic empirical themes, however now informed by new theory and ways of approach.

In the project workshop, two anthologies demonstrating this fact will be presented: *Fashionable Encounters. Perspectives and Trends in Textile and Dress in the Early Modern Nordic World* (2014, presented by Venborg Pedersen) and *Fashion and Museums. Theory and Practice* (2014, presented by Riegels Melchior). Hol Haugen will take the workshop to the interplay between gender, dress and body immanent in the study of dress(ing) through the paper "Clothes make men".

These three contributions may form a point of departure for discussions. In addition, we invite conference participants to discuss with us trends and perspectives in this reinvigorated cross museum-university field of research and co-laborations. Both PhD and post graduate contributions are welcome, either in the shape of discussion points or short papers.

## Workshop abstracts

Fashion, Museums and Universities: How can knowledge collaborations be boosted?

**By Marie Riegels Melchior, PhD and Assisting Professor at the Saxo Institute, University of Copenhagen.**

Until recently, cultural history museums in the Nordic countries were repositories for the production of knowledge about the material culture of European dress and fashion. Following the 'cultural turn', which has been underway in the humanities and social sciences since the 1970s, academic interest in dress, fashion and identity has increased. This has resulted in a separation of object based and cultural based knowledge. In hindsight, this separation has been conducive to the development of new understandings of dress and fashion as cultural formations of visible identity, and to more all-inclusive studies, which bring together processes of creative authorship, technological production and cultural dissemination in an overall focus on cultural representation (Skov & Melchior 2010:15).

However, new research interests among university scholars in material culture studies have inspired a reunification of museum and university knowledge production. But can this be realised in such a way that museums and universities mutually benefit?

In my presentation at the 33rd Nordic Ethnology and Folklore Conference, I would like to expand upon this polemic question and suggest some potential answers. My presentation draws upon recent field work into the understanding of dress and fashion research at the National Museum of Denmark from 1920 and onwards, as well as a contemporary study of the current international popularity of fashion in museums, which was recently published in the co-edited book *Fashion and Museums. Theory and Practice* (Melchior & Svensson 2014).

*References:*

*Melchior, Marie Riegels & Birgitta Svensson (eds.) (2014): Fashion and Museums. Theory and Practice, London: Bloomsbury Academic.*

*Skov, Lise & Marie Riegels Melchior (2010): "Research Approaches", in: Joanne Eicher (ed.): Berg Encyclopedia of World Dress and Fashion, Volume 10 "Global Perspectives", Oxford: Berg*

## The Museum Artefacts as Silent Witnesses

**Anna Rauhala, PhD student, The Department of Philosophy, History, Culture and Art Studies, University of Helsinki.**

This paper deals with the question how tacit knowledge and skill is embodied in the knitted artefacts. The question is one of the three sub-questions of my dissertation *Knitting as a skill, heritage and wellbeing in Finland from the 19th century to present*. The research material consists of approximately 140 knitted mittens in the collections of the National Museum of Finland. Five mittens are chosen for closer analysis. They represent artefacts in everyday and celebration use.

Knitting is a tacit skill, which has been passed on as heritage through non-institutional and institutional teaching. Heritage creates cultural connections and objects that are used in everyday and ceremonial life; it is continuous and innovative by its nature. The tacit skill of knitting is presented on two levels, first in the knitting process itself and second in the knitted artefacts. Knitting can be understood as a common skill that represents unnoticeable and ordinary actions and routines, but also as an experienced skill that requires thousands of repetitions and years of practice to achieve.

The craft objects encompass sensory features that are detectable to someone who is familiar with the skill. To recognize the nature of a craft object requires understanding and knowledge of the thing itself. The aim is to go beyond just looking the mittens as functional or material objects, but to see them in the sense of comprehending their essence and the level of skill they represent.

## Co-studying Dress, Gender and Age – Interpreting museum collections of children's clothing

**Päivi Roivainen, MA, doctoral candidate, European Ethnology, University of Turku, Finland.**

I'm preparing my doctoral thesis on children's clothing in 20th and 21st century in Finland. In my thesis I'm analyzing museum collections of childrenwear. In addition to my own view as an academic as well as a museum professional I aim to give a say to children themselves, too. Therefore I've been interviewing children at ages 5 to 7 in two different day care center. With these child informants we've been discussing on their own interpretations of childrenwear; both their own clothes as well as the historical pieces of clothing belonging to the museum collections.

In my paper I present two different levels of co-studying childrenwear collections. First, my study is both museum based and university based study of dress. Second, I analyze childrens clothing together with children. How do these viewpoints differ, do they melt together naturally? What kind of challenges and surprises have I confronted? What did I learn from my child informants?



## How to document the history of women's trousers in museums

**Arja Turunen, PhD, postdoctoral researcher, Ethnology, University of Helsinki.**

In the history of dress, trousers have traditionally been a men's wear and it has been indecent and even illegal for women to wear them. They became a fashionable wear for women in the 1920s and 1930s but women's trouser-wearing was contested still in the 1970s. As I started my research on how trousers were introduced and adopted into women's dress in Finland, I made inquiries in Finnish museums, if they have women's trousers and other material for my research in their collections. It turned out that there was very little material on the matter, mainly because there is no special museum on dress history in Finland, except for the National Costume Center of Finland that is part of the Craft Museum.

In my paper I discuss, how the history of modern dress is being documented in Finnish museums and how the collaboration between academic dress studies and museums could be reinvigorated. I ask, how the museums see the role of dress in their collections and how cultural and social context of the dress practices – that researchers are mostly interested in – are documented. I also ask, how the museum staff see the value of the ethnological research in the museum work.

## Clothes make men

**By Bjørn Sverre Hol Haugen, PhD and Senior Curator at Anno museum, Hedmark, Norway.**

Many Norwegian museums curate an eye-catching variation of 18th Century clothes from rural areas. Among homespun woollen and imported silks, a huge amount of bright, shiny and colourful clothes of worsted qualities attracts attention. Calamanco and camlet label the exotic contents in farmers' wardrobes.

With these pieces of clothing as primary source material, I examine dress practices in rural areas of central eastern Norway. In this paper, I investigate the practices related to aspects of sex and gender (Mol 2002). The term practice is crucial, analysed with help from the Actor-Network-Theory (ANT). «Follow the actors», is an ANT slogan, and I argue that textiles exert agency (Latour 2005). My aim is to reveal how this entanglement of museum curatorship and cultural theory is advantageous for understanding gendered dress practices.

In the book *Fashionable Encounters. Perspectives and Trends in Textile and Dress in the Early Modern Nordic World*, I handle female stays and their correlation to female bodies. In this paper, I confront male waistcoats with the same questions as I did to the female stays. I find the handling of the artefacts important. Taking artefacts into account makes a difference, I argue.

### *References:*

*Latour, Bruno 2005. Reassembling the Social. An Introduction to Actor-Network-Theory. Oxford, Oxford University Press.*

*Mol, Annemarie 2002. The Body Multiple. Ontology in Medical Practice. Durham, Duke University Press.*

## Costuming in two pre-wedding rituals in Northern Scotland

**Sheila M Young, Elphinstone Institute.**

The blackening and the hen party are two pre-wedding rituals for women. The blackening has its roots in a feet washing ceremony, which although once widespread across Scotland is now confined to rural areas in Northern Scotland. The hen party is a more recent urban phenomenon, enjoying unprecedented popularity. While we might expect the blackening to diminish in popularity at the expense of the hen party, there is no evidence to support this. These two rites of passage appear to be able to co-exist happily. Drawing on Shukla (2005) who notes that 'successful transitions between life stages are not only socially relevant, they are personally significant milestones, visibly marked by a change in bodily presentation', this paper will explore the role costume plays in the blackening and hen party rituals. There is huge variety in what the bride and her attendants wear, where the ritual dressing takes place, and at what point during the proceedings. It shows that the purpose of dress and adornment in each of these rituals is varied, from singling out the bride and making a statement, through to establishing group identity. This costuming has many effects on the bride, her attendants and members of the public, in ways Adam and Galinsky (2012) refer to as 'enclothed cognition'.

## D/ COmpliance? COncordance? COllective and CO-produced standards and health practices

**Chaired by Post doctoral student Jonas Winther, University of Copenhagen, Research Assistant Aske Juul Lassen, University of Copenhagen, Associate Professor Astrid Jespersen, University of Copenhagen and Associate Professor Kristofer Hansson, Lund University**

Within medicine compliance has traditionally been used to define the extent to which a patient complies with a medical regimen (Haynes & Sackett 1979). The concept, concordance, more congruent with the current emphasis on patient empowerment and doctor-patient-negotiation, has been proposed as a more relevant way to designate the dynamics between healthcare providers, individuals and communities (WHO 2003).

The two notions suggest the possibility of a unidirectional transfer of biomedicine into everyday life and configure lifestyles as measurable, modifiable risk factors (Niewöhner et al. 2011) that can be singled out and correlated in concordance with the prevailing health standards (Cohn 2014). This overlooks, how compliance is made possible through and constrained by heterogeneous compositions of diverse actors (Moreira 2004, Moreira 2010, Jespersen et al. 2013), how everyday life is techno-scientifically saturated and entangled in various ways (Kontopodis et al. 2011) and how health standards themselves are amenable to modifications and re-configurations (Timmermans & Epstein 2010).

Following these lines of thought we wish to explore how ethnological endeavors can bring forward the experiential knowledges (Pols 2014), invisible compliance work (Jonvallen 2009), disease at arm's length (Lassen 2014) and forms of tinkering (Mol 2010) that patients, citizens, ethnologists, health professionals, governance and health sciences co-produce. We wish to focus on this CO-production as a collective engagement in health practices and health standards.

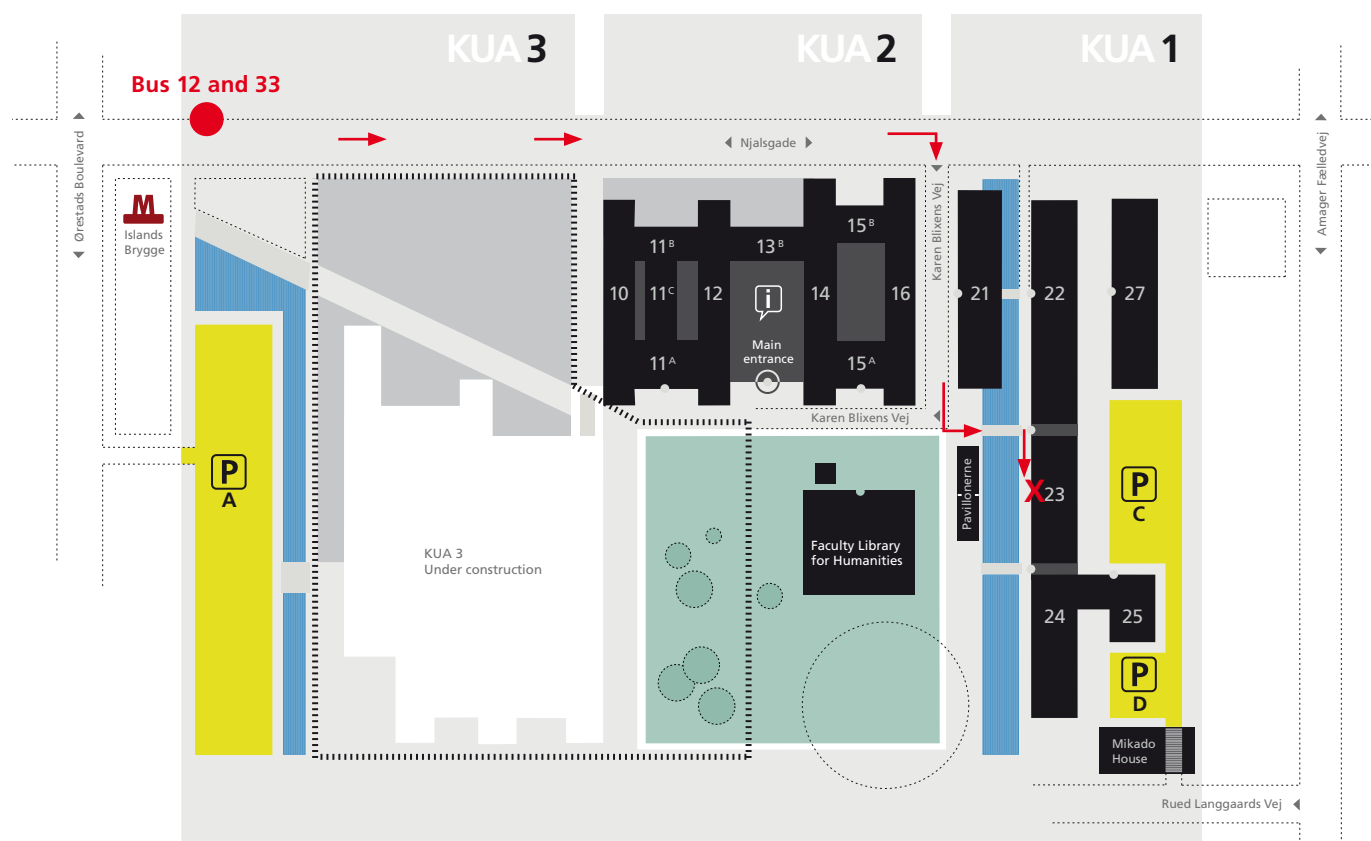
We welcome contributions that in creative ways bring this collective CO-production to the project workshop. This could be in the form of discussion points, collective or individual papers or short movies. Contributions could comprise discussions about how health standards are co-produced or how to re-conceptualize notions of compliance, concordance and health standards in a collectively engaging way. Once we have received all contributions we will contact the participants about the specific design of the workshop.

## Maps and floor plans

Take the Metro to Station Islands Brygge or bus 12 or 33 to Njalsgade. Go by Njalsgade to Karen Blixens Vej. Turn right and walk around the building as indicated by the red arrows. Enter 23 building through the entrance indicated by the red X

### Address:

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The conference and conference facilities will mainly take place and be located in building 23 and 24.

# Useful Information

## Local Transportation

The Metro train from Copenhagen Airport offers you a direct train every 4-6 minutes to the city centre of Copenhagen and will take approximately 14 minutes. Please check [www.m.dk](http://www.m.dk) for further information.

A taxi from Copenhagen Airport to the city centre is approximately DKK 250 (no extra charges for suitcases).

If you are in Copenhagen for several days it might be an advantage to buy a City Pass valid for 24, 48 and 72 hours.

Please see:

<http://intl.m.dk/#!/about+the+metro/tickets>

## Climate

The weather in Denmark in August is normally very pleasant, usually sunny. However, on occasion an umbrella may be useful. Daytime average temperature is around 18C, evening temperature around 10C. For more information please see: [www.dmi.dk](http://www.dmi.dk)

## Banks

Normal banking hours are from 10:00 to 16:00 hrs. Monday to Friday. On Thursday banking hours are extended to 18:00 hrs. Extended banking facilities are available at Copenhagen Central Railway Station 7 days/week between 07:00 and 21:00 hrs. There are ATMs usually located in connection with a bank branch, which accept a variety of international credit cards. The cards accepted are indicated on the dispenser.

## Shops

The shops are open from 09:30/10:00 to 18:00/19:00 hrs. Monday through Thursday and 09:30/10:00 to 20:00 on Friday and 09:00 to 17:00 on Saturday/Sunday.

## Tips

Tips are always included in the prices given in taxis and restaurants.

## Electricity

Electricity is supplied at 230 volts A/C, 50 Hz cycle.

## Emergency Services

Police - Ambulance - Fire Brigade \* Dial 112

## Changes

The Organisers reserve the right to adjust or change the programme as necessary.

*For further information about Copenhagen, please visit [www.aok.dk](http://www.aok.dk) or [www.woco.dk](http://www.woco.dk)*

# Hotel and Metro overview



## Organisation/hosts





## Advertising

# Ethnologia Europaea

## JOURNAL OF EUROPEAN ETHNOLOGY

*Ethnologia Europaea* is a lively and interdisciplinary, peer-reviewed journal (A-ranked, level 2) with a focus on European cultures and societies. It carries material of great interest not only for European ethnologists, anthropologists and scholars of Folklore Studies but also for sociologists, social historians and scholars involved in cultural studies.

An impression of the areas covered by the journal is reflected in some of the thematic topics of the issues recently published: *European Ethnology Revisited* (2014), *Foodways Redux* (2013), *Imagined Families in Mobile Worlds* (2012), *Irregular Ethnographies* (2011), *Performing Nordic Spaces* (2010), *Sense of Community* (2009), and *Europe* (2008).

The journal is edited by Marie Sandberg and Regina F. Bendix.

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*Ethnologia Europaea* and SIEF are jointly launching a new SIEF membership package:

- SIEF members will biannually receive printed copies of *Ethnologia Europaea* as well as electronic access to new issues.
- SIEF members will have open access to available backlist issues of *Ethnologia Europaea*.

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## SIEF membership package

In December 2014 the membership of SIEF, the Société Internationale d’Ethnologie et de Folklore, voted in favour of making *Ethnologia Europaea* its official journal, after SIEF, the editors and the publisher of *Ethnologia Europaea*, Museum Tusculanum Press, had prepared the ground for a mutually agreeable association between organization and publication. SIEF was founded in 1964, *Ethnologia Europaea* in 1966, and as recent historiographic research makes quite evident, there was no love lost between the actors founding the two respective institutions. Some five decades later, it is safe to say that cooperation rather than particularization is the major coin of scholarship. Both partners share a profound interest in nurturing and promoting scientific research and communication within our field(s), in extending international collaboration among European ethnologists as well as in disseminating new ethnological knowledge to a wide readership.

### *Membership*

SIEF gathers every two years for its international congress, where colleagues engage with one another’s work and enjoy each other’s company. The SIEF congress is an intellectual festival that showcases the state of the art in our fields and a ritual time in the academic calendar, crucial for building professional networks, a number of collaborative projects, finding inspiration, and cultivating friendships. Between congresses, SIEF’s numerous working groups provide platforms for critical debate, networking, and exchange of information; they organize their own meetings and sponsor publications.

SIEF has two professional journals: *Ethnologia Europaea*, a printed subscription-based journal that all members receive by mail twice a year, and *Cultural Analysis*, an Open Access journal published online. In addition, SIEF communicates with members through its website and with two newsletters sent out every year.

The annual membership fee is € 35. Opting for a two-year membership in one go qualifies for a discounted price of € 67. Membership will support SIEF to grow as a strong professional organization, while allowing members to participate in the SIEF community and shape the future of the academic fields.

The membership package offers a great host of benefits, including a subscription to the lively and interdisciplinary, peer-reviewed journal *Ethnologia Europaea*. Members will receive printed copies of the biannual journal as well as electronic access to available backlist issues.

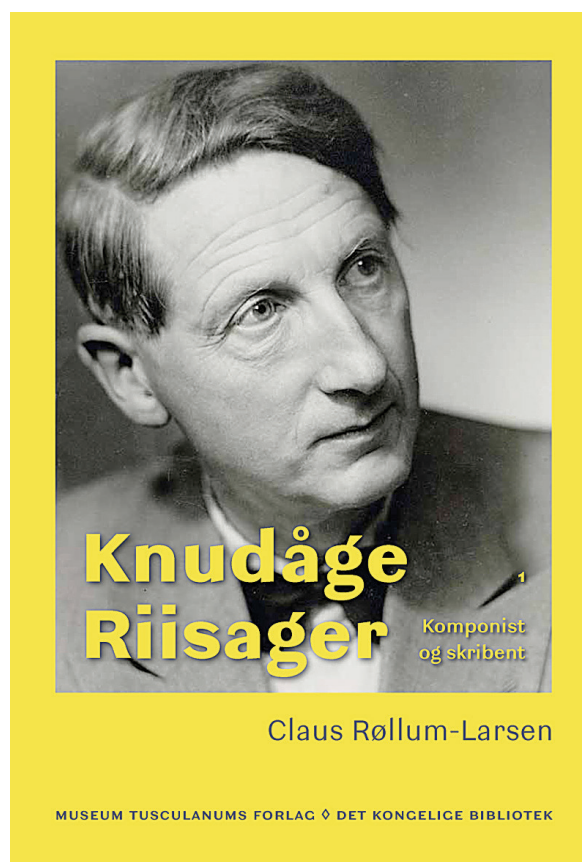
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## Knudåge Riisager

Knudåge Riisager (1897–1974) var en af sin samtids mest fremtrædende danske komponister og kulturpersonligheder. Efter som ung at have komponeret en række kammermusikværker og sange rejste han i 1923 på studieophold i Paris. Her stiftede han bekendtskab med tidens nye musik af bl.a. Satie, Stravinsky, Varèse, Prokofiev, Milhaud og Poulenc, og impulser herfra satte sig stærke spor i hans værker. I 1930'erne mødte han koreografen Harald Lander og skabte med ham en lang række balletværker, af hvilke Etudes, bygget over Carl Czernys klaveretuder, har gået sin sejrsgang over store dele af verden.

Læs mere om bogen og hvor du kan købe den på [www.mtp.hum.ku.dk/details.asp?eln=203647](http://www.mtp.hum.ku.dk/details.asp?eln=203647)



## REJSEN TIL LANDETS ENDE

Historier om 1800-tallets indvandring fra Østgrønland til Kap Farvel

**Einar Lund Jensen**



## Rejsen til landets ende

I 1900 ankom en gruppe på 38 personer til missionsstationen Friedrichsthal ved Kap Farvel. De havde forladt deres vante områder i Østgrønland og ønskede nu at slå sig ned på vestkysten. Med sig bragte de beretninger om livet i Sydøstgrønland og om dramatiske begivenheder og forhold, der gjorde det vanskeligt fortsat at opretholde livet under trygge og sikre rammer. Gennem hele 1800-tallet havde folk fra Sydøstgrønland slået sig ned i Kap Farvelområdet. De handlede med den Kongelige Grønlandske Handel og blev kristnet af de tyske missionærer fra Brødremenigheden i Friedrichsthal. I 1900 fandt den sidste indvandring sted. De sidste familier havde forladt bopladserne på den sydøstgrønlandske kyst, og området mellem Kap Farvel og Ammassalik lå mennesketomt hen.

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# Ethnologia Scandinavica

A JOURNAL FOR NORDIC ETHNOLOGY 2015

*Ethnologia Scandinavica* delivers, once a year, a cross section of what is going on in the ethnological field in the Nordic countries. 2015 we find themes such as urban history and developments, medicine and health, feminism, indigenous studies, regional identity and food cultures. But we also find a vigorous focus on methodology, more or less explicitly reflected in most of this year's articles.

Starting from the history of two streets and the food of two islands, this issue takes us to places such as nursing homes, bicycle races and Sami communities. Feminist magazines, brain injuries and ethnographical methods are other empirical cavities that our researchers explore. Together with the rich review section, the articles in *Ethnologia Scandinavica* are a good index of a discipline that is truly multi sited.



Photo: Karolina Kristensson, Nordiska museet.

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# Kulturstudier



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## Dansk tidsskrift for kulturhistorie, etnologi, folkløstik og lokalhistorie

Kulturstudier er et forskningsbaseret og kvalitetsbedømt tidsskrift, der bringer artikler, reviews og debatter med udgangspunkt i historiske og aktuelle studier af steder, folk, kultur og dagligliv.

Tidsskriftet er dannet i 2010 ved sammenlægning af *Fortid og Nutid* (grundlagt 1914) og *Folk og Kultur* (grundlagt 1972) og har sin base i de kulturhistoriske museer, arkiver, universitetsmiljøer og foreninger i Danmark.

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